CERTAIN

SERMONS

OR

HOMILIES

Appointed to be Read in

CHURCHES,

IN THE

Time of Queen ELIZABETH *of famous memory:*

AND

Now thought fit to be Reprinted by Authority from the KINGS *moſt Excellent Majeſty.*



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THE PREFACE,

As it was Publiſhed

In the Year 1562.

CONſidering how neceſſary it is, that the Word of God, which is the only food of the Soul, and that moſt excellent Light that we muſt walk by, in this our moſt dangerous Pilgrimage, ſhould at all convenient times be preached unto the People, that thereby they may both learn their duty towards God, their Prince, and their Neighbours, according to the mind of the Holy Ghoſt, expreſſed in the Scriptures: And alſo to avoid the manifold enormities which heretofore by falſe Doctrine have crept into the Church of God: and how that all they which are appointed Miniſters, have not the

gift of Preaching ſufficiently to inſtruct the People, which is committed unto them, whereof great inconveniencies might riſe, and ignorance ſtill be maintained, if ſome honeſt remedy be not ſpeedily found and provided. The Queens moſt Excellent Majeſty, tendering the Souls-health of her loving Subjects, and the quieting of their Conſciences, in the chief and principal points of Chriſtian Religion, and willing alſo by the true ſetting forth, and pure declaring of Gods Word, which is the principal guide and leader unto all godlineſs and vertue, to expel and drive away as well all corrupt, vicious, and ungodly living, as alſo erroneous and poyſoned Doctrine, tending to Superſtition and Idolatry: Hath by the Advice of her moſt Honorable Counſellors, for her diſcharge in this behalf, cauſed a Book of *Homilies*, which heretofore was ſet forth by her moſt loving Brother, a Prince of moſt worthy memory, *Edward* the Sixth, to be Printed anew, wherein are contained certain wholeſome and godly Exhortations, to move the people to honour and worſhip Almighty God, and diligently to ſerve him, every one according to their degree, ſtate and vocation. All which *Homilies*, Her Majeſty commandeth, and ſtraightly chargeth all Parſons, Vicars, Curates, and all others having Spiritual cure, every Sunday and Holy-day in the year, at the miniſtring of the holy Communion, or if there be no Communion miniſtred that day, yet after the Goſpel and Creed, in ſuch order and place as is appointed in the Book of Common Prayers, to read and declare to their Pariſhioners plainly and diſtinctly one of the ſaid *Homilies*, in ſuch order as they ſtand in the Book, except there be a Sermon,

according

according as it is enjoyned in the Book of her Highneſs Injunctions, and then for that cauſe only, and for none other, the reading of the ſaid *Homily* to be deferred unto the next Sunday, or Holy day following. And when the foreſaid Book of *Homilies* is read over, her Majeſties pleaſure is, that the ſame be repeated and read again, in ſuch like ſort as was before preſcribed. Furthermore, her Highneſs commandeth, that notwithſtanding this order, the ſaid Eccleſiaſtical perſons ſhall read her Majeſties Injunctions, at ſuch times, and in ſuch order, as is in the Book thereof appointed. And that the Lords Prayer, the Articles of the Faith, and the Ten Commandments, be openly read unto the People, as in the ſaid Injunctions is ſpecified, that all her People, of what degree or condition ſoever they be, may learn how to invocate and call upon the Name of God, and know what duty they owe both to God and man: ſo that they may pray, believe, and work according to knowledge, while they ſhall live here, and after this life be with him that with his blood hath bought us all. To whom with the Father and the Holy Ghoſt, be all honour and glory for ever. AMEN.

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A Fruitful EXHORTATION

TO THE

Reading and knowledge of holy Scripture.



Nto a Chriſtian there can be nothing either moze neceſſary oz profitable, than the knowledge of holy Scripture, foz aſmuch as in it is conteined Gods true wozd, ſetting fozth his glozy, and alſo mans duty. And there is no truth noz doctrine neceſſary foz our juſtificati-on and everlaſting ſalvation, but that is (oz may be) dzawn out of that foun-tain and Well of truth. Therefoze as many as be deſirous to enter into the right and perfect way unto God, muſt apply their minds to know holy Scripture, without the which, they can neither ſufficiently know God and his will, neither their office and duty. And as dzink is pleaſant to them that are dzie, and meat to them that be hungry: ſo is the reading, hearing, ſearching, and ſtu-dying of holy Scripture. to them that be deſirous to know God oz themſelves, oz to do his will. And their ſtomacks only do loath and abhoz the heavenly knowledge and food of Gods wozd, that be ſo dzowned in wozldly vanities, that they neither favour God noz any godlineſs: [illegible]at is the cauſe why they deſire ſuch vanities, rather than the true knowledge of God. as they that are ſick of an ague, whatſoever they eat and dzink (though it be never ſo pleaſant) yet it is as bitter to them as woz mwood, not foz the bitterneſs of the meat, but foz the cozrupt and bitter humour that is in their own tongue and mouth: even ſo is the ſweetneſs of Gods wozd bitter, not of it ſelf, but only unto them that have their minds cozrupted with long cuſtome of ſin and love of this wozld. Therefoze foꝛſaking the cozrupt judgment of fleſhly men, which care not but foz their car-kaſs: let us reverently hear and read holy Scripture, which is the food of the ſoul. Let us diligently ſearch foz the Well of Life in the

The praiſe of holy Scripture.

The perfection of holy Scripture.

The knowledge of holy Scripture is neceſſary.

To whom the knowledge of holy Scripture is ſweet & pleaſant.

Who be enemies to holy Scripture.

An apt ſimilitude, declaring of whom the Scripture is abhorred.

An exhortation unto the diligent reading and ſearching of the holy Scripture.

Matth. 4. books of the New and Old Teſtament, and not run to the ſtinking puddles of mens traditions (deviſed by mens imagination) for our juſtification and ſalvation. For in holy Scripture is fully contained what we ought to do, and what to eſchew, what to believe, what to love, and what to look for at Gods hands at length. In theſe Books we ſhall find the Father from whom, the Son by whom, and the holy Ghoſt in whom, all things have their being and keeping up, and theſe three perſons to be but one God, and one ſubſtance. In theſe books we may learn to know our ſelves, how vile and miſerable we be, and alſo to know God, how good he is of himſelf, and how he maketh us and all creatures partakers of his goodneſs. We may learn alſo in theſe Books to know Gods will and pleaſure, as much as (for this preſent time) is convenient for us to know. And (as the great Clerk and godly Preacher Saint John Chryſoſtome ſaith) whatſoever is required to ſalvation of man, is fully contained in the Scripture of God. He that is ignorant, may there learn and have knowledge. He that is hard hearted, and an obſtinate ſinner, ſhall there find everlaſting torments (prepared of Gods juſtice) to make him afraid, and to mollifie or ſoften him. He that is oppreſſed with miſery in this world, ſhall there find relief in the promiſes of everlaſting life, to his great conſolation and comfort. He that is wounded by the Devil unto death, ſhall find there medicine whereby he may be reſtored again unto health. If it ſhall require to teach any truth, or reprove falſe doctrine, to rebuke any vice, to commend any vertue, to give good counſel, to comfort or to exhort, or to do any other thing requiſite for our ſalvation, all theſe things (ſaith Saint Chryſoſtome) we may learn plentifully of the Scripture. There is (ſaith Fulgentius) abundantly enough, both for men to eat, and children to ſuck. There is, whatſoever is meet for all ages, and for all degrees and ſorts of men. Theſe Books therefore ought to be much in our hands, in our eyes, in our ears, in our mouths, but moſt of all in our hearts. For the Scripture of God is the heavenly meat of our ſouls, the hearing and keeping of it makes us bleſſed, ſanctifieth us, and maketh us holy, it turneth our ſouls, it is a light lantern to our feet, it is a ſure, ſtedfaſt, and everlaſting inſtrument of ſalvation, it giveth wiſdom to the humble and lowly hearts, it comforteth, maketh glad, cheereth, and cheriſheth our conſcience: it is a more excellent jewel or treaſure, than any gold or pretious ſtone, it is more ſweet than hony, or hony combe, it is called the beſt part, which Mary did chooſe, for it hath in it everlaſting comfort. The words of holy Scripture be called words of everlaſting life: for they be Gods inſtruments, ordained for the ſame purpoſe. They have power to turn through Gods promiſe, and they be effectual through Gods aſſiſtance, and (being received in a faithful heart) they have ever an heavenly ſpiritual working in them: they are lively, quick, and mighty in operation, and ſharper than any two edged ſword, and entreth through, even unto the dividing aſunder of the ſoul and the ſpirit, of the joynts and the marrow, Chriſt calleth him a wiſe builder, that buildeth upon his word, upon his ſure and ſubſtantial foundation. By this word of God, we ſhall be judged: for the word that I ſpeak (ſaith Chriſt) it is, that ſhall judg in the laſt day. He that keepeth the word of Chriſt, is promiſed the love and favour of God, and that he ſhall be the dwelling place or temple of the bleſſed

The holy Scripture is a ſufficient doctrine for our ſalvation. What things we may learn in the holy Scripture.

Holy Scripture miniſtreth ſufficient doctrine for all degrees and ages.

Matth. 4.
Luke. 3.
John 17.
Pſal. 19.

What commodities and profits, the knowledge of holy Scripture bringeth.

Luke 10.
John 6.
Heb. 4.
Matth. 7.
John 12.
John 14.

Trinitie

Trinity. This word, whosoever is diligent to read, and in his heart to print that he readeth, the great affection to the transitory things of this world, should be minished in him, and the great desire of heavenly things (that be therein promised of God) shall increase in him. And there is nothing that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of the heart, and also of outward godly life and conversation, as continual reading and recording of Gods word. For that thing, which (by continual use of reading of holy Scripture, and diligent searching of the same) is deeply printed and graven in the heart, at length turneth almost into nature. And moreover, the effect and vertue of Gods word is, to illuminate the ignorant, and to give more light unto them, that faithfully and diligently read it, to comfort their hearts, and to encourage them to perform that, which of God is commanded. It teacheth patience in all adversity, in prosperity humbleness: what honour is due unto God, what mercy and charity to our neighbor. It giveth good counsel in all doubtful things. It sheweth of whom we shall look for ayd and help in all perils, and that God is the onely giver of victory, in all battels and temptations of our enemies, bodily and ghostly. And in reading of Gods word, he not alwayes, most profiteth that is most ready in turning of the book, or in saying of it without the book, but he that is most turned into it, that is, most inspired with the holy Gost, most in his heart and life altered and changed into that thing that he readeth: he that is dayly less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures: he that dayly (forsaking his old vicious life) increaseth in vertue more and more. And to be short, there is nothing that more maintayneth godliness of the mind, and driveth away ungodliness, than doth the continual reading or hearing of Gods word, if it be joyned with a godly mind, and a good affection to know and follow Gods will. For without a single eye, pure intent, and good mind nothing is allowed for good before God. And on the other side, nothing more darkeneth Christ, and the glory of God, nor bringeth in more blindness, and all kinds of vices, than doth the ignorance of Gods word.

1 Reg. 14. 2 Par. 20. 1 Cor. 15. 1 John 5.

Who profit most in reading Gods word.

Esa. 5. Matth. 22. 1 Cor. 14.

What discommodities the ignorance of Gods word bringeth,

The second part of the Sermon of the knowledg of holy Scripture.

IN the first part of this Sermon, which exhorteth to the knowledg of holy Scripture, was declared wherefore the knowledg of the same is necessary and profitable to all men, and that by the true knowledge and understanding of Scripture, the most necessary points of our duty towards God and our neighbours are also known. Now as concerning the same matter, you shall hear what followeth. If we profess Christ, why be we not ashamed to be ignorant in his doctrine? Seeing that every man is ashamed to be

Gods word excelleth all sciences.

ignorant in that learning which he profeſſeth. That man is aſhamed to be called a Philoſopher, which readeth not the books of Philoſophy, and to be called a Lawyer, an Aſtronomer, or Phyſician, that is ignorant in the books of Law, Aſtronomy, and Phyſick. How can any man then ſay that he profeſſeth Chriſt and his religion, if he will not apply himſelf (as far forth as he can or may conveniently) to read and hear, and ſo to know the books of Chriſts Goſpel and doctrine? Although other ſciences be good, and to be learned, yet no man can deny, but this is the chief, and paſſeth all other incomparably. What excuſe ſhall we therefore make (at the laſt day before Chriſt) that delight to read or hear mens phantaſies and inventions, more than his moſt holy Goſpel? And will find no time to do that which chiefly (above all things) we ſhould do, and will rather read other things than that, for the which we ought rather to leave reading of all other things. Let us therefore apply our ſelves, as far forth as we can have time and leaſure, to know Gods word, by diligent hearing and reading thereof, as many as profeſs God, and have faith and truſt in him. But they that have no good affection to Gods word (to colour this their fault) alledge commonly two vain and feyned excuſes. Some go about to excuſe them by their own frailneſs and fearfulneſs, ſaying that they dare not read holy Scripture, leſt through their ignorance, they ſhould fall into any errour. Others pretend that the difficulty to underſtand it, and the hardneſs thereof is ſo great, that it is meet to be read only of Clerks and learned men. As touching the firſt: Ignorance of Gods word, is the cauſe of all errour, as Chriſt himſelf affirmed to the Sadduces, ſaying that they erred, becauſe they knew not the Scripture. How ſhould they then eſchew errour, that will be ſtill ignorant? And how ſhould they come out of ignorance, that will not read nor hear that thing which ſhould give them knowledge? He that now hath moſt knowledg, was at the firſt ignorant, yet he forbare not to read, for fear he ſhould fall into errour: but he diligently read, leſt he ſhould remain in ignorance, and through ignorance in error. And if you will not know the truth of God (a thing moſt neceſſary for you) leſt you fall into errour, by the ſame reaſon you may then lye ſtill, and never go, leſt (if you go) you fall into the mire: nor eat any good meat, leſt you take a ſurfet, nor ſow your corn, nor labour in your occupation, nor uſe your merchandiſe, for fear you loſe your ſeed, your labour, your ſtock, and ſo by that reaſon, it ſhould be beſt for you to live idly, and never to take in hand to do any manner of good thing, leſt peradventure ſome evil thing may chance thereof. And if you be afraid to fall into errour, by reading of holy Scripture: I ſhall ſhew you how you may read it without danger of error. Read it humbly with a meek and lowly heart, to the intent you may glorifie God, and not your ſelf, with the knowledge of it: and read it not without daily praying to God, that he would direct your reading to good effect: and take upon you to expound it no further, than you can plainly underſtand it. For (as St. Auguſtine ſaith) the knowledg of holy Scripture, is a great, large, and a high place, but the door is very low, ſo that the high and arrogant man cannot run in: but he muſt ſtoop low, and humble himſelf, that ſhall enter into it. Preſumption and arrogancy is the mother of all error: and humility endeth to fear no error. For humility will only ſearch to know the truth, it will ſearch, and will bring together one place with another, and where it cannot find out the meaning, it will pray,

Vain excuſes diſſwading from the knowledge of Gods word.

The firſt.

The ſecond.

Matth. 22.

How moſt commodiouſly and without all peril the holy Scripture is to be read.

it

it will ask of others that know, and will not presumptuously and rashly define any thing, which it knoweth not. Therefore the humble man may search any truth boldly in the Scripture, without any danger of errour. And if he be ignorant, he ought the more to read and to search holy Scripture, to bring him out of ignorance. I say not nay, but a man may prosper with only hearing, but he may much more prosper, with both hearing and reading. This have I said, as touching the fear to read, through ignorance of the person. And concerning the hardness of Scripture, he that is so weak that he is not able to brook strong meat, yet he may suck the sweet and tender milk, and defer the rest, untill he wax stronger, and come to more knowledge. For God receiveth the learned and unlearned, and casteth away none, but is indifferent unto all And the Scripture is full, as well of low valleys, plain ways, and easie for every man to use, and to walk in: as also of high hills and mountains, which few men can climb unto. And whosoever giveth his mind to holy Scriptures, with diligent study and burning desire, it cannot be (saith Saint Chrysostome) that he should be left without help. For either God Almighty will send him some godly doctor, to teach him, as he did to instruct the Eunuch, a noble man of Ethiope, and Treasurer unto Queen Candace, who having affection to read the Scripture (although he understood it not) yet for the desire that he had unto Gods word, God sent his Apostle Philip to declare unto him the true sense of the Scripture that he read, or else, if we lack a learned man to instruct and teach us, yet God himself from above, will give light unto our minds, and teach us those things which are necessary for us, and wherein we be ignorant. And in another place Chrysostome saith, that mans humane and worldly wisdom or science, needeth not to the understanding of Scripture, but the revelation of the holy Ghost who inspireth the true meaning unto them, that with humility and diligence do search therefore. He that asketh shall have, and he that seeketh shall find, and he that knocketh, shall have the door opened. If we read once, twice, or thrice, and understand not, let us not cease so, but still continue reading, praying, asking of other, and so by still knocking (at the last) the door shall be opened (as St. Augustine saith.) Although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under dark mysteries in one place, but the self same thing in other places, is spoken more familiarly and plainly, to the capacity both of learned and unlearned. And those things in the Scripture that be plain to understand, and necessary for salvation, every mans duty is to learn them, to print them in memory, and effectually to exercise them. And as for the dark mysteries, to be contented to be ignorant in them, untill such time as it shall please God to open those things unto him. In the mean season, if he lack either aptness or opportunity, God will not impute it to his folly: but yet it behoveth not, that such as be apt, should set aside reading, because some other be unapt to read: nevertheless, for the hardness of such places the reading of the whole ought not to be set apart. And briefly to conclude, (as St. Augustine saith) by the Scripture, all men be amended, weak men be strengthened, and strong men be comforted. So that surely none be enemies to the reading of Gods word, but such as either be so ignorant, that they know not how wholesome a thing it is: or else be so sick, that they hate the most comfortable medicine that should heal them: or so ungodly, that

Scripture in some places is easie, and in some places hard to be understood.

God leaveth no man untaught, that hath good will to know his word.

How the knowledg of the Scripture may be attained unto. Math. 7.

A good rule for the understanding of Scripture.

No man is excepted from the knowledg of Gods will.

What person would have ignorance to continue.

that they would wish the people still to continue in blindnes and ignorance of God.

The holy Scripture is one of Gods chief benefits.

Thus we have briefly touched some part of the commodities of Gods holy word, which is one of Gods chief and principal benefits given and declared to mankind here in earth. Let us thank God heartily, for this his great and special gift, beneficial favour, and fatherly providence. Let us be glad to receive this precious gift of our heavenly Father. Let us hear, read, and know these holy rules, injunctions, and statutes of our Christian religion, and upon that we have made profession to God at our baptisme. Let us with fear and reverence lay up (in the chest of our hearts) these necessary and fruitful lessons. Let us night and day muse, and have meditation and contemplation in them. Let us ruminate, and (as it were) chew the cud, that we may have the sweet juyce, spiritual effect, marrow, hony, kernel, taste, comfort and consolation of them. Let us stay, quiet, and certifie our consciences, with the most infallible certainty, truth, and perpetual assurance of them. Let us pray to God (the only author of these heavenly studies) that we may speak, think, believe, live and depart hence, according to the wholesome doctrine, and verities of them. And by that means, in this world we shall have Gods defence, favour, and grace, with the unspeakable solace of peace, and quietnes of conscience, and after this miserable life we shall enjoy the endles blis and glory of heaven: which he grant us all that died for us all, Jesus Christ, to whom with the father and the holy Ghost, be all honour and glory, both now and everlastingly.

The right reading, use, and fruitful studying in holy Scripture. Psal. 50.

A SERMON OF THE Misery of all mankind, and of his condemnation to death everlasting, by his own sin.

THE holy Ghost, in writing the holy Scripture, is in nothing more diligent than to pull down mans vain glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first Father Adam. And therefore we read in many places of Scripture, many notable lessons against this old rooted vice, to teach us the most commendable vertue of humility, how to know our selves, and to remember what we be of our selves. In the book of Genesis, Almighty God giveth

giveth us all a title and name in our great grandfather Adam, which ought to warn us all to consider what we be, whereof we be, from whence we came, and whether we shall, saying thus, In the sweat of thy face shalt thou eat thy bread, till thou be turned again into the ground, for out of it wast thou taken, in as much as thou art dust, into dust shalt thou be turned again. Here (as it were in a glass) we may learn to know our selves to be but ground, earth, and ashes, and that to earth and ashes we shall return.

Also, the holy Patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed and assigned by God to all mankind: and therefore he calleth himself by that name, when he maketh his earnest prayer for Sodom and Gomorre. And we read that Judith, Esther, Job, Jeremy, with other holy men and women in the old Testament, did use sackcloth, and to cast dust and ashes upon their heads, when they bewayled their sinful living. They called and cried to God, for help and mercy, with such a ceremony of sackcloth, dust, and ashes, that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselves, and how well they remembred their name and title aforesaid, their vile, corrupt, frail nature, dust, earth, and ashes. The book of Wisdom also willing to pull down our proud stomacks, moveth us diligently to remember our mortal and earthly generation, which we have all of him that was first made: and that all men, alwell kings as subjects, come into this world, and go out of the same in like sort: that is, as of our selves, full miserable, as we may daily see. And Almighty God commanded his Prophet Esay to make a Proclamation, and cry to the whole world: and Esay asking, what shall I cry? The Lord answered, Cry, that all flesh is grass, and that all the glory thereof, is but as the flower of the field, when the grass is withered the flower falleth away, when the wind of the Lord bloweth upon it. The people surely is grass, the which dryeth up, and the flower fadeth away. And the holy man Job, having in himself great experience of the miserable and sinful estate of man, doth open the same to the world in these words; Man (saith he) that is born of a woman, living but a short time, is full of manifold miseries, he springeth up like a flower, and fadeth again, vanisheth away as it were a shadow, and never continueth in one state. And dost thou judge it meet (O Lord) to open thine eyes upon such a one, and to bring him to judgment with thee? who can make him clean, that is conceived of an unclean seed, and all men of their evilness, and natural proneness, be so universally given to sin, that (as the Scripture saith) God repented that ever he made man. And by sin his indignation was so much provoked against the world, that he drowned all the world with Noes flood (except Noe himself, and his little household.) It is not without great cause, that the Scripture of God doth so many times call all men here in this world by this word, earth, O thou earth, earth, earth, saith Jeremy, hear the word of the Lord. This our right name, calling, and title, earth, earth, earth, pronounced by the Prophet, sheweth what we be in deed, by whatsoever other style, title, or dignity, men do call us. Thus he plainly named us, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth us forth, speaking by his faithful Apostle Saint Paul, All men, Jews and Gentiles, are under sin, there is none righteous, no not one; there is none that under-

Jud. 3. & 9. Job. 13. Jer. 6. & 25.

Sapi. 7.

Esay 40.

Job 14.

Gen. 7.

Jer. 22.

standeth, there is none that seeketh after God, they are gone out of the way, they are all unprofitable, there is none that doth good, no not one: their throat is an open sepulchre, with their tongues they have used craft and deceit, the poyson of serpents is under their lips, their mouth is full of cursing and bitternes, their feet are swift to shed blood, destruction and wretchednes are in their wayes, and the way of peace have they not known: there is no fear of God before their eyes. And in another place, Saint Paul writeth thus, God hath wrapped all nations in unbelief, that he might have mercy on all. The Scripture shutteth up all under sin, that the promise by the faith of Jesus Christ, should be given unto them that believe. Saint Paul in many places painteth us out in our colours, calling us the children of the wrath of God, when we be born: saying also that we cannot think a good thought of our selves, much les can we say well, or do well of our selues. And the Wise man saith in the book of Proverbs. The just man falleth seven times a day. The most tried and approved man Job, feared all his works. Saint John the Baptist being sanctified in his mothers womb, and praised before he was born, being called an Angel, and great before the Lord, filled even from the birth with the holy Ghost, the preparer of the way for our Saviour Christ, and commended of our Saviour Christ to be more than a Prophet, and the greatest that ever was born of a woman: yet he plainly granteth, that he had need to be washed of Christ, he worthily extolleth and glorifieth his Lord and master Christ, and humbleth himself as unworthy to unbuckle his shoes, and giveth all honour and glory to God. So doth Saint Paul both oft and evidently confes himself, that he was of himself, ever giuing (as a most faithful servant) all praise to his master and Saviour. So doth blessed Saint John the Evangelist, in the name of himself, and of all other holy men (be they never so just) make this open confession: If we say we have no sin, we deceive our selves, and the truth is not in us: If we acknowledg our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousnes: If we say we have not sinned, we make him a lyar, and his word is not in us. Wherefore the Wise man in the book called Ecclesiastes, maketh this true and general confession, There is not one just man upon the earth, that doth good, and sinneth not. And David is ashamed of his sin, but not to confes his sin. How oft, how earnestly, and lamentably doth he desire Gods great mercy for his great offences, and that God should not enter into judgment with him? And again, how well weigheth this holy man his sins, which he confesseth, that they be so many in number, and so hid, and hard to understand, that it is in a manner impossible to know, utter or number them? Wherefore, he having a true, earnest, and deep contemplation and consideration of his sins, and yet not coming to the bottom of them, he maketh supplication to God to forgive him his privy, secret, hid sins: the knowledge of which we cannot attain unto. He weigheth rightly his sins from the original root and springhead, perceiving inclinations, provocations, stirrings, stingings, buds, branches, dregs, infections, tasts, feelings, and scents of them to continue in him still. Wherefore he saith, Mark, and behold, I was conceived in sins: He saith not sin, but in the plural number, sins, for as much as out of one (as a fountain) spring all the rest. Our Saviour Christ saith, There is none good but God: and that

Rom. 11.
Gal. 3.
Ephes. 2.
Prov. 24.
Luke i.
Matth. 3.
1 John 1, and 2.
Eccles. 7.
Psal. 51.
Psal. 1 51.
Psal. 19.
Psal. 51.
Mark 10.

we

we can do nothing that is good without him, nor can any man come to the Father but by him. He commandeth us also to say, that we be unprofitable servants, when we have done all that we can do. He preferreth the penitent Publican before the proud, holy, and glorious Pharisee. He calleth himself a Physician, but not to them that be whole, but to them that be sick, and have need of his salve for their sore. He teacheth us in our prayers to acknowledge our selves sinners, and to ask righteousness, and deliverance from all evils, of our heavenly Fathers hand. He declareth that the sins of our own hearts do defile our own selves. He teacheth that an evil word or thought deserveth condemnation, affirming that we shall give account for every idle word. He saith, he came not to save, but the sheep that were utterly lost and cast away. Therefore few of the proud, just, learned, wise, perfect, and holy Pharisees were saved by him, because they justified themselves by their counterfeit holiness before men. Wherefore (good people) let us beware of such hypocrisie, vain glory, and justifying of our selves.

Luke 18.
John 15.
Luke 17.
Luke 18.
Matth. 9.
Matth. 12.
Matth. 15.

The Second Part of the Sermon of the misery of Man.

FOrasmuch as the true knowledge of our selves is very necessary to come to the right knowledge of God, ye have heard in the last reading, how humbly all godly men always have thought of themselves, and so to think and judge of themselves, are taught of God their Creator, by his holy Word. For of our selves we be Crabtrees, that can bring forth no Apples. We be of our selves of such earth, as can bring forth but weeds, nettles, brambles, briers, cockle, and darnel. Our fruits be declared in the fifth chapter to the Galathians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God, and therefore these vertues be called there the fruits of the Holy Ghost, and not the fruits of man. Let us therefore acknowledge our selves before God (as we be indeed) miserable and wretched sinners. And let us earnestly repent, and humble our selves heartily, and cry to God for mercy. Let us all confess with mouth and heart that we be full of imperfections: Let us know our own works, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our own conceits, nor challenge any part of justification by our merits or works. For truly there be imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and do imperfectly: we fight against the Devil, the World, and the Flesh imperfectly. Let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection, even in all our best works. Let none of us be ashamed to say with the holy Saint Peter,

Gal. 5.

Luke 5. I am a sinful man. Let us say with the Holy Prophet David, We have
Psal. 106. sinned with our fathers, we have done amiss and dealt wickedly. Let us
all make open confession with the Prodigal son, to our Father, and say
Luke 15. with him, We have sinned against heaven, and before thee (O Father) we
are not worthy to be called thy sons. Let us all say with holy Baruch, O
Baruch 2. Lord our God, to us is worthily ascribed shame and confusion, and to thee
righteousness: We have sinned, we have done wickedly, we have behaved
our selves ungodlily in all thy righteousness. Let us all say with the holy
Dan. 9. Prophet Daniel, O Lord, righteousness belongeth to thee, unto us be-
longeth confusion, We have sinned, we have been naughty, we have of-
fended, we have fled from thee, we have gone back from all thy precepts
and judgments. So we learn of all good men in holy Scriptures, to hum-
ble our selves, and to exalt, extol, praise, magnifie, and glorifie God.

Thus we have heard how evil we be of our selves, how of our selves,
and by our selves, we have no goodness, help nor salvation, but contrari-
wise, sin, damnation, and death everlasting: which if we deeply weigh
and consider, we shall the better understand the great mercy of God,
and how our salvation cometh only by Christ. For in our selves (as of
2 Cor. 3. our selves) we find nothing, whereby we may be delivered from this mi-
serable captivity, into the which we were cast, through the envy of the
Devil, by breaking Gods Commandment in our first Parent Adam.
Psal. 50. We are all become unclean, but we all are not able to cleanse our selves,
nor to make one another of us clean. We are by nature the children of
Ephes. 2. Gods wrath, but we are not able to make our selves the children and
1 Pet. 2. inheritours of Gods glory. We are sheep that run astray, but we
cannot of our own power come again to the sheepfold, so great is our
imperfection and weakness. In our selves therefore may we not glory,
which (of our selves) are nothing but sinful: neither may we rejoyce
in any works that we do, all which be so imperfect and impure, that they
are not able to stand before the righteous Judgment Seat of God, as
Psal. 143. the Holy Prophet David saith, Enter not into judgment with thy Ser-
vant (O Lord): for no man that liveth shall be found righteous in thy
sight. To God therefore must we flee, or else shall we never find peace, rest
and quietness of conscience in our hearts. For he is the father of mercies,
2 Cor. 1. and God of all consolation. He is the Lord, with whom is plenteous
Psal. 130. redemption: He is the God which of his own mercy saveth us, and set-
teth out his charity and exceeding love towards us, in that of his own
voluntary goodness, when we were perishing, he saved us, and provided
an everlasting Kingdom for us. And all these heavenly treasures are
given us, not for our own deserts, merits, or good deeds (which of our
selves we have none) but of his meer mercy freely. And for whose
sake? Truly for Jesus Christs sake, that pure and undefiled Lamb of
God. He is that dearly beloved Son, for whose sake God is fully pa-
John 1. cified, satisfied, and set at one with man. He is the Lamb of God,
which taketh away the sins of the World, of whom only it may be truly
1 Pet. 2. spoken, that he did all things well, and in his mouth was found no craft
nor subtilty. None but he alone may say, The Prince of the World
John. came, and in me he hath nothing. And he alone may also say, Which of
John 8. you shall reprove me of any fault? He is the high and everlasting Priest,
Heb. 7. which hath offered himself once for all upon the Altar of the Cross, and
with that one Oblation hath made perfect for evermore them that are
1 John 2. sanctified. He is the alone mediatour between God and Man, which

paid

paid our ranſom to God with his own blood, and with that hath he cleanſed us all from ſin. He is the Phyſician which healeth all our diſeaſes. He is that Saviour which ſaveth his people from all their ſins: Matth. 1. To be ſhort, he is that flowing and moſt plenteous fountain, of whoſe fulnes all we have received. For in him alone are all the treaſures of the wisdom and knowledge of God hidden. And in him, and by him, have we from God the Father all good things, pertaining either to the body or to the ſoul. O how much are we bound to this our heavenly Father for his great mercies, which he hath ſo plenteouſly declared unto us in Chriſt Jeſu our Lord and Saviour! What thanks worthy and ſufficient can we give to him? Let us all with one accord burſt out with joyful voice, ever praiſing and magnifying this Lord of mercy, for his tender kindnes ſhewed unto us in his dearly beloved Son Jeſus Chriſt our Lord.

Hitherto have we heard what we are of our ſelves; very ſinful, wretched, and damnable. Again, we have heard how that of our ſelves, and by our ſelves, we are not able either to think a good thought, or work a good deed, ſo that we can find in our ſelves no hope of ſalvation, but rather whatſoever maketh unto our deſtruction. Again, we have heard the tender kindnes and great mercy of God the Father towards us, and how beneficial he is to us for Chriſts ſake, without our merits or deſerts, even of his own meer mercy and tender goodnes. Now, how theſe exceeding great mercies of God, ſet abroad in Chriſt Jeſu for us, be obtained, and how we be delivered from the captivity of ſin, death, and hell, ſhall more at large (with Gods help) be declared in the next Sermon. In the mean ſeaſon, yea, and at all times, let us learn to know our ſelves, our frailty and weaknes, without any cracking or boaſting of our own good deeds and merits. Let us alſo acknowledge the exceeding mercy of God towards us, and confeſs, that as of our ſelves cometh all evil and damnation: ſo likewiſe of him cometh all goodnes and ſalvation, as God himſelf ſaith by the Prophet Oſee, O Iſrael, thy deſtruction cometh of thy ſelf, but in me only is thy help and comfort. If we thus humbly ſubmit our ſelves in the ſight of God, we may be ſure that in the time of his viſitation, he will lift us up into the Kingdom of his dearly beloved Son Chriſt Jeſu our Lord; to whom, with the Father, and the Holy Ghoſt, be all honour and glory for ever. Amen. Oſee 13.

A SERMON OF THE Salvation of Mankind, by only Christ our Saviour, from sin and death everlasting.



Because all men be sinners and offenders against God, and breakers of his Law and Commandments, therefore can no man by his own acts, works, and deeds (seem they never so good) be justified, and made righteous before God: but every man of necessity is constrained to seek for another righteousness or justification, to be received at Gods own hands, that is to say, the forgivenes of his sins and trespasses, in such things as he hath offended. And this justification or righteousness, which we so receive of Gods mercy and Christs merits, embraced by faith, is taken, accepted and allowed of God, for our perfect and full justification. For the more full understanding hereof, it is our parts and duties ever to remember the great mercy of God, how that (all the World being wrapped in sin by breaking of the Law) God sent his only Son our Saviour Christ into this World, to fulfil the Law for us, and by shedding of his most precious blood, to make a Sacrifice and satisfaction, or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same.

The efficacy of Christs Passion and Oblation.

Insomuch that Infants being baptized, and dying in their infancy, are by this Sacrifice washed from their sins, brought to Gods favour, and made his Children and Inheritors of his Kingdom of Heaven. And they which in act or deed do sin after their Baptism, when they turn again to God unfeignedly, they are likewise washed by this Sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification or righteousness which S. Paul speaketh of, when he saith, No man is justified by the works of the Law, but freely by Faith in Jesus Christ. And again he saith, We believe in Jesu Christ, that we be justified freely by the faith of Christ, and not by the works of the Law, because that no man shall be justified by the works of the Law. And although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all. But here may mans reason be astonished, reasoning after this fashion. If a ransom be paid for our redemption, then is it not given us freely. For a Prisoner that paid his ransom, is not let go freely; for if he go freely, then he goeth without ransom: for what is it else to go freely, than to be set at liberty without paying of ransom?

Gal. 2.

Objection.

ransom? This reason is satisfied by the great wisdom of God in this mystery of our Redemption, who hath so tempered his Justice and Mercy together, that he would neither by his Justice condemn us unto the everlasting captivity of the Devil, and his prison of Hell, remedilesse for ever without mercy, nor by his Mercy deliver us clearly, without justice, or payment of a just ransom: but with his endless mercy he joyned his most upright and equal justice. His great mercy he shewed unto us in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts, which thing by us had been impossible to be done. And whereas it lay not in us to do that, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesu Christ, who besides this ransom, fulfilled the Law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our Redemption. And of this justice and mercy of God knit together, speaketh S. Paul in the third Chap. to the Romans, All have offended, and have need of the glory of God, but are justified freely by his grace, by redemption which is in Jesu Christ, whom God hath sent forth to us for a reconciler and peace-maker, through faith in his blood, to shew his righteousnes. And in the tenth Chap. Christ is the end of the law unto righteousnes, to every man that believeth. And in the 8. Chap. That which was impossible by the Law, inasmuch as it was weak by the flesh, God sending his own Son, in the similitude of sinful flesh, by sin damned sin in the flesh, that the righteousnes of the law might be fulfilled in us, which walk not after the flesh, but after the spirit. In these foresaid places, the Apostle toucheth specially three things, which must go together in our justification. Upon Gods part, his great mercy and grace: upon Christs part, justice, that is, the satisfaction of Gods justice, or the price of our redemption, by the offering of his body, and shedding of his blood, with fulfilling of the law perfectly and throughly; and upon our part true and lively faith in the merits of Jesus Christ, which yet is not ours, but by Gods working in us: so that in our justification, there is not only Gods mercy and grace, but also his justice, which the Apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law: and so the grace of God doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore S. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith, which nevertheless is the gift of God, and not mans only work, without God: and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joyned with faith in every man that is justified, but it shutteth them out from the office of justifying. So that although they be all present together in him that is justified, yet they justifie not all together: Nor the faith also doth not shut out the justice of our good works, necessarily to be done afterwards of duty towards God (for we are most bounden to serve God, in doing good deeds, commanded by him in his Holy Scripture, all the daies of our life): But it excludeth them, so that we may not do them to this intent, to be made good by doing of them. For all the good works that we can do be imperfect, and therefore not able to deserve our justification: but our justification doth come freely by the meer

Answer.

Rom. 3.

Rom. 10.

Rom. 8.

Three things must go together in our justification.

How it is to be understood that Faith justifieth without Works.

mercy

mercy of God, and of so great and free mercy, that whereas all the World was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father of his infinite mercy, without any our desert or deserving, to prepare for us the most precious Jewels of Christs body and blood, whereby our ransom might be fully paid, the Law fulfilled, and his Justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the Law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the Law, forasmuch as that which their Infirmity lacked, Christs Justice hath supplied.

The Second Part of the Sermon of Salvation.

WE have heard of whom all men ought to seek their justification and righteousness, and how also this righteousness cometh unto men by Christs death and merits: ye heard also how that three things are required to the obtaining of our righteousness, that is, Gods mercy, Christs Justice, and a true and lively faith, out of the which faith spring good works. Also before was declared at large, that no man can be justified by his own good works, that no man fulfilleth the Law, according to the full request of the Law.

Gal. 2. And S. Paul in his Epistle to the Galathians proveth the same, saying thus; If there had been any Law given which could have justified, verily righteousness should have been by the Law. And again he saith, If righteousness be by the Law, then Christ dyed in vain. And again he saith, You that are justified by the Law, are fallen away from Grace.

Ephes. 2. And furthermore, he writeth to the Ephesians on this wise, By grace are ye saved through Faith, and that not of your selves, for it is the gift of God, and not of works, lest any man should glory. And to be short, the sum of all Pauls disputation is this; that if justice come of works, then it cometh not of grace: and if it come of grace, then it cometh not of works. And to this end tend all the Prophets, as S. Peter saith in

Acts 10. the tenth of the Acts. Of Christ all the Prophets (saith S. Peter) do witness, that through his Name, all they that believe in him, shall receive the remission of sins. And after this wise to be justified only by this

Faith only justifieth, is the Doctrine of old Doctors. true and lively Faith in Christ, speak all the old and ancient Authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil and Ambrose. Saint Hilary saith these words plainly in the ninth Canon upon Matthew, Faith only justifieth. And Saint Basil, a Greek Author, writeth thus, This is a perfect and whole rejoycing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself to lack true justice and righteousness, and to be justified by the only Faith in Christ. And Paul (saith he) doth glory in the

Philip. 3. contempt of his own righteousness, and that he looketh for the righteousness of God by Faith.

These be the very words of Saint Basil. And Saint Ambrose, a Latin Author, saith these words, This is the Ordinance of God, that

that they which believe in Christ should be saved without Works, by Faith only, freely receiving remission of their sins. Consider diligently these words, without Works by Faith only, freely we receive remission of our sins. What can be spoken more plainly, than to say, That freely without Works, by Faith only, we obtain remission of our sins? These and other like sentences, that we be justified by Faith only, freely, and without Works, we do read oft times in the best and most ancient Writers. As, beside Hilary, Basil, and Saint Ambrose before rehearsed, we read the same in Origen, Saint Chrysostom, Saint Cyprian, Saint Augustine, Prosper, Oecumenius, Procius, Bernardus, Anselme, and many other Authors, Greek and Latin. Nevertheless, this sentence, that we be justified by Faith only, is not so meant of them, that the said justifying Faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. Nor when they say, That we should be justified freely, do they mean that we should or might afterward be idle, and that nothing should be required on our parts afterward: Neither do they mean so to be justified without good Works, that we should do no good Works at all, like as shall be more expressed at large hereafter. But this saying, That we be justified by faith only, freely and without Works, is spoken for to take away clearly all merit of our Works, as being unable to deserve our justification at Gods hands, and thereby most plainly to express the weakness of man, and the goodness of God, the great infirmity of our selves, and the might and power of God, the imperfectness of our own Works, and the most abundant grace of our Saviour Christ, and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and his most precious bloodshedding. This Faith the holy Scripture teacheth us, this is the strong Rock and Foundation of Christian Religion, this Doctrine all old and ancient Authors of Christs Church do approve, this Doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain glory of man, this whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of Christs glory, but for an adversary to Christ and his Gospel, and for a setter forth of mens vain glory. And although this Doctrine be never so true (as it is most true indeed) that we be justified freely without all merit of our own good Works (as Saint Paul doth express it) and freely by this lively and perfect Faith in Christ only (as the ancient Authors use to speak it) yet this true Doctrine must be also truly understood and most plainly declared, lest carnal men should take unjustly occasion thereby to live carnally, after the appetite and will of the World, the Flesh and the Devil. And because no man should err by mistaking of this Doctrine, I shall plainly and shortly so declare the right understanding of the same, that no man shall justly think that he may thereby take any occasion of carnal liberty, to follow the desires of the Flesh, or that thereby any kind of sin shall be committed, or any ungodly living the more used.

Faith alone, how it is to be understood.

The profit of the Doctrine of Faith only justifieth.

What they be that impugn the Doctrine of Faith only justifieth.

A declaration of this doctrine of Faith without Works justifieth.

First, you shall understand, that in our justification by Christ, it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of Man, but of God, for man cannot make himself righteous by his own Works, neither in part, nor in the whole, for that were the greatest arrogancy and presumption of man, that Antichrist could set up against God, to affirm that a man might

might by his own works, take away and purge his own sins, and so justifie himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him: not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour and Justifier, Jesus Christ: so that the true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justifie us, and deserve our justification unto us (for that were to count our selves to be justified by some act or vertue that is within our selves) but the true understanding and meaning thereof is, that although we hear Gods word and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many works thereunto: yet we must renounce the merit of all our said vertues, of faith, hope, charity, and all other vertues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient, and imperfect, to deserve remission of our sins, and our justification, and therefore we must trust only in Gods mercy, and that sacrifice which our High Priest and Saviour Christ Jesus the Son of God once offered for us upon the Crosse, to obtain thereby Gods grace and remission, as well of our Original sin in Baptism, as of all Actual sin committed by us after our Baptism, if we truly repent and turn unfeignedly to him again. So that as S. John Baptist, although he were never so vertuous and godly a man, yet in this matter of forgiving of sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, Behold, yonder is the Lamb of God, which taketh away the sins of the World: even so, as great and as godly a vertue as the lively Faith is, yet it putteth us from it self, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ (as it were) saith unto us thus, It is not I that take away your sins, but it is Christ only, and to him only I send you for that purpose, forsaking therein all your good vertues, words, thoughts and works, and only putting your trust in Christ.

Justification is the office of God only.

John 1.

The Third Part of the Sermon of Salvation.

IT hath been manifestly declared unto you, that no man can fulfil the Law of God, and therefore by the Law all men are condemned: whereupon it followeth necessarily, that some other thing should be required for our salvation than the Law: and that is, a true and a lively faith in Christ: bringing forth good works, and a life according to Gods commandments. And also you heard the ancient Authors mind of this saying, Faith in Christ only justifieth man, so plainly declared, that you see, that the very true meaning of this proposition or saying, We be justified by faith in Christ only, (according to the meaning of the old ancient

ancient Authors) is this: We put our faith in Christ, that we be justified by him only, that we be justified by Gods free mercy, and the merits of our Saviour Christ only, and by no vertue or good works of our own that is in us, or that we can be able to have, or to do, for to deserve the same: Christ himself only being the cause meritorious thereof.

Here you perceive many words to be used to avoid contention in words with them that delight to brawl about words, and also to shew the true meaning to avoid evil talking and misunderstanding, and yet peradventure all will not serve with them that be contentious: but contenders will ever forge matters of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be more desirous to know the truth, than (when it is plain enough) to contend about it, and with contentious and captious cavillation, to obscure and darken it. Truth it is, that our own works do not justifie us, to speak properly of our justification, (that is to say) our works do not merit or deserve remission of our sins, and make us of unjust, just before God: but God of his own mercy, through the only merits and deservings of his Son Jesus Christ doth justifie us. Nevertheless, because faith doth directly send us to Christ for remission of our sins, and that by faith given us of God, we embrace the promise of Gods mercy, and of the remission of our sins, (which thing none other of our vertues or works properly doth) therefore Scripture useth to say, that faith without works doth justifie. And forasmuch that it is all one sentence in effect, to say, faith without works, and only faith doth justifie us, therefore the old ancient Fathers of the Church from time to time, have uttered our justification with this speech, Only faith justifieth us: meaning no other thing than Saint Paul meant, when he said, Faith without works justifieth us. And because all this was brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any vertue that we have within us, or of any work that cometh from us: therefore in that respect of merit and deserving, we forsake (as it were) altogether again, faith, works, and all other vertues. For our own imperfection is so great, through the corruption of Original sin, that all is imperfect that is within us, faith, charity, hope, dread, thoughts, words and works, and therefore not apt to merit and deserve any part of our justification for us. And this form of speaking use we, in the humbling of our selves to God, and to give all the glory to our Saviour Christ, who is best worthy to have it.

Here you have heard the office of God in our justification, and how we receive it of him freely, by his mercy, without our deserts, through true and lively faith. Now you shall hear the office and duty of a Christian man unto God, what we ought on our part to render unto God again for his great mercy and goodness. Our office is, not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do, to the glory of God, and profit of our Neighbours: much less is it our office, after that we be once made Christs members, to live contrary to the same, making our selves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we

They that preach faith only justifieth, do not teach carnal liberty, or that we should do no good works.

know that we do serve the World and the Devil, and not God. For that faith which bringeth forth (without repentance) either evil works, or no good works, is not a right, pure, and lively faith, but a dead devilish, counterfeit and feigned faith, as Saint Paul and Saint James call it. For even the Devils know and believe that Christ was born of a virgin, that he fasted forty daies and forty nights without meat and drink, that he wrought all kind of miracles, declaring himself very God: They believe also, that Christ for our sakes suffered a most painful death, to redeem from everlasting death, and that he rose again from death the third day: They believe that he ascended into Heaven, and he sitteth on the right hand of the Father, and at the last end of this world shall come again, and judge both the quick and the dead. These articles of our Faith the Devils believe, and so they believe all things that be written in the new and old Testament, to be true: and yet for all this faith, they be but Devils, remaining still in their damnable estate, lacking the very true Christian Faith. For the right and true Christian faith is, not only to believe that holy Scripture, and all the foresaid articles of our Faith are true, but also to have a sure trust and confidence in Gods merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his Commandments. And this true Christian faith, neither any Devil hath nor yet any Man which in the outward profession of his mouth, and in his outward receiving of the Sacraments, in coming to the Church, and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary. For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ, his sins be forgiven, and be reconciled to the favour of God, and to be partaker of the Kingdom of Heaven by Christ, when he liveth ungodlily, and denyeth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. For as they know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy the Kingdom of God. They know that God hateth unrighteousness, that he will destroy all those that speak untruly, that those which have done good works (which cannot be done without a lively faith in Christ) shall come forth into the resurrection of life, and those that have done evil, shall come unto the resurrection of judgment: very well they know also, that to them that be contentious, and to them that will not be obedient unto the truth, but will obey unrighteousness, shall come indignation, wrath, and affliction, &c. Therefore to conclude, considering the infinite benefits of God, shewed and given unto us, mercifully without our deserts, who hath not only created us of nothing; and from a piece of vile clay, of his infinite goodness, hath exalted us (as touching our soul) unto his own similitude and likeness: but also whereas we were condemned to Hell, and death everlasting, hath given his own natural Son, being God eternal, immortal, and equal unto himself, in power and glory, to be incarnated, and to take our mortal nature upon him, with the infirmities of the same, and in the same nature to suffer most shameful and painful death for our offences, to the intent to justifie us, and to restore us to life everlasting: so making us also his dear children, brethren unto his only son our Saviour Christ, and inheritours for ever with him of his eternal Kingdom of Heaven.

The Devils have faith, but not the true faith.

What is the true and justifying Faith.

They that continue in evil living, have not true faith.

Psal. 25.

These

These great and merciful benefits of God (if they be well considered) do neither minister unto us occasion to be idle, and to live without doing any good works, neither yet stir us up by any means to do evil things: but contrariwise, if we be not desperate persons, and our hearts harder than stones, they move us to render our selves unto God wholly, with all our will, hearts, might, and power, to serve him in all good deeds, obeying his Commandments during our lives, to seek in all things his glory and honour, not our sensual pleasures and vain glory, evermore dreading willingly to offend such a merciful God and loving Redeemer, in word, thought, or deed. And the said benefits of God deeply considered, move us for his sake also to be ever ready to give our selves to our neighbours, and as much as lieth in us, to study with all our endeavour, to do good to every man. These be the fruits of true faith, to do good as much as lyeth in us to every man, and above all things, and in all things to advance the glory of God, of whom only we have our sanctification, justification, salvation, and redemption: to whom be ever glory, praise, and honour, world without end. Amen.

A SHORT DECLARATION OF THE True, Lively, and Christian Faith.

THE first coming unto God (good Christian people) is through Faith, whereby (as it is declared in the last Sermon) we be justified before God. And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that Faith is taken in the Scripture two manner of waies. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works, but is idle, barren, and unfruitful. And this faith, by the holy Apostle Saint James, is compared to the faith of Devils, which believe God to be true and just, and tremble for fear, yet they do nothing well, but all evil. And such a manner of faith have wicked and naughty Christian people, which confess God (as S. Paul saith) in their mouths, but deny him in their deeds, being abominable, and without the right faith, and to all good works reprovable. And this faith is a perswasion and belief in mans heart, whereby he knoweth that there is a God, and agreeth unto all truths of Gods most holy Word, contained in the holy Scripture. So that it consisteth only in believing in the Word of God, that it is true. And this is not properly called Faith. But as he

Faith.

A dead Faith.

James 2.

Titus 6.

that readeth Cæsars Commentaries, believing the same to be true, hath thereby a knowledge of Cæsars like and notable acts, because he believeth the History of Cæsar: yet it is not properly said that he believeth in Cæsar, of whom he looketh for no help nor benefit. Even so, he that believeth that all that is spoken of God in the Bible is true, and yet liveth so ungodlily, that he cannot look to enjoy the promises and benefits of God: although it may be said, that such a man hath a faith and belief to the words of God, yet it is not properly said that he believeth in God, or hath such a faith and trust in God, whereby he may surely look for grace, mercy, and everlasting life at Gods hand, but rather for indignation and punishment, according to the merits of his wicked life. For as it is written in a Book, intituled to be of Didymus Alexandrinus, Forasmuch as faith without works is dead, it is not now faith, as a dead man is not a man. This dead faith therefore is not the sure and substantial faith which saveth sinners. Another faith there is in Scripture, which is not (as the foresaid faith) idle, unfruitful, and dead, but worketh by charity (as S. Paul declareth, Gal. 5.) Which as the other vain faith is called a dead faith, so may this be called a quick or lively faith. And this is not only the common belief of the Articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at Gods hand: and that although we, through infirmity or temptation of our ghostly enemy, do fall from him by sin, yet if we return again unto him by true repentance, that he will forgive and forget our offences for his Sons sake our Saviour Jesus Christ, and will make us inheritours with him of his everlasting Kingdom, and that in the mean time until that Kingdom come, he will be our protectour and defender in all perils and dangers, whatsoever do chance: and that though sometime he doth send us sharp adversity, yet that evermore he will be a loving Father unto us, correcting us for our sin, but not withdrawing his mercy finally from us, if we trust in him, and commit our selves wholly unto him, hang only upon him, and call upon him, ready to obey and serve him. This is the true, lively, and unfeigned Christian faith, and is not in the mouth and outward profession only, but it liveth, and stirreth inwardly in the heart. And this faith is not without hope and trust in God, nor without the love of God and of our Neighbours, nor without the fear of God, nor without the desire to hear Gods word, and to follow the same in eschewing evil, and doing gladly all good works.

A lively Faith.

Heb. 12. This faith (as S. Paul describeth it) is the sure ground and foundation of the benefits which we ought to look for, and trust to receive of God, a certificate and sure looking for them, although they yet sensibly appear not unto us. And after he saith, He that cometh to God, must believe, both that he is; and that he is a merciful rewarder of well doers. And nothing commendeth good men unto God, so much as this assured faith and trust in him. Of this faith, three things are specially to be noted.

The things are to be noted of Faith.

First, that this faith doth not lie dead in the heart, but is lively and fruitful in bringing forth good works. Second, that without it, can no good works be done, that shall be acceptable and pleasant to God. Third, what manner of good works they be, that this faith doth bring forth.

For

For the first, that as the light cannot be hid, but will shew forth it self at one place or other: So a true faith cannot be kept secret, but when occasion is offered, it will break out, and shew it self by good works. *Faith is full of good works.* And as the living body of a man ever exerciseth such things as belong to a natural and living body, for nourishment and preservation of the same, as it hath need, opportunity, and occasion: even so the soul that hath a lively faith in it, will be doing alway some good work, which shall declare that it is living, and will not be unoccupied. Therefore when men hear in the Scriptures so high commendations of faith, that it maketh us to please God, to live with God, and to be the children of God: if then they phantasie that they be set at liberty from doing all good works, and may live as they list, they trifle with God and deceive themselves. And it is a manifest token, that they be far from having the true and lively faith, and also far from knowledge, what true faith meaneth. For the very sure and lively Christian faith is, not only to believe all things of God which are contained in holy Scripture, but also is an earnest trust and confidence in God, that he doth regard us, and that he is careful over us, as the Father is over the Child whom he doth love, and that he will be merciful unto us for his only Sons sake, and that we have our Saviour Christ our perpetual Advocate, and Priest, in whose only merits, oblation, and suffering, we do trust that our offences be continually washed and purged, whensoever we (repenting truly) do return to him with our whole heart, stedfastly determining with our selves, through his grace, to obey and serve him in keeping his Commandments, and never to turn back again to sin. Such is the true Faith that the Scripture doth so much commend, the which when it seeth and considereth what God hath done for us, is also moved through continual assistance of the Spirit of God, to serve and please him, to keep his favour, to fear his displeasure, to continue his obedient Children, shewing thankfulness again by observing or keeping his Commandments, and that freely, for true love chiefly, and not for dread of punishment, or love of temporal reward, considering how clearly, without deservings, we have received his mercy and pardon freely.

This true faith will shew forth it self, and cannot long be idle: For as it is written, The just man doth live by his faith. He never sleepeth nor is idle, when he would wake, and be well occupied. And God by his Prophet Jeremy saith, that he is a happy and blessed man, which hath faith and confidence in God. For he is like a tree set by the water side, and spreadeth his roots abroad towards the moisture, and feareth not heat when it cometh, his leaf will be green, and will not cease to bring forth his fruit: even so, faithful men (putting away all fear of adversity) will shew forth the fruit of their good works, as occasion is offered to do them. Abac. 2. Jer. 17.

The

The Second Part of the Sermon of Faith.

WE have heard in the first part of this Sermon, that there be two kinds of faith, a dead and an unfruitful faith, and a faith lively that worketh by charity. The first to be unprofitable, the second, necessary for the obtaining of our salvation: the which faith hath charity alwaies joyned unto it, and is fruitful, and bringeth forth all good works. Now as concerning the same matter, you shall hear what followeth. The wise man
Eccl. 31. saith, he that believeth in God will hearken unto his Commandments. For if we do not shew our selves faithful in our conversation, the faith which we pretend to have, is but a feigned faith: because the true Christian faith is manifestly shewed by good living, and not by words only, as S. Augustine saith, Good living cannot be separated from true faith,
Libro de fide & operibus. cap. 2. Sermo de lege & fide. which worketh by love. And S. Chrysostome saith, Faith of it self is full of good works: as soon as a man doth believe, he shall be garnished with them. How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God, than of another, S. Paul teacheth at large in the eleventh Chapter to the Hebrews, saying, That faith made the oblation of Abel, better than the
Heb. 11. Gen. 4. oblation of Cain. This made Noah to build the Ark. This made A-
Gen. 6. braham to forsake his Country and all his Friends, and go into a far
Eccl. 44. Gen. 11. Country, there to dwell among strangers. So did also Isaac and Jacob, depending or hanging only on the help and trust that they had in God, And when they came to the Country which God promised them, they would build no Cities, Towns, nor Houses, but lived like strangers in Tents, that might every day be removed. Their trust was so much in God, that they set but little by any worldly thing, for that God had prepared for them better dwelling places in Heaven of his own foundation and building. This faith made Abraham ready at Gods Com-
Gen. 22. Eccl. 13. mandment, to offer his own Son and Heir Isaac, whom he loved so well, and by whom he was promised to have innumerable issue, among the which, one should be born, in whom all Nations should be blessed, trusting so much in God, that though he were slain, yet that God was able by his omnipotent power to raise him from death, and perform his promise: He mistrusted not the promise of God, although unto his reason every thing seemed contrary. He believed verily that God would not forsake him in dearth and famin that was in the country. And in all other dangers that he was brought unto, he trusted ever that God should be his God, and his Protectour and Defender, whatsoever he saw to the contrary. This faith wrought so in the heart of Moses, that
Exod. 2. he refused to be taken for King Pharaoh his daughters Son, and to have great inheritance in Egypt, thinking it better with the people of God to have affliction and sorrow, than with naughty men, in sin to live pleasantly for a time. By faith he cared not for the threatning of King Pharaoh: for his trust was so in God, that he passed not of the felicity of this world, but looked for the reward to come in Heaven, setting his heart upon the invisible God, as it had seen him ever present

ſent before his eyes. By faith, the children of Iſrael paſſed through the red Sea. By faith, the walls of Jerico fell down without ſtroke, and many other wonderful miracles have been wrought. In all good men that heretofore have been, faith hath brought forth their good works, and obtained the promiſes of God. Faith hath ſtopped the Lyons mouth: faith hath quenched the force of fire: faith hath eſcaped the ſwords edges: faith hath given weak men ſtrength, victory in battel, overthrown the armies of Infidels, raiſed the dead to life: faith hath made good men to take adverſity in good part, ſome have been mocked and whipped, bound and caſt in priſon, ſome have loſt all their goods, and lived in great poverty, ſome have wandered in mountains, hills and wilderneſſes, ſome have been racked, ſome ſlain, ſome ſtoned, ſome ſawen, ſome rent in pieces, ſome beheaded, ſome burnt without mercy, and would not be delivered, becauſe they looked to riſe againto a better ſtate. Exod. 14. Joſh. 6. Dan. 6. Dan. 3. Heb. 11.

All theſe Fathers, Martyrs, and other holy men, (whom Saint Paul ſpoke of) had their faith ſurely fixed in God, when all the World was againſt them. They did not only know God to be the Lord, Maker, and Governour of all men in the World: but alſo they had a ſpecial confidence and truſt, that he was and would be their God, their comforter, aider, helper, maintainer and defender. This is the Chriſtian faith which theſe holy men had, and we alſo ought to have. And although they were not named Chriſtian men, yet was it a Chriſtian faith that they had, for they looked for all benefits of God the Father, through the merits of his Son Jeſu Chriſt, as we now do. This difference is between them and us, that they looked when Chriſt ſhould come, and we be in the time when he is come. Therefore ſaith Saint Auguſtine, The time is altered and changed, but not the faith. For we have both one faith in one Chriſt. The ſame Holy Ghoſt alſo that we have, had they, ſaith S. Paul. For as the Holy Ghoſt doth teach us to truſt in God, and to call upon him as our Father: ſo did he teach them to ſay, as it is written, Thou Lord art our Father and Redeemer, and thy Name is without beginning, and everlaſting. God gave them then grace to be his children, as he doth us now. But now by the coming of our Saviour Chriſt, we have received more abundantly the Spirit of God in our hearts, whereby we may conceive a greater faith, and a ſurer truſt than many of them had. But in effect they and we be all one: we have the ſame faith that they had in God, and they the ſame that we have. And Saint Paul ſo much extolleth their faith, becauſe we ſhould no leſs but rather more, give our ſelves wholly unto Chriſt, both in profeſſion and living, now when Chriſt is come, than the old Fathers did before his coming. And by all the declaration of S. Paul, it is evident that the true, lively, and Chriſtian faith, is no dead, vain, or unfruitful thing, but a thing of perfect vertue, of wonderful operation or working, and ſtrength, bringing forth all good motions and good works. *In John, tract.* 45. 1 Cor. 4. Iſai. 43.

All holy Scripture agreeably beareth witneſs, that a true lively faith in Chriſt, doth bring forth good works: and therefore every man muſt examine and try himſelf diligently, to know whether he have the ſame true lively faith in his heart unfeignedly, or not, which he ſhall know by the fruits thereof. Many that profeſſed the faith of Chriſt were in this errour, that they thought they knew God, and believed in him, when in their life they declared the contrary: which errour Saint John in his firſt Epiſtle confuting, writeth in this wiſe, Hereby we are certified 1 John 2.

certified that we know God if we obſerve his Commandments. He that ſaith he knoweth God, and obſerveth not his Commandments,
1 John 3. is a lyar, and the truth is not in him. And again he ſaith, Whoſoever ſinneth doth not ſee God, nor know him: let no man deceive you, welbeloved children. And moreover he ſaith, Hereby we know that we
1 John 3. be of the truth, and ſo we ſhall perſwade our hearts before him. For if our own hearts reprove us, God is above our hearts, and knoweth all things. Welbeloved, if our hearts reprove us not, then have we
1 John 5. confidence in God, and ſhall have of him whatſoever we aſk, becauſe we keep his Commandments, and do thoſe things that pleaſe him. And yet further he ſaith, Every man that believeth that Jeſus is
1 John 5. Chriſt, is born of God, and we know that whoſoever is born of God doth not ſin: but he that is begotten of God, purgeth himſelf, and the Devil doth not touch him. And finally he concludeth, and
3 John. ſheweth the cauſe why he wrote this Epiſtle, ſaying, For this cauſe have I thus written unto you, that you may know that you have everlaſting life, which do believe in the Son of God. And in his third Epiſtle, he confirmeth the whole matter of faith and works in few words, ſaying,
He that doth well, is of God, and he that doth evil, knoweth not God. And as S. John ſaith, That as the lively knowledge and faith of God bringeth forth good works: ſo ſaith he likewiſe of hope and charity, that they cannot ſtand with evil living. Of hope he writeth thus,
1 John 3. We know that when God ſhall appear, we ſhall be like unto him, for we ſhall ſee him, even as he is: and whoſoever hath this hope in him, doth purifie himſelf, like as God is pure. And of Charity he ſaith
1 John 2. theſe words, He that doth keep Gods Word and Commandment, in
1 John 5. him is truly the perfect love of God. And again he ſaith, This is the love of God, that we ſhould keep his Commandments. And S. John wrote not this, as a ſubtil ſaying, deviſed of his own phantaſie, but as a moſt certain and neceſſary truth, taught unto him by Chriſt himſelf, the eternal and infallible verity, who in many places doth moſt clearly affirm, that faith, hope and charity, cannot conſiſt or ſtand without good and godly works. Of Faith, he ſaith, He that believeth
1 John 5. in the Son hath everlaſting life: but he that believeth not in the
John 3. Son, ſhall not ſee that life, but the wrath of God remaineth upon
John 6. him. And the ſame he confirmeth with a double oath, ſaying, Verily, verily I ſay unto you, He that believeth in me hath everlaſting life. Now forasmuch as he that believeth in Chriſt hath everlaſting life: it muſt needs conſequently follow, that he that hath this faith, muſt have alſo good works, and be ſtudious to obſerve Gods Commandments obediently. For to them that have evil works, and lead their life in diſobedience and tranſgreſſion, or breaking of Gods Commandments, without repentance, pertaineth not everlaſting life, but everlaſting death, as
Matth. 25. Chriſt himſelf ſaith, They that do well, ſhall go into life eternal, but they that do evil, ſhall go into everlaſting fire. And again he ſaith,
Apoc. 21. I am the firſt letter and the laſt, the beginning and the ending: to him that is athirſt, I will give of the well of the water of life freely: he that hath the victory ſhall have all things, and I will be his God, and he ſhall be my Son: but they that be fearful, miſtruſting God, and lacking faith, they that be curſed people, and murtherers, and fornicators and ſorcerers, and all lyars, ſhall have their portion in the lake that burneth with fire and brimſtone, which is the ſecond death. And as

Chriſt

Chriſt undoubtedly affirmeth, that true faith bringeth forth good works, ſo doth he ſay likewiſe of Charity. Whoſoever hath my Commandments and keepeth them, that is he that loveth me. And after he ſaith, He that loveth me, will keep my word, and he that loveth me not, keepeth not my words. And as the love of God is tryed by good works, ſo is the fear of God alſo, as the wiſe man ſaith, The dread of God putteth away ſin. And alſo he ſaith, He that feareth God, will do good works.

Charity bringeth forth good works.
John 14.
Eccles. 1.
Eccles. 15.

The Third Part of the Sermon of Faith.

YOu have heard in the ſecond part of this Sermon, that no man ſhould think that he hath that lively faith which Scripture commandeth, when he liveth not obediently to Gods laws, for all good works ſpring out of that faith: And alſo it hath been declared unto you by examples, that faith maketh men ſtedfaſt, quiet, and patient in all affliction. Now as concerning the ſame matter, you ſhall hear what followeth. A man may ſoon deceive himſelf, and think in his own phantaſie that he by faith knoweth God, loveth him, feareth him, and belongeth to him, when in very deed he doth nothing leſs. For the tryal of all theſe things is a very godly and chriſtian life. He that feeleth his heart ſet to ſeek Gods honour, and ſtudieth to know the will and Commandments of God, and to frame himſelf thereunto, and leadeth not his life after the deſire of his own fleſh, to ſerve the devil by ſin, but ſetteth his mind to ſerve God for his own ſake, and for his ſake alſo to love all his Neighbours, whether they be friends or adverſaries, doing good to every man (as opportunity ſerveth) and willingly hurting no man: ſuch a man may well rejoyce in God, perceiving by the trade of his life, that he unfeignedly hath the right knowledge of God, a lively faith, a ſtedfaſt hope, a true and unfeigned love, and fear of God. But he that caſteth away the yoke of Gods Commandments from his neck, and giveth himſelf to live without true repentance, after his own ſenſual mind and pleaſure, not regarding to know Gods word, and much leſs to live according thereunto: ſuch a man clearly deceiveth himſelf, and ſeeth not his own heart, if he thinketh that he either knoweth God, loveth him, feareth him, or truſteth in him. Some peradventure phantaſie in themſelves, that they belong to God, although they live in ſin, and ſo they come to the Church, and ſhew themſelves as Gods dear Children. But S. John ſaith plainly, If we ſay that we have any company with God, and walk in darkneſs, we do lye. Others do vainly think that they know and love God, although they paſs not of the Commandments. But S. John ſaith clearly, He that ſaith I know God, and keepeth not his Commandments, he is a lyar. Some falſly perſwade themſelves, that they love God, when they hate their Neighbours. But S. John ſaith manifeſtly, If any man ſay I love God, and yet hateth his Brother, he is a lyar. He that ſaith that he is in the light, and hateth his brother, he is ſtill in darkneſs. He that loveth his brother, dwelleth in the light, but

1 John 1.

1 John 2.

he that hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth: For darkneſs hath blinded his eyes.

1 John 3. And moreover he ſaith, Hereby we manifeſtly know the Children of God from the Children of the Devil. He that doth not righteouſly, is not the child of God, nor he that hateth his brother. Deceive not your ſelves therefore, thinking that you have faith in God, or that you love God, or do truſt in him, or do fear him, when you live in ſin: for then your ungodly and ſinful life declareth the contrary, whatſoever you ſay or think. It pertaineth to a Chriſtian man to have this true Chriſtian Faith, and to try himſelf whether he hath it or no, and to know what belongeth to it, and how it doth work in him. It is not the World that we can truſt to, the World and all that is therein, is but vanity. It is God that muſt be our defence and protection againſt all temptation of wickedneſs and ſin, errours, ſuperſtition, idolatry, and all evil. If all the World were on our ſide, and God againſt us, what could the World avail us? Therefore let us ſet our whole faith and truſt in God, and neither the World, the Devil, nor all the power of them ſhall prevail againſt us. Let us therefore (good Chriſtian people) try and examine our faith, what it is: let us not flatter our ſelves, but look upon our works, and ſo judge of our faith what it is. Chriſt himſelf ſpeak-

Luke 6. eth of this matter, and ſaith, The tree is known by the fruit. Therefore let us do good Works, and thereby declare our faith to be the lively Chriſtian faith. Let us by ſuch vertues as ought to ſpring out of faith, ſhew our election to be ſure and ſtable, as S. Peter teacheth, Endeavour

2 Pet. 1. your ſelves to make your calling and election certain by good Works. And alſo he ſaith, Miniſter or declare in your faith vertue, in vertue knowledge, in knowledge temperance, in temperance patience, in patience godlineſs, in godlineſs brotherly charity, in brotherly charity love: ſo ſhall we ſhew indeed that we have the very lively Chriſtian faith, and may ſo both certifie our conſcience the better that we be in the right faith, and alſo by theſe means confirm other men. If theſe fruits do not follow, we do but mock with God, deceive our ſelves, and alſo other men. Well may we bear the name of Chriſtian men, but we do lack the true faith that doth belong thereunto: for the true faith doth ever bring forth

James 2. good works, as S. James ſaith: Shew me thy faith by thy deeds. Thy deeds and works muſt be an open teſtimonial of thy faith: otherwiſe thy faith (being without good works) is but the Devils faith, the faith of the wicked, a phantaſie of faith, and not a true Chriſtian faith. And like as the Devils and evil people be nothing the better for their counterfeit faith, but it is unto them the more cauſe of damnation: ſo they that be Chriſtians and have received knowledge of God and of Chriſts merits, and yet of a ſet purpoſe do live idly, without good works, thinking the name of a naked faith to be either ſufficient for them, or elſe letting their minds upon vain pleaſures of this World, do live in ſin without repentance, not uttering the fruits that do belong to ſuch an high profeſſion; upon ſuch preſumptuous perſons and wilful ſinners, muſt needs remain the great vengeance of God, and eternal puniſhment in hell, prepared for the unjuſt and wicked livers. Therefore as you profeſs the name of Chriſt (good Chriſtian people) let no ſuch phantaſie and imagination of faith at any time beguile you: but be ſure of your faith, try it by your living, look upon the fruits that come of it, mark the increaſe of love and charity by it towards God and

your

your neighbour. And so shall you perceive it to be a true lively faith. If you feel and perceive such a faith in you, rejoyce in it: and be diligent to maintain it, and keep it still in you, let it be daily increasing, and more and more by well working, and so shall you be sure that you shall please God by this faith, and at the length (as other faithful men have done before) so shall you (when his will is) come to him, and receive the end and final reward of your faith (as S. Peter nameth it) the salvation of your souls: the which God grant us, that hath promised the same unto his faithful, to whom be all honour and glory, world without end. Amen. 1 Pet. 1.

A SERMON

Of Good Works annexed unto Faith.

IN the last Sermon was declared unto you, what the lively and true faith of a Christian man is, that it causeth not a man to be idle, but to be occupied in bringing forth good works, as occasion serveth.

No good works can be done without faith.

Now by Gods grace shall be declared the second thing that before was noted of faith, that without it can no good work be done, accepted and pleasant unto God. For as a branch cannot bear fruit of it self, (saith our Saviour Christ) except it abide in the Vine: so cannot you except you abide in me. I am the Vine, and you be the branches, he that abideth in me, and I in him, he bringeth forth much fruit: for without me, you can do nothing. And S. Paul proveth that the Eunuch had faith, because he pleased God. For without faith (saith he) it is not possible to please God. And again to the Romans he saith, whatsoever work is done without faith, it is sin. Faith giveth life to the soul, and they be as much dead to God that lack faith, as they be to the World, whose bodies lack souls. Without faith all that is done of us, is but dead before God, although the work seem never so gay and glorious before man. Even as the picture graven or painted, is but a dead representation of the thing it self, and is without life, or any manner of moving: so be the works of all unfaithful persons before God. They do appear to be lively works, and indeed they be but dead, not availing to the everlasting life. They be but shadows and shews of lively and good things, and not good and lively things indeed. For true faith doth give life to the works, and out of such faith come good works, that be very good works indeed, and without faith, no work is good before God, as saith S. Augustine. We must set no good works before faith, nor think that before faith a man may do any good works: for such works, although they seem unto men to be praise worthy, yet indeed they be but vain, and not allowed before God. They be as the course of

Heb. 11. Rom. 14.

In præfat. Psalm. 31.

an horse that runneth out of the way, which taketh great labour, but to no purpose. Let no man therefore (saith he) reckon upon his good works before his faith: Whereas faith was not, good works were not. The intent (saith he) maketh good works, but faith must guide and order the intent of man. And Christ saith, If thine eye be naught, thy whole body is full of darkness. The eye doth signifie the intent (saith S. Augustine) wherewith a man doth a thing. So that he which doth not his good works with a godly intent, and a true faith, that worketh by love, the whole body beside (that is to say) all the whole number of his works, is dark, and there is no light in them. For good deeds be not measured by the facts themselves, and so discerned from vices, but by the ends and intents for the which they were done. If a Heathen man cloath the naked, feed the hungry, and do such other like works; yet because he doth them not in faith, for the honour and love of God, they be but dead, vain, and fruitless works to him. Faith it is that doth commend the work to God: for (as S. Augustine saith) whether thou wilt or no, that work that cometh not of faith, is naught: where the faith of Christ is not the foundation, there is no good work, what building soever we make. There is one work, in the which be all good works, that is, faith, which worketh by charity: if thou have it, thou hast the ground of all good works. For the vertues of strength, wisdom, temperance and justice, be all referred unto this same faith. Without this faith we have not them, but only the names and shadows of them (as S. Augustine saith) All the life of them that lack the true faith, is sin, and nothing is good without him that is the Author of goodness: where he is not, there is but feigned vertue, although it be in the best works. And S. Augustine, declaring this verse of the Psalm, The turtle hath found a nest where she may keep her young birds, saith, that Jews, Hereticks, and Pagans do good works, they clothe the naked, feed the poor, and do other good works of mercy: but because they be not done in the true faith, therefore the birds be lost. But if they remain in faith, then faith is the nest and safegard of their birds, that is to say, safegard of their good works, that the reward of them be not utterly lost. And this matter (which Saint Augustine at large in many books disputeth) Saint Ambrose concludeth in few words, saying, He that by nature would withstand vice, either by natural will, or reason, he doth in vain garnish the time of this life and attaineth not the very true vertues: for without the worshipping of the true God, that which seemeth to be vertue, is vice. And yet most plainly to this purpose writeth Saint Chrysostome in this wise, you shall find many which have not the true faith, that be not of the flock of Christ, and yet (as it appeareth, they flourish in good works of mercy: you shall find them full of pity, compassion, and given to justice, and yet for all that they have no fruit of their works, because the chief work lacketh. For when the Jews asked of Christ what they should do to work good works: he answered, This is the work of God, to believe in him whom he sent: so that he called faith the work of God. And as soon as a man hath faith, anon he shall flourish in good works: for faith of it self is full of good works, and nothing is good without faith. And for a similitude, he saith, that they which glister and shine in good works without faith in God, be like dead men, which have goodly and precious tombs, and yet it availeth them nothing. Faith may not be naked without good works,

Matth. 6. in pref. Psal. 31.

De vocatione gentium lib. cap. 3.

In sermone de fide, lege, & spiritu sancto.

John 6.

for

for then it is no true faith: and when it is adjoyned to works, yet it is above the works. For as men that be very men indeed, first have life, and after be nourished: so must our faith in Christ go before, and after be nourished with good works. And life may be without nourishment, but nourishment cannot be without life. A man must needs be nourished by good works, but first he must have faith. He that doth good deeds, yet without faith, he hath no life. I can shew a man that by faith without works lived, and came to heaven: but without faith, never man had life. The thief that was hanged, when Christ suffered, did believe only, and the most merciful God justified him. And because no man shall say again that he lacked time to do good works, for else he would have done them: truth it is, and I will not contend therein, but this I will surely affirm, that faith only saved him. If he had lived, and not regarded faith and the works thereof, he should have lost his salvation again. But this is the effect that I say, that faith by it self saved him, but works by themselves never justified any man. Here ye have heard the mind of Saint Chrysostome, whereby you may perceive, that neither faith is without works (having opportunity thereto) nor works can avail to everlasting life, without faith.

The Second Part of the Sermon of Good Works.

DOf three things which were in the former Sermon especially noted of lively faith, to be declared unto you, The first was, that faith is never idle, without good works when occasion serveth. The second, that good works acceptable to God, cannot be done without faith. Now to go forward to the third part, that is, What manner of works they be which spring out of true faith, and lead faithful men unto everlasting life. This cannot be known so well, as by our Saviour Christ himself, who was asked of a certain great man the same question, What works shall I do (said a Prince) to come to everlasting life? To whom Jesus answered, If thou wilt come to everlasting life, keep the Commandments. But the Prince not satisfied herewith, asked farther, Which Commandments? The Scribes and Pharisees had made so many of their own laws and traditions, to bring men to Heaven, besides Gods Commandments, that this man was in doubt whether he should come to Heaven by those laws and traditions, or by the law of God, and therefore he asked Christ which Commandments he meant. Whereunto Christ made him a plain answer, rehearsing the Commandments of God, saying, Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, Honour thy father and thy mother, and love thy neighbour as thy self. By which words Christ declared that the laws of God be the very way that doth lead to everlasting life, and not the traditions and laws of men. So that this is to be taken for a most true lesson taught by Christs own mouth, that the works of the moral Commandments of God be the very true works of faith, which lead to the blessed life to come. But the blindness

What works they are that spring out of faith.

Matth. 19.

Matth. 19.

The works that lead to heaven, be works of Gods Commandments.

blindneſs and malice of man, even from the beginning, hath ever been ready to fall from Gods Commandments. As Adam the firſt man, having but one Commandment, that he ſhould not eat of the fruit forbidden; notwithſtanding Gods Commandment, he gave credit unto the woman, ſeduced by the ſubtil perſwaſion of the Serpent, and ſo followed his own will, and left Gods Commandment: And ever ſince that time all that came of him, have been ſo blinded through original ſin, that they have been ever ready to fall from God and his law, and to invent a new way unto ſalvation by works of their own device, ſo much, that almoſt all the World, forſaking the true honour of the only eternal living God, wandred about their own phantaſies, worſhipping, ſome the Sun, the Moon, the Stars, ſome Jupiter, Juno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therewith not ſatisfied, worſhipping divers kinds of Beaſts, Birds, Fiſh, Fowl, and Serpents, every Country, Town, and Houſe in a manner being divided, and ſetting up Images of ſuch things as they liked, and worſhipping the ſame. Such was the rudeneſs of the people, after they fell to their own phantaſies, and left the eternal living God and his Commandments, that they deviſed innumerable Images and Gods. In which errour and blindneſs they did remain, until ſuch time as Almighty God, pitying the blindneſs of man, ſent his true Prophet Moſes into the World, to reprove and rebuke this extream madneſs, and to teach the People to know the only living God, and his true honour and worſhip. But the corrupt inclination of man, was ſo much given to follow his own phantaſie, and (as you would ſay) to favour his own bird that he brought up himſelf, that all the admonitions, exhortations, benefits, and threatnings of God, could not keep him from ſuch his inventions. For notwithſtanding all the benefits of God ſhewed unto the people of Iſrael, yet when Moſes went up into the Mountain to ſpeak with Almighty God, he had tarried there but a few days, when the people began to invent new gods. And as it came into their heads, they made a calf of gold, and kneeled down, and worſhipped it. And after that they followed the Moabites, and worſhipped Beelphegor the Moabites god. Read the book of Judges, the book of the Kings, and the Prophets, and there you ſhall find how unſtedfaſt the people were, how full of inventions, and more ready to run after their own phantaſies, than Gods moſt holy Commandments. There ſhall you read of Baal, Moloch, Chamos, Melchom, Baalpeor, Aſtaroth, Bell, the Dragon, Priapus, the braſen Serpent, the twelve Signs, and many other, unto whoſe Images the people with great devotion invented Pilgrimages, precious decking and cenſing them, kneeling down, and offering to them, thinking that an high merit before God, and to be eſteemed above the Precepts and Commandments of God. And where at that time God commanded no Sacrifice to be made but in Jeruſalem only, they did clean contrary, making Altars and Sacrifices every where, in Hills, in Woods, and in Houſes, not regarding Gods Commandments, but eſteeming their own phantaſies and devotions to be better than they. And the error hereof was ſo ſpread abroad, that not only the unlearned people, but alſo the Prieſts and Teachers of the people, partly by vain glory and covetouſneſs were corrupted, and partly by ignorance blindly deceived with the ſame abominations. So much, that King Achab having but only Helias a true teacher and miniſter of God,

Man from his firſt falling from Gods Commandments hath ever been ready to do the like, and doth deviſe works of his own phantaſie to pleaſe God withal.

The devices and idolatry of the Gentiles.

The devices and idolatries of the Iſraelites. Exod. 32.

there

there were eight hundred and fifty Priests, that perswaded him to honour Baal, and to sacrifice in the woods or groves. And so continued that horrible error, until the three noble Kings, as Josaphat, Ezechias, and Josias, Gods chosen Ministers, destroyed the same clearly, and brought again the people from such their feigned inventions, unto the very Commandments of God: for the which thing their immortal reward and glory, doth, and shall remain with God for ever. And beside the foresaid inventions, the inclination of man to have his own holy devotions, devised new sects and religions, called Pharisees, Sadducees, and Scribes, with many holy and godly traditions and ordinances (as it seemed by the outward appearance and goodly glistering of the works) but in very deed all tending to idolatry, superstition, and hypocrisie: their hearts within being full of malice, pride, covetousness, and all wickedness. Against which sects, and their pretended holiness Christ cried out more vehemently, than he did against any other persons, saying, and often rehearsing these words, Woe be to you Scribes and Pharisees, ye Hypocrites, for you make clean the vessel without, but within ye be full of ravine and filthiness: thou blind Pharisee and Hypocrite, first make the inward part clean. For notwithstanding all the goodly traditions and outward shews of good works, devised of their own imagination, whereby they appeared to the World most religious and holy of all men, yet Christ (who saw their hearts) knew that they were inwardly in the sight of God, most unholy, most abominable, and farthest from God of all men. Therefore said he unto them, Hypocrites, the Prophet Isaiah spake full truly of you, when he said, This people honour me with their lips, but their heart is far from me. They worship me in vain that teach Doctrines and Commandments of men: for you leave the Commandments of God, to keep your own traditions.

Religions and Sects among the Jews.

Matth. 23.

Matth. 15. Isai. 19.

And though Christ said, They worship God in vain that teach doctrines and commandments of men; yet he meant not thereby to overthrow all mens commandments, for he himself was ever obedient to the Princes and their Laws, made for good order and governance of the People, but he reproved the laws and traditions made by the Scribes and Pharisees; which were not made only for good order of the people, (as the civil laws were) but they were set up so high, that they were made to be right and pure worshipping of God, as they had been equal with Gods Laws, or above them: for many of Gods Laws could not be kept, but were fain to give place unto them. This arrogancy God detested, that man should so advance his Laws, to make them equal with Gods Laws, wherein the true honouring and right worshipping of God standeth, and to make his Laws for them to be left off. God hath appointed his Laws, whereby his pleasure is to be honoured. His pleasure is also, that all mens Laws, not being contrary unto his Laws, shall be obeyed and kept, as good and necessary for every Commonweal, but not as things wherein principally his honour resteth: and all Civil and mans Laws, either be, or should be made, to bring men the better to keep Gods Laws, that consequently, or followingly, God should be the better honoured by them. Howbeit, the Scribes and Pharisees were not content that their Laws should be no higher esteemed than other positive and Civil Laws, nor would they have them called by the name of other temporal Laws, but

Mans laws must be observed and kept, but not as Gods laws.

called

Holy traditions were esteemed as Gods Laws.

called them holy and godly traditions, and would have them esteemed not only for a right and true worshipping of God (as Gods Laws be indeed) but also for the most high honouring of God, to the which the Commandments of God should give place. And for this cause did Christ so vehemently speak against them, saying, Your traditions which men esteem so high, be abomination before God. For commonly of such traditions, followeth the transgression or breaking of Gods Commandments, and a more devotion in keeping of such things, and a greater conscience in breaking of them, than of the Commandments of God. As the Scribes and Pharisees so superstitiously, and scrupulously kept the Sabbath that they were offended with Christ, because he healed sick men, and with his Apostles, because they being sore a hungry, gathered the ears of Corn to eat upon that day, and because his Disciples washed not their hands, so often as the traditions required: the Scribes and Pharisees quarrelled with Christ, saying, Why do thy disciples break the traditions of the Seigniours? But Christ laid to their charge, that they for to keep their own traditions, did teach men to break the very Commandments of God. For they taught the people such a devotion, that they offered their goods into the treasure house of the Temple, under the pretence of Gods honour, leaving their Fathers and Mothers (to whom they were chiefly bound) unholpen, and so they brake the Commandments of God, to keep their own traditions. They esteemed more an Oath made by the Gold or Oblation in the Temple, than an Oath made in the Name of God himself, or of the Temple. They were more studious to pay their tithes of small things, than to do the greater things commanded of God, as works of mercy, or to do justice, or to deal sincerely, uprightly and faithfully with God and Man. These (saith Christ) ought to be done, and the other not left undone. And to be short, they were of so blind judgment, that they stumbled at a straw, and leaped over a block. They would (as it were) nicely take a fly out of their cup, and drink down a whole Camel. And therefore Christ called them blind guides, warning his Disciples from time to time to eschew their Doctrine. For although they seemed to the World to be most perfect men, both in living and teaching, yet was their life but hypocrisie, and their doctrine but sowre leaven, mingled with superstition, idolatry, and overthwart judgment, setting up the traditions and ordinances of man, instead of Gods Commandments.

Holiness of mans device, is commonly occasion that God is offended.

Matth. 12.

Matth. 15.

Matth. 23.

The Second Part of the Sermon of Good Works.

That all men might rightly judge of good Works, it hath been declared in the second part of this Sermon, what kind of good Works they be that God would have his people to walk in, namely such as he hath commanded in his holy Scripture, and not such Works as men have studied out of their own brain, of a blind zeal and devotion, without the Word of God: And by mistaking the nature of good Works, man hath most highly displeased God, and hath gone from

from his will and Commandments. So that thus you have heard how much the world from the beginning until Christs time, was ever ready to fall from the Commandments of God, and to seek other means to honour and serve him, after a devotion found out of their own heads: and how they did set up their own traditions, as high as above Gods Commandments, which hath happened also in our times (the more it is to be lamented) no less than it did among the Jews, and that by the corruption or at least by the negligence of them that chiefly ought to have preserved the pure and heavenly doctrine left by Christ. What man having any judgment or learning, joyned with a true zeal unto God, doth not see, and lament, to have entred into Christs religion, such false doctrine, superstition, idolatry, hypocrisie, and other enormities and abuses, so as by little and little, through the sowre leaven thereof, the sweet bread of Gods holy word hath been much hindred and layed apart? Neither had the Jews in their most blindness, so many Pilgrimages unto Images, nor used so much kneeling, kissing, and censing of them, as hath been used in our time. Sects and feigned religions were neither the fortieth part so many among the Jews, nor more superstitiously and ungodlily abused, than of late daies they have been among us. Which sects and religions had so many hypocritical and feigned works in their state of religion (as they arrogantly named it) that their lamps (as they said) ran alwaies over, able to satisfie, not only for their own sins, but also for all other their brethren, brothers, and sisters of religion, as most ungodlily & craftily they had perswaded the multitude of ignorant people: keeping in divers places (as it were) marts or markets of merits, being full of their holy reliques, images, shrines, and works of overflowing abundance ready to be sold. And all things which they had were called holy, holy cowls, holy girdles, holy pardons, beads, holy shoos, holy rules, and all full of holiness. And what thing can be more foolish, more superstitious, or ungodly, than that men, women, and children, should wear a Friers coat, to deliver them from agues, or pestilence? or when they die, or when they be buried, cause it to be cast upon them, in hope thereby to be saved? Which superstition, although (thanks be to God) it hath been little used in this Realm, yet in divers other Realms it hath been, and yet is used among many, both learned and unlearned. But to pass over the the innumerable superstitiousness that hath been in strange apparel, in silence, in Dormitory, in Cloyster, in Chapter, in choice of meats and drinks, and in such like things, let us consider what enormities and abuses have been in the three chief principal points, which they called the three essentials, or three chief foundations of religion, that is to say, obedience, chastity, and wilful poverty.

Sects and religions amongst Christian men.

First, under pretence or colour of obedience to their Father in religion (which obedience they made themselves) they were made free by their rule and Canons, from the obedience of their natural father & mother, and from the obedience of Emperor and King, and all temporal power whom of very duty by Gods laws they were bound to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And how their profession of chastity was kept, it is more honesty to pass over in silence, and let the world judge of that which is well known, than with unchaste words, by expressing of their unchaste life, to offend chaste and godly ears. And as for their wilful poverty, it was such, that when in possessions, jewels, plate, and riches, they were equal or

The three chief vows of Religion.

above Merchants, Gentlemen, Barons, Earls, and Dukes: yet by this subtil sophistical term, Proprium in commune, that is to say, Proper in common, they mocked the world, perswading, that notwithstanding all their possessions and riches, yet they kept their vow, and were in wilful poverty. But for all their riches, they might never help father or mother, nor other that were indeed very needy and poor, without the licence of their father Abbot, Prior, or Warden, and yet they might take of every man, but they might not give ought to any man, no not to them whom the laws of God bound them to help. And so through their traditions and rules, the laws of God could bear no rule with them. And therefore of them might be most truly said, that which Christ spake unto the Pharisees, You break the Commandments of God by your traditions: you honour God with your lips, but your hearts be far from him. And the longer prayers they used by day and by night, under pretence or colour of such holiness, to get the favour of widows, and other simple folks that they might sing Trentalles and Service for their Husbands and Friends, and admit or receive them into their prayers: the more truly is verified of them the saying of Christ, Wo be unto you Scribes and Pharisees, Hypocrites, for you devour widows houses, under colour of long prayers, therefore your damnation shall be the greater. Wo be to you Scribes and Pharisees, Hypocrites, for you go about by sea and by land to make more Novices, and new Brethren, and when they be let in, or received of your sect, you make them the children of hell, worse than your selves be. Honour be to God, who did put light in the heart of his faithful and true minister, of most famous memory, K. Henry the eight, and gave him the knowledge of his word, and an earnest affection to seek his glory, and to put away all such superstitious and pharisaical sects by Antichrist invented, and set up against the true word of God, and glory of his most blessed Name, as he gave the like spirit unto the most noble and famous Princes, Josaphat, Josias, and Ezechias. God grant all us the Kings highnes faithful and true Subjects, to feed of the sweet and savory bread of Gods own word, and (as Christ commanded) to eschew all our Pharisaical and Papistical leaven of mans feigned Religion. Which, although it were before God most abominable, and contrary to Gods Commandments and Christs pure Religion, yet it was praised to be a most godly life, and highest state of perfection: as though a man might be more godly, and more perfect by keeping the rules, traditions, and professions of men, than by keeping the holy Commandments of God. And briefly to pass over the ungodly and counterfeit religion, let us rehearse some other kinds of Papistical superstitions and abuses, as of Beads, of Lady Psalters, and Rosaries, of fifteen Oes, of S. Bernards verses, of S. Agathes letters, of Purgatory, of Masses satisfactory, of Stations and Jubilees, of feigned Reliques, or hallowed Beads, Bells, Bread, Water, Palms, Candles, Fire, and such other: of superstitious fastings, of fraternities or brotherhoods, of pardons, with such like merchandise, which were so esteemed and abused to the great prejudice of Gods glory and Commandments, that they were made most high and most holy things, whereby to attain to the everlasting life, or remission of sin: yea, also vain inventions, unfruitful ceremonies, and ungodly laws, decrees, and conceits of Rome, were in such wise advanced, that nothing was thought comparable in authority, wisdom, learning, and godliness unto them. So that the laws of Rome (as they said) were

Matth. 15.

Matth. 23.

Other devices and superstitions.

Decrees and Decretals.

to

to be received of all men, as the four Evangelists, to the which all laws of Princes must give place. And the laws of God also partly were lett off, and less esteemed, that the said laws, decrees and councils, with their traditions and ceremonies, might be more duly kept, and had in greater reverence. Thus was the people through ignorance so blinded, with the godly shew and appearance of those things, that they thought the keeping of them to be more holiness, a more perfect service and honouring of God, and more pleasing to God, than the keeping of Gods Commandments. Such hath been the corrupt inclination of man, ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to search out Gods holy Commandments, and to keep them. And furthermore, to take Gods Commandments for mens Commandments, and mens Commandments for Gods Commandments, yea, and for the highest and most perfect and holiest of all Gods Commandments. And so was all confused, that scant well learned men, and but a small number of them knew, or at the least would know, and durst affirm the truth, to separate or sever Gods Commandments from the Commandments of men. Whereupon did grow much errour, superstition, idolatry, vain religion, overthwart judgment, great contention, with all ungodly living.

An exhortation to the keeping of Gods Commandments.

Therefore, as you have any zeal to the right and pure honouring of God, as you have any regard to your own souls, and to the life that is to come, which is both without pain, and without end, apply your selves chiefly above all things, to read and hear Gods word, mark diligently therein what his will is you shall do, and with all your endeavour apply your selves to follow the same. First you must have an assured faith in God, and give your selves wholly unto him, love him in prosperity and adversity, and dread to offend him evermore. Then for his sake love all men, friends and foes, because they be his creation & image, and redeemed by Christ, as ye are. Cast in your minds how you may do good unto all men, unto your powers, and hurt no man. Obey all your superiours and governours, serve your Masters faithfully and diligently, as well in their absence, as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by Gods Commandments. Disobey not your Fathers and Mothers, but honour them, help them, and please them to your power. Oppress not, kill not, beat not, neither slander, nor hate any man: but love all men, speak well of all men, help and succour every man, as you may, yea, even your enemies that hate you, that speak evil of you, and that do hurt you. Take no mans goods, nor covet your neighbours goods wrongfully, but content your selves with that which ye get truly, and also bestow your own goods charitably, as need and case requireth. Flee all idolatry, witchcraft, and perjury, commit no manner of adultery, fornication, or other unchastness, in will, nor in deed, with any other mans wife, widow or maid, or otherwise. And travelling continually (during this life) thus in keeping the Commandments of God (wherein standeth the pure, principal, and right honour of God, and which wrought in faith, God hath ordained to be the right trade and path way unto heaven) you shall not fail, as Christ hath promised, to come to that blessed and everlasting life, where you shall live in glory and joy with God for ever: to whom be praise, honour and empery, for ever and ever. Amen.

A brief rehearsal of Gods Commandments.

A SERMON OF Christian Love and Charity.



OF all things that be good to be taught unto Christian people, there is nothing more necessary to be spoken of, and daily called upon, than charity: as well for that all manner of works of righteousness be contained in it, as also that the decay thereof is the ruin or fall of the world, the banishment of vertue, and the cause of all vice. And forasmuch as almost every man maketh and frameth to himself charity after his own appetite, and how detestable soever his life be, both unto God and Man, yet he perswadeth himself still that he hath charity: therefore you shall hear now a true and plain description or setting forth of charity, not of mens imagination, but of the very words and example of our Saviour Jesus Christ. In which description or setting forth, every man (as it were in a glass) may consider himself, and see plainly without errour, whether he be in the true charity, or not.

What Charity is.

Charity is, to love God with all our heart, all our soul, and all our powers and strength. With all our heart: That is to say, that our heart, mind, and study be set to believe his word, to trust in him, and to love him above all other things that we love best in Heaven or in Earth.

The love of God.

With all our life: that is to say, that our chief joy and delight be set upon him and his honour, and our whole life given unto the service of him above all things, with him to live and die, and to forsake all other things, rather than him. For he that loveth his father and mother, son or daughter, house or land, more than me (saith Christ) is not worthy to have me.

Matth. 10.

With all our power: that is to say, that with our hands and feet, with our eyes and ears, our mouths and tongues, and with all our parts and powers, both of body and soul, we should be given to the keeping and fulfilling of his Commandments.

The love of thy neighbor.

This is the first and principal part of charity, but it is not the whole: for charity is also to love every man, good and evil, friend and foe, and whatsoever cause be given to the contrary, yet nevertheless to bear good will and heart unto every man, to use our selves well unto them, as well in words and countenances, as in all other outward acts and deeds: for so Christ himself

taught, and so also he performed indeed. Of the love of God he taught in this wise unto a Doctor of the Law, that asked him which was the great and chief Commandment in the Law. Love the Lord God (said Christ) with all thy heart, with all thy soul, and with all thy mind. And Matth. 22.
of the love, that we ought to have among our selves each to other, he teacheth us thus, You have heard it taught in times past, Thou shalt love Matth. 5.
thy friend, and hate thy foe: But I tell you, love your enemies, speak
well of them that defame and speak evil of you, do well to them that Matth. 5.
hate you, pray for them that vex and persecute you, that you may be the children of your father that is in Heaven. For he maketh his Sun to rise both upon the evil and good, and sendeth rain to the just and unjust. For if you love them that love you, what reward shall you have? Do not the Publicans likewise? And if you speak well only of them that be your brethren and dear beloved friends, what great matter is that? Do not the Heathen the same also? These be the very words of our Saviour Christ himself, touching the love of our neighbour. And forasmuch as the Pharisees (with their most pestilent traditions, and false interpretations and glosses) had corrupted, and almost clearly stopped up this pure Well of Gods lively word, teaching that this love and charity pertained only to a mans friends, and that it was sufficient for a man to love them which do love him, and hate his foes: therefore Christ opened this Well again, purged it and scoured it by giving unto his godly law of charity a true and clear interpretation, which is this: That we ought to love every man, both friend and foe, adding thereto what commodity we shall have thereby, and what incommodity by doing the contrary. What thing can we wish so good for us, as the eternal heavenly father, to reckon, and take us for his children? And this shall we be sure of (saith Christ) if we love every man without exception. And if we do otherwise (saith he) we be no better than the Pharisees, Publicans and Heathen, and shall have our reward with them, that is, to be shut out from the number of Gods chosen children, and from his everlasting inheritance in Heaven.

Thus of true charity, Christ taught that every man is bound to love God above all things, and to love every man, friend and foe. And this likewise he did use himself, exhorting his adversaries, rebuking the faults of his adversaries, and when he could not amend them, yet he prayed for them. First he loved God his Father above all things, so John 6.
much that he sought not his own glory and will; but the glory and will of his Father. I seek not (said he) mine own will, but the will of him that sent me. Nor refused he to die, to satisfie his Fathers will, saying, If it may be, let this cup of death pass from me: if not, thy Matth. 26.
will be done, and not mine. He loved not only his friends, but also his enemies, which (in their hearts) bare exceeding great hatred against him, and with their tongues spake all evil of him, and in their acts and deeds pursued him with all their might and power, even unto death, yet all this notwithstanding, he withdrew not his favour from them, but still loved them, preached unto them of love, rebuked their false doctrine, their wicked living, and did good unto them, patiently taking whatsoever they spake or did against him. When they gave him evil words, he gave none evil again. When they did strike him, he did not smite them again: and when he suffered death, he did not slay them, nor threaten them, but prayed for them, and did put all things to his

Fathers

Fathers will. And as a sheep that is led unto the shambles to be slain, and as a lamb that is shorn of his fleece, maketh no noise nor resistance, even so he went to his death, without any repugnance, or opening of his mouth to say any evil. Thus have I set forth unto you what charity is, as well by the doctrine, as by the example of Christ himself, whereby also every man may without errour know himself, what state and condition he standeth in, whether he be in charity (and so the child of the father in heaven) or not. For although almost every man perswadeth himself to be in charity, yet let him examine none other man, but his own heart, his life and conversation, and he shall not be deceived, but truly discern and judge whether he be in perfect charity or not. For he that followeth not his own appetite and will, but giveth himself earnestly to God, to do all his will and commandments, he may be sure that he loveth God above all things, and else surely he loveth him not, whatsoever he pretend: as Christ said, If ye love me keep my Commandments. For he that knoweth my Commandments, and keepeth them, he it is (saith Christ) that loveth me. And again he saith, He that loveth me, will keep my word, and my Father will love him, and we will both come to him, and dwell with him: and he that loveth me not, will not keep my words. And likewise he that beareth a good heart and mind, and useth well his tongue and deeds unto every man, friend and foe, he may know thereby that he hath charity. And then he is sure that Almighty God taketh him for his dear beloved son, as S. John saith, Hereby manifestly are known the children of God, from the children of the Devil: for whosoever doth not love his brother, belongeth not unto God.

John 14.

1 John 3.

The Second Part of the Sermon of Charity.



YOU have heard a plain and fruitful setting forth of charity, and how profitable and necessary a thing charity is: how charity stretcheth it self both to God and Man, Friend and Foe, and that by the doctrine and example of Christ: and also who may certifie himself whether he be in perfect charity, or not. Now as concerning the same matter, it followeth. The perverse nature of man, corrupt with sin, and destitute of Gods word and grace, thinketh it against all reason, that a man should love his enemy, and hath many perswasions which bring him to the contrary. Against all which reasons, we ought as well to set the teaching, as the living of our Saviour Christ, who loving us (when we were his enemies) both teach us to love our enemies. He did patiently take for us many reproaches, suffered beating, and most cruel death. Therefore we be no members of him, if we will not follow him. Christ (saith Saint Peter) suffered for us, leaving an example that we should follow him.

Against carnal men that will not forgive their enemies.

1 Pet. 2.

Furthermore, we must consider, that to love our friends, is no more but that which thieves, adulterers, homicides, and all wicked persons do: in so much that Jews, Turks, Infidels, and all brute beasts, do

love

love them that be their friends, of whom they have their living, or any other benefits. But to love enemies, is the proper condition of them that be the children of God, the disciples and followers of Christ. Notwithstanding, mans froward and corrupt nature weigheth over deeply many times, the offence and displeasure done unto him by enemies, and thinketh it a burden intolerable, to be bound to love them that hate him. But the burden should be easie enough, if (on the other side) every man would consider, what displeasure he hath done to his enemy again, and what pleasure he hath received of his enemy. And if we find no equal or even recompence, neither in receiving pleasures of our enemy, nor in requiting displeasures unto him again: then let us ponder the displeasures which we have done unto Almighty God, how often and how grievously we have offended him, whereof if we will have of God forgiveness, there is none other remedy, but to forgive the offences done unto us, which be very small, in comparison of our offences done against God. And if we consider that he which hath offended us, deserveth not to be forgiven of us, let us consider again, that we much less deserve to be forgiven of God. And although our enemy deserve not to be forgiven for his own sake, yet we ought to forgive him for Gods love, considering how great and many benefits we have received of him, without our deserts, and that Christ hath deserved of us, that for his sake we should forgive them their trespasses committed against us. But here may rise a necessary question to be dissolved. If charity require to think, speak, and do well unto every man, both good and evil: how can Magistrates execute Justice upon Malefactors or evil doers with charity? How can they cast evil men in prison, take away their goods, and sometimes their lives, according to laws, if charity will not suffer them so to do? Hereunto is a plain and a brief answer, That plagues and punishments be not evil of themselves, if they be well taken of the harmless. And to an evil man they are both good and necessary, and may be executed according to charity, and with charity should be executed. For declaration whereof, you shall understand that charity hath two offices, the one contrary to the other, and yet both necessary to be used upon men of contrary sort and disposition. The one office of charity is, to cherish good and harmless men, not to oppress them with false accusations, but to encourage them with rewards to do well, and to continue in well doing, defending them with the sword from their adversaries: as the office of Bishops and Pastors is, to praise good men for well doing, that they may continue therein, and to rebuke and correct by the word of God, the offences and crimes of all evil disposed persons. The other office of charity is, to rebuke, correct, and punish vice, without regard of persons, and is to be used against them only that be evil men, and malefactors or evil doers. And that it is as well the office of charity to rebuke, punish, and correct them that be evil, as it is to cherish and reward them that be good and harmless. Saint Paul declareth (writing to the Romans) saying, That the high powers are ordained of God, not to be dreadful to them that do well, but unto malefactors, to draw the sword to take vengeance of him that committeth the sin. And S. Paul biddeth Timothy stoutly and earnestly to rebuke sin by the word of God. So that both offices should be diligently executed, to fight against the Kingdom of the Devil, the Preacher with the Word, and the Governours with the Sword. Else they neither

A Question.

Answer.

Charity hath two offices.

Rom. 13.

1 Tim. 1.

ther love God, nor them whom they govern, if (for lack of correction) they wilfully suffer God to be offended, and them whom they govern, to perish. For as every loving father correcteth his natural son when he doth amiss, or else he loveth him not: so all Governors of Realms, Countries, Towns, and Houses, should lovingly correct them which be Offenders under their governance, and cherish them which live innocently, if they have any respect either unto God and their Office, or love unto them of whom they have governance. And such rebukes and punishments of them that offend, must be done in due time, lest by delay, the offenders fall headlong into all manner of mischief, and not only be evil themselves, but also do hurt unto many men, drawing others by their evil example, to sin and outrage after them. As one thief may both rob many men, and also make many thieves: and one seditious person may allure many, and annoy a whole Town or Country. And such evil persons that be so great offenders to God and the Commonweal, charity requireth to be cut from the body of the Commonweal, lest they corrupt other good and honest persons: like as a good Surgion cutteth away a rotten and festered member, for love he hath to the whole body, lest it infect other members adjoyning unto it. Thus it is declared unto you what true Charity or Christian love is, so plainly, that no man need to be deceived. Which love, whosoever keepeth, not only towards God (whom he is bound to love above all things) but also toward his Neighbour, as well Friend as Foe, it shall surely keep him from all offence of God, and just offence of man. Therefore bear well away this one short lesson, That by true Christian charity, God ought to be loved, good, and evil, friend and foe, and to all such, we ought (as we may) to do good: those that be good, of love to encourage and cherish, because they be good: and those that be evil, of love to procure and seek their correction and due punishment, that they may thereby either be brought to goodness, or at the least that God and the Commonwealth may be less hurt and offended. And if we thus direct our life, by Christian love and charity, then Christ doth promise and assure us that he loveth us, that we be the children of our heavenly Father, reconciled to his favour, very members of Christ, and that after this short time of this present and mortal life, we shall have with him everlasting life in his everlasting kingdom of Heaven. Therefore to him, with the Father and the holy Ghost, be all honour and glory, now and for ever. Amen.

A SERMON AGAINST Swearing and Perjury.



ALmighty God, to the intent his moſt holy Name ſhould be had in honour, and evermore be magnified of the people, commandeth that no man ſhould take his Name vainly in his mouth, threatning puniſhment unto him that unreverently abuſeth it by ſwearing, forſwearing, and blaſphemy. To the intent therefore that this Commandment may be the better known and kept, it ſhall be declared unto you, both how it is lawful for Chriſtian people to ſwear, and alſo what peril and danger it is vainly to ſwear, or to be forſworn. *How and in what cauſes it is lawful to ſwear.* Firſt, when Judges require Oaths of the people for declaration or opening of the truth, or for execution of juſtice, this manner of ſwearing is lawful. Alſo when men make faithful promiſes, with calling to witneſs of the Name of God, to keep covenants, honeſt promiſes, ſtatutes, laws and good cuſtoms, as Chriſtian Princes do in their concluſions of peace, for conſervation of Commonwealths, and private perſons promiſe their fidelity in Matrimony, or one to another in honeſty and true friendſhip: and all men when they do ſwear to keep common laws, and local ſtatutes, and good cuſtoms, for due order to be had and continued among men, when Subjects do ſwear to be true and faithful to their King and Soveraign Lord, and when Iudges, Magiſtrates, and Officers ſwear truly to execute their Offices, and when a man would affirm the truth in ſetting forth Gods glory (or the ſalvation of the people) in open preaching of the Goſpel, or in giving of good counſel privately for their ſouls health: all theſe manners of ſwearing, for cauſes neceſſary and honeſt, be lawful. But when men do ſwear of cuſtom, in reaſoning, buying and ſelling, or other daily communications (as many be common and great ſwearers) ſuch kind of ſwearing is ungodly, unlawful, and forbidden by the Commandment of God. For ſuch ſwearing is nothing elſe, but taking of Gods holy Name in vain. And here is to be noted, that lawful ſwearing is not forbidden, but commanded by Almighty God. For we have examples of Chriſt and godly men, in holy Scripture, that did ſwear themſelves, and required Oaths of others likewiſe, and Gods Commandment is, Thou ſhalt dread thy Lord God, and ſhalt ſwear by his Name. Deut. 6. And Almighty God by his Prophet David ſaith, All men ſhall be praiſed that ſwear by him. Pſal. 63.

John 3. 2 Cor. 1. Gen. 24. Thus did our Saviour Christ swear divers times, saying, Verily, verily. And S. Paul sweareth thus, I call God to witness. And Abraham (waxing old) required an Oath of his servant, that he should procure a wife for his son Isaac, which should come of his own kindred: and the servant did swear that he would perform his Masters will. Abraham also being required, did swear unto Abimelech the King of Geraris, that he should not hurt him, nor his posterity, and likewise did Abimelech swear unto Abraham. And David did swear to be and continue a faithful friend to Jonathan, and Jonathan did swear to become a faithful friend unto David.

Gen. 21.

Also God once commanded, that if a thing were laid to pledge to any man, or left with him to keep, if the same thing were stollen, or lost, that the keeper thereof should be sworn before Judges, that he did not conveigh it away, nor used any deceit in causing the same to be conveyed away, by his consent or knowledge. And Saint Paul saith; That in all matters of controversie between two persons, whereas one saith, Yea, and the other, Nay, so as no due proof can be had of the truth; the end of every such controversie must be an Oath ministred by a Judge. And moreover, God by the Prophet Jeremy saith, Thou shalt swear, the Lord liveth, in truth, in judgment, in righteousness. So that whosoever sweareth when he is required of a Judge, let him be sure in his conscience that his Oath have three conditions, and he shall never need to be afraid of perjury.

Heb. 6.

Jer. 4.

What conditions an Oath ought to have.

The second.

The third.

First, he that sweareth may swear truly, that is, he must (setting apart all favour and affection to the parties) have the truth only before his eyes, and for love thereof, say and speak that which he knoweth to be truth, and no further. The second is, he that taketh an Oath, must do it with judgment, not rashly and unadvisedly, but soberly, considering what an Oath is. The third is, he that sweareth, must swear in righteousness: that is, for the very zeal and love which he beareth to the defence of innocency, to the maintenance of the truth, and of the righteousness of the matter or cause: all profit, disprofit, all love and favour unto the person for friendship or kindred laid apart. Thus an Oath (if it have with it these three conditions) is a part of Gods glory, which we are bound by his Commandments to give unto him. For he willeth that we shall swear only by his name, not that he hath pleasure in Oaths, but like as he commanded the Jews to offer Sacrifices unto him, not for any delight that he had in them, but to keep the Jews from committing Idolatry: so he commanding us to swear by his holy name, doth not teach us that he delighteth in swearing, but he thereby forbiddeth all men to give his glory to any creature in heaven, earth, or water. Hitherto you see, that Oaths lawful are commanded of God, used of Patriarchs and Prophets, of Christ himself, and of his Apostle Paul. Therefore Christian people must think lawful Oaths, both godly and necessary. For by lawful promise and covenants confirmed by Oaths, Princes and their Countries are confirmed in common tranquillity and peace. By holy promises with calling the name of God to witness, we be made lively members of Christ, when we profess his Religion receiving the Sacrament of Baptism. By like holy promise the Sacrament of Matrimony knitteth Man and Wife in perpetual love, that they desire not to be separated for any displeasure or adversity that shall after happen. By lawful Oaths, which Kings, Princes, Judges,

Why we be willed in Scripture to swear by the Name of God.

Isai. 42.

Commodities had by lawful Oaths made and observed.

Judges and Magistrates do swear, common laws are kept inviolate, Justice is indifferently ministred, harmless persons, fatherless children, widows and poor men are defended from murderers, oppressors, and thieves, that they suffer no wrong, nor take any harm. By lawful Oaths, mutual society, amity, and good order is kept continually in all Communalties, as Boroughs, Cities, Towns, and Villages. And by lawful Oaths malefactors are searched out, wrong doers are punished, and they which sustain wrong, are restored to their right. Therefore lawful swearing cannot be evil, which bringeth unto us so many godly, good, and necessary commodities. Wherefore when Christ so earnestly forbad swearing, it may not be understood, as though he did forbid all manner of Oaths: but he forbiddeth all vain swearing and forswearing both by God, and by his Creatures, as the common use of swearing in buying, selling, and in our daily communication, to the intent every Christian mans word should be as well regarded in such matters, as if he should confirm his communication with an Oath. For every Christian mans word (saith S. Hierom) should be so true, that it should be regarded as an Oath. And Chrysostom witnessing the same, saith, It is not convenient to swear: for what need we to swear, when it is not lawful for one of us to make a lie unto another? Peradventure some will say, I am compelled to swear, for else men that do commune with me, or do buy and sell with me will not believe me. To this answereth S. Chrysostom, that he that thus saith, sheweth himself to be an unjust and a deceitful person. For if he were a trusty man, and his deeds taken to agree with his words, he should not need to swear at all. For he that useth truth and plainness in his bargaining and communication, he shall have no need by such vain swearing, to bring himself in credence with his neighbours, nor will his neighbours mistrust his sayings. And if this credence be so much lost indeed, that he thinketh no man will believe him without he swear, then he may well think his credence is clean gone. For truth it is (as Theophylactus writeth) that no man is less trusted, than he that useth much to swear. And Almighty God by the Wise man saith, That man which sweareth much shall be full of sin, and the scourge of God shall not depart from his house.

Vain swearing is forbidden.

An Object.

An Answer.

Eccl. 33.

But here some men will say, for excusing of their many Oaths in their daily talk: Why should I not swear, when I swear truly? To such men it may be said, that though they swear truly, yet in swearing often unadvisedly, for trifles, without necessity, and when they should not swear, they be not without fault, but do take Gods most holy name in vain. Much more ungodly and unwise men are they, that abuse Gods most holy name, not only in buying and selling of small things daily in all places, but also in eating, drinking, playing, communing and reasoning. As if none of these things might be done, except in doing of them the most holy name of God be commonly used and abused, vainly and unreverently talked of, sworn by, and forsworn, to the breaking of Gods Commandment, and procurement of his indignation.

Another Objection.

An Answer.

The Second Part of the Sermon of Swearing.

YOu have been taught in the firſt part of this Sermon againſt ſwearing and perjury, what great danger it is to uſe the name of God in vain. And that all kind of ſwearing is not unlawful, neither againſt Gods Commandment, and that there be three things required in a lawful Oath. Firſt, that it be made for the maintenance of the truth. Secondly, that it be made with judgment, not raſhly and unadviſedly. Thirdly, for the zeal and love of Juſtice. Ye heard alſo what commodities come of lawful Oaths, and what danger cometh of raſh and unlawful Oaths. Now as concerning the reſt of the ſame matter, you ſhall underſtand, that as well they uſe the name of God in vain, that by an Oath make unlawful promiſes of good and honeſt things, and perform them not: as they which do promiſe evil and unlawful things, and do perform the ſame. Of ſuch men that regard not their godly promiſes bound by an Oath, but wittingly and wilfully break them, we do read in holy Scripture two notable puniſhments. Firſt, Joſhua and the people of Iſrael made a league and faithful promiſe of perpetual amity and friendſhip with the Gibeonites: notwithſtanding afterwards in the daies of wicked Saul, many of theſe Gibeonites were murdered, contrary to the ſaid faithful promiſe made. Wherewith Almighty God was ſore diſpleaſed that he ſent an univerſal hunger upon the whole Country, which continued by the ſpace of three years. And God would not withdraw his puniſhment, until the ſaid offence was revenged by the death of ſeven ſons, or next kinſmen of King Saul. And whereas Zedechias King of Hieruſalem, had promiſed fidelity to the King of Chaldea, afterward when Zedechias, contrary to his Oath and Allegiance, did rebel againſt King Nebuchodonoſor: this Heathen King by Gods permiſſion and ſufferance, invading the Land of Jury, and beſieging the City of Hieruſalem, compelled the ſaid King Zedechias to flee, and in fleeing took him priſoner, ſlew his ſons before his face, and put out both his eyes; and binding him with chains, led him priſoner miſerably into Babylon.

Lawful Oaths and Promiſes would be better regarded.

Joſh. 9.

2 Kings 24.

Chap. 25.

Thus doth God ſhew plainly how much he abhorreth breakers of honeſt Promiſes bound by an Oath made in his Name. And of them that make wicked Promiſes by an Oath, and will perform the ſame, we have example in the Scriptures, chiefly of Herod, of the wicked Jews, and of Jeptha. Herod promiſed by an Oath unto the Damoſel which danced before him, to give unto her whatſoever ſhe would aſk: when ſhe was inſtructed before of her wicked mother to aſk the head of Saint John Baptiſt. Herod as he took a wicked Oath, ſo he more wickedly performed the ſame, and cruelly ſlew the moſt holy Prophet. Likewiſe did the malicious Jews make an Oath, curſing themſelves if they did either eat or drink, until they had ſlain Saint Paul. And Jeptha when God had given to him victory of the children of Ammon, promiſed (of a fooliſh devotion) unto God, to offer for a Sacrifice unto him, that perſon which of his own houſe ſhould firſt meet with him after

Unlawful Oaths and Promiſes are not to be kept.

Matth. 14.

Acts 23.

Judges 11.

after his return home. By force of which fond and unadvised Oath, he did slay his own and only daughter, which came out of his house with mirth and joy to welcome him home. Thus the promise which he made (most foolishly) to God, against Gods everlasting will, and the law of nature, most cruelly he performed, so committing against God a double offence. Therefore, whosoever maketh any promise, binding himself thereunto by an Oath: let him foresee that the thing which he promiseth, be good and honest, and not against the Commandment of God, and that it be in his own power to perform it justly. And such good promises must all men keep evermore assuredly. But if a man at any time shall, either of ignorance, or of malice, promise and swear to do any thing which is either against the law of Almighty God, or not in his power to perform: let him take it for an unlawful and ungodly Oath.

Against Perjury.

Now something to speak of perjury, to the intent you should know how great and grievous an offence against God this wilful perjury is, I will shew you what it is to take an Oath before a Judge upon a book. First, when they laying their hands upon the Gospel book, do swear truly to enquire, and to make a true presentment of things wherewith they be charged, and not to let from saying the truth, and doing truly for favour, love, dread, or malice of any person, as God may help them, and the holy contents of that book: They must consider, that in that book is contained Gods everlasting truth, his most holy and eternal word, whereby we have forgiveness of our sins, and be made inheritors of Heaven, to live for ever with Gods Angels and Saints, in joy and gladness. In the Gospel book are contained also Gods terrible threats to obstinate sinners, that will not amend their lives, nor believe the truth of Gods holy word, and the everlasting pain prepared in Hell for Idolaters, Hypocrites, for false and vain swearers, for perjured men, for false witness bearers, for false condemners of innocent and guiltless men, and for them which for favour, hide the crimes of evil doers, that they should not be punished. So that whosoever wilfully forswear themselves upon Christs holy Evangely they utterly forsake Gods mercy, goodness, and truth, the merits of our Saviour Christs nativity, life, passion, death, resurrection and ascension, they refuse the forgiveness of sins, promised to all penitent sinners, the joyes of Heaven, the company with Angels and Saints for ever. All which benefits and comforts are promised unto true Christian persons in the Gospel. And they, so being forsworn upon the Gospel, do betake themselves to the Devils service, the Master of all lies, falshood, deceit and perjury, provoking the great indignation and curse of God against them in this life, and the terrible wrath and judgment of our Saviour Christ, at the great day of the last Judgment, when he shall justly judge both the quick and the dead, according to their works. For whosoever forsaketh the truth, for love or displeasure of any man, or for lucre and profit to himself, doth forsake Christ, and with Judas betray him. And although such perjured mens falshood be now kept secret, yet it shall be opened at the last day, when the secrets of all mens hearts shall be manifest to all the World. And then the truth shall appear, and accuse them: and their own conscience, with all the blessed company of Heaven, shall bear witness truly against them. And Christ the righteous Judge shall then justly

An Oath before a Judge.

Though Perjury do escape here unspied and unpunished, it shall not do so ever.

justly condemn them to everlasting shame and death. This sin of perjury, Almighty God by the Prophet Malachy doth threaten to punish sore, saying unto the Jews, I will come to you in judgment, and I will be a swift witness and a sharp Judge upon Sorcerers, adulterers, and perjured persons. Which thing to the Prophet Zachary God declareth in a vision, wherein the Prophet saw a book fleeing, which was twenty cubits long, and ten cubits broad, God saying then unto him, this is the curse that shall go forth upon the face of the Earth, for falsehood, false swearing, and perjury. And this curse shall enter into the house of the false man, and into the house of the perjured man, and it shall remain in the midst of his house, consume him, and the timber and stones of his house. Thus you see how much God doth hate perjury, and what punishment God hath prepared for false swearers and perjured persons.

Malac. 3.

Thus you have heard, how and in what causes it is lawful for a Christian man to swear: Ye have heard what properties and conditions a lawful Oath must have, and also how such lawful Oaths are both godly and necessary to be observed: Ye have heard, that it is not lawful to swear vainly (that is) other wayes than in such causes, and after such sort as is declared. And finally, ye have heard how damnable a thing it is, either to forswear our selves, or to keep an unlawful, and an unadvised Oath. Wherefore let us earnestly call for grace, that all vain swearing and perjury set apart, we may only use such Oaths as be lawful and godly, and that we may truly without all fraud keep the same, according to Gods will and pleasure. To whom, with the Son, and the holy Ghost, be all honour and glory. Amen.

A SERMON HOW Dangerous a thing it is to fall from GOD.



Of our going from God, the Wise man saith, that pride was the first beginning: for by it mans heart was turned from God his Maker. For pride (saith he) is the fountain of all sin: he that hath it shall be full of cursings, and at the end it shall overthrow him. And as by pride and sin we go from God, so shall God and all goodness with him go from us. And the Prophet Osee doth plainly affirm, that they which go away still from God by vicious living, and yet would go about to pacifie him otherwise by sacrifice, and entertain him thereby, they labour in vain. For, notwith-

Eccl. 10.

Osee 5.

notwithstanding all their sacrifice, yet he goeth still away from them. For so much (saith the Prophet) as they do not apply their minds to return to God, although they go about with whole flocks and herds to seek the Lord, yet they shall not find him: for he is gone away from them. But as touching our turning to God, or from God, you shall understand, that it may be done divers wayes. Sometimes directly by Idolatry, as Israel and Judah then did: sometimes men go from God by lack of Faith, and mistrusting of God, whereof Isaiah speaketh in this wise, Wo to them that go down into Egypt to seek for help, trusting in Horses, and having confidence in the number of Chariots, and puissance or power of Horsmen. They have no confidence in the holy God of Israel, nor seek for the Lord. But what followeth? The Lord shall let his hand fall upon them, and down shall come both the helper, and he that is holpen: they shall be destroyed altogether. Sometimes men go from God by the neglecting of his Commandments concerning their Neighbours, which command them to expresse hearty love towards every man, as Zachary said unto the people in Gods behalf. Give true judgment, shew mercy and compassion every one to his brother, imagine no deceit towards widows, or children fatherless and motherless, towards strangers, or the poor, let no man forge evil in his heart against his brother. But these things they passed not off, they turned their backs, and went their way, they stopped their ears that they might not hear, they hardned their hearts as an Adamant stone, that they might not listen to the Law, and the words that the Lord had sent through his holy Spirit, by his ancient Prophets. Wherefore the Lord shewed his great indignation upon them. It came to pass (saith the Prophet) even as I told them: as they would not hear, so when they cried, they were not heard, but were scattered into all Kingdoms which they never knew, and their land was made desolate. And to be short, all they that may not abide the word of God, but following the perswasions and stubbornness of their own hearts, go backward and not forward (as it is said in Jeremy) They go and turn away from God. Insomuch that Origen saith, He that with mind, with study, with deeds, with thought and care, applyeth and giveth himself to Gods Word, and thinketh upon his Laws day and night, giveth himself wholly to God, and in his Precepts and Commandments is exercised: this is he that is turned to God. And on the other part he saith, Whosoever is occupied with Fables and Tales, when the Word of God is rehearsed, he is turned from God. Whosoever in time of reading Gods Word, is careful in his mind of worldly busness, of mony, or of lucre, he is turned from God. Whosoever is intangled with the cares of possessions, filled with covetousness of riches, whosoever studieth for the glory and honour of this World, he is turned from God. So that after his mind, whosoever hath not a special mind to that thing that is commanded or taught of God, he that doth not listen unto it, embrace, and imprint it in his heart, to the intent that he may duly fashion his life thereafter, he is plainly turned from God, although he do other things of his own devotion and mind, which to him seem better, and more to Gods honour. Which thing to be true, we be taught and admonished in the holy Scripture by the example of King Saul, who being commanded of God by Samuel, that he should kill all the Amalekites, and destroy them

Isai. 31.

Zach. 7.

Jer. 7.

Jer. 7.

1 Kings 15.

them clearly with their goods and cattel: yet he, being moved partly with pity, and partly (as he thought) with devotion unto God, saved Agag the King, and all the chief of their cattel, therewith to make Sacrifice unto God. Wherewithal God being displeased highly, said unto the Prophet Samuel, I repent that ever I made Saul King, for he hath forsaken me, and not followed my words, and so he commanded Samuel to shew him, and when Samuel asked wherefore (contrary to Gods word) he had saved the cattel, he excused the matter, partly, by fear, saying, he durst do no other, for that the people would have it so, partly, for that they were goodly beasts, he thought God would be content, seeing it was done of a good intent and devotion, to honour God with the Sacrifice of them.

But Samuel reproving all such intents and devotions (seem they never so much to Gods honour, if they stand not with his word, whereby we may be assured of his pleasure) said in this wise, Would God have Sacrifices and Offerings: Or rather that his word should be obeyed? To obey him, is better than Offerings, and to listen to him is better than to offer the fat of Rams: yea, to repugn against his voice is as evil as the sin of soothsaying: and not to agree to it is like abominable Idolatry. And now forasmuch as thou hast cast away the word of the Lord, he hath cast away thee, that thou shouldest not be King.

The turning of God from man.

By all these examples of holy Scripture, we may know, that as we forsake God, so shall he ever forsake us. And what miserable state doth consequently and necessarily follow thereupon, a man may easily consider by the terrible threatnings of God. And although he consider not all the said misery to the uttermost, being so great that it passeth any mans capacity in this life sufficiently to consider the same: yet he shall soon perceive so much thereof, that if his heart be not more than stony, or harder than the Adamant, he shall fear, tremble, and quake, to call the same to his remembrance. First, the displeasure of God towards us is commonly expressed in the Scripture by these two things: by shewing his fearful countenance upon us, and by turning his face, or hiding it from us. By shewing his dreadful countenance, is signified his great wrath: but by turning his face, or hiding thereof, is many times more signified, that is to say, That he clearly forsaketh us, and giveth us over. The which significations be taken of the properties of mens manners. For men towards them whom they favour, commonly bear a good, a chearful, and a loving countenance: so that by the face or countenance of a man, it doth commonly appear what will or mind he beareth towards other. So when God doth shew his dreadful countenance towards us, that is to say, doth send dreadful plagues of Sword, Famine, or Pestilence upon us, it appeareth that he is greatly wroth with us. But when he withdraweth from us his Word, the right Doctrine of Christ, his gracious assistance and aid (which is ever joyned to his Word) and leaveth us to our own wit, our own will and strength: he declareth then, that he beginneth to forsake us. For whereas God hath shewed to all them that truly believe his Gospel, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to do) be transformed to his Image, be made partakers of the heavenly light, and of his holy Spirit, and be fashioned to him in all goodness requisite to the Children of God: so, if they after do neglect the same, if they be unthankful unto him, if they

order not their lives according to his example and doctrine, and to the setting forth of his glory, he will take away from them his Kingdom, his holy Word, whereby he should reign in them, because they bring not forth the fruit thereof that he looketh for. Nevertheless, he is so merciful, and of so long sufferance, that he doth not shew upon us that great wrath suddainly. But when we begin to shrink from his Word, not believing it, or not expressing it in our livings: first he doth send his Messengers, the true Preachers of his Word, to admonish and warn us of our duty: that as he for his part, for the great love he bare unto us, delivered his own Son to suffer death, that we by his death might be delivered from death, and be restored to the like everlasting, evermore to dwell with him, and to be partakers and inheritors with him of his everlasting Glory and Kingdom of Heaven: so again, that we for our parts should walk in a godly life, as becometh his children to do. And if this will not serve, but still we remain disobedient to his Word and Will, not knowing him, not loving him, not fearing him, not putting our whole trust and confidence in him: and on the other side, to our Neighbours behaving our selves uncharitably, by disdain, envy, malice, or by committing murder, robbery, adultery, gluttony, deceit, lying, swearing, or other like detestable works, and ungodly behaviour, then he threatneth us by terrible comminations, swearing in great anger, that whosoever doth these works, shall never enter into his rest, which is the Kingdom of Heaven. Hebr. 3. Psal. 15. 1 Cor. 6.

The Second Part of the Sermon of Falling from GOD.

IN the former part of this Sermon ye have learned how many manners of waies men fall from God: some by Idolatry, some for lack of Faith, some by neglecting of their Neighbours, some by not hearing of Gods Word, some by the pleasure they take in the vanities of Worldly things. Ye have also learned in what misery that man is, which is gone from God: and how that God yet of his infinite goodness to call again man from that his misery, useth first gentle admonitions by his Preachers, after he layeth on terrible threatnings. Now if this gentle monition and threatning together do not serve, then God will shew his terrible countenance upon us, he will pour intolerable plagues upon our heads, and after he will take away from us all his aid and assistance, wherewith before he did defend us from all such manner of calamity. As the Evangelical Prophet Isaiah agreeing with Christs parable doth teach us, saying, That God had made a goodly Vineyard for his beloved Children, he hedged it, he walled it round about, he planted it with chosen Vines, and made a Turret in the midst thereof, and therein also a Vine-press. And when he looked that it should bring him forth good Grapes, it brought forth wild Grapes: and after it followeth, Now shall I shew you (saith God) what I will do with my Vineyard: I will pluck down the hedges, that it may perish: I will break down the Isai. 5. Matth. 21.

walls that it may be trodden under foot: I will let it lie waste, it shall not be cut, it shall not be digged, but byers and thorns shall overgrow it, and I shall command the clouds that they shall no more rain upon it.

By these threatnings we are monished and warned, that if we which are the chosen vineyard of God, bring not forth good grapes, that is to say, good works that may be delectable and pleasant in his sight, when he looketh for them, when he sendeth his messengers to call upon us for them, but rather bring forth wild grapes, that is to say, sowre works, unsavory, and unfruitful: then will he pluck away all defence, and suffer grievous plagues of famine, battel, dearth, and death, to light upon us. Finally, if these serve not, he will let us lie waste, he will give us over, he will turn away from us, he will dig and delve no more about us, he will let us alone, and suffer us to bring forth even such fruit as we will, to bring forth brambles, byers and thorns, all naughtiness, all vice, and that so abundantly, that they shall clean overgrow us, choak, strangle, and utterly destroy us. But they that in this World live not after God, but after their own carnal liberty, perceive not this great wrath of God towards them, that he will not dig, nor delve any more about them, that he doth let them alone even to themselves. But they take this for a great benefit of God, to have all their own liberty: and so they live, as if carnal liberty were the true liberty of the Gospel. But God forbid (good people) that ever we should desire such liberty. For although God suffer sometimes the wicked to have their pleasure in this world, yet the end of ungodly living is at length endless destruction. The murmuring Israelites had
Numb. 11. that they longed for, they had Quails enough, yea, till they were weary of them. But what was the end thereof? Their sweet meat had sowre sauce: even while the meat was in their mouths, the plague of God lighted upon them, and suddainly they died. So, if we live ungodlily, and God suffereth us to follow our own wills, to have our own delights and pleasures, and correcteth us not with some plague: it is no doubt but he is almost utterly displeased with us. And although he be long ere he strike, yet many times when he striketh such persons, he striketh them at once for ever. So that when he doth not strike us, when he ceaseth to afflict us, to punish or beat us, and suffereth us to run headlong into all ungodliness and pleasures of this world that we delight in, without punishment and adversity, it is a dreadful token that he loveth us no longer, that he careth no longer for us, but hath given us over to our own selves. As long as a man doth prune his Vines, doth dig at the roots, and doth lay fresh earth to them, he hath a mind to them, he perceiveth some token of fruitfulness that may be recovered in them, but when he will bestow no more such cost and labour about them, then it is a sign that he thinketh they will never be good. And the father, as long as he loveth his child, he looketh angerly, he correcteth him when he doth amiss: but when that serveth not, and upon that he ceaseth from correction of him, and suffereth him to do what he list himself, it is a sign that he intendeth to disinherit him, and to cast him away for ever. So surely nothing should pierce our heart so sore, and put us in such horrible fear, as when we know in our conscience, that we have grievously offended God, and do so continue, and that yet he striketh not, but quietly suffereth us in the naughtiness that we have

delight

delight in. Then ſpecially it is time to cry, and to cry again, as David did, Caſt me not away from thy face, and take not away thy holy Spirit from me. Lord turn not away thy face from me, caſt not thy Servant away in diſpleaſure. Hide not thy face from me, leſt I be like unto them that go down to Hell. The which lamentable Prayers of him, as they do certifie us what horrible danger they be in, from whom God turneth his face (for the time, and as long as he ſo doth:) ſo ſhould they move and ſtir us to cry upon God with all our heart, that we may not be brought into that ſtate, which doubtleſs is ſo ſorrowful, ſo miſerable, and ſo dreadful, as no tongue can ſufficiently expreſs, nor any heart can think. For what deadly grief may a man ſuppoſe it is to be under the wrath of God, to be forſaken of him, to have his Holy Spirit, the author of all goodneſs, to be taken from him, to be brought to ſo vile a condition, that he ſhall be left meet for no better purpoſe, than to be for ever condemned in Hell? For not only ſuch places of David do ſhew, that upon the turning of Gods face from any perſons, they ſhall be left bare from all goodneſs, and far from hope of remedy: but alſo the place rehearſed laſt before, of Iſaiah, doth mean the ſame, which ſheweth, that God at length doth ſo forſake his unfruitful Vineyard, that he will not only ſuffer it to bring forth weeds, bryers, and thorns, but alſo further to puniſh the unfruitfulneſs of it. He ſaith he will not cut it, he will not delve it, and he will command the Clouds that they ſhall not rain upon it: whereby is ſignified the teaching of his Holy Word, which Saint Paul, after a like manner, expreſſed by planting and watering, meaning that he will take that away from them, ſo that they ſhall be no longer of his Kingdom, they ſhall be no longer governed by his Holy Spirit, they ſhall be put from the grace and benefits that they had, and ever might have enjoyed through Chriſt, they ſhall be deprived of the Heavenly Light, and Life which they had in Chriſt, whilſt they abode in him: they ſhall be (as they were once) as men without God in this World, or rather in worſe taking. And to be ſhort, they ſhall be given into the power of the Devil, which beareth the rule in all them that be caſt away from God, as he did in Saul and Judas, and generally in all ſuch, as work after their own wills, the Children of miſtruſt and unbelief. Let us beware therefore (good Chriſtian people) leſt that we rejecting or caſting away Gods Word (by the which we obtain and retain true Faith in God) be not at length caſt off ſo far, that we become as the Children of unbelief, which be of two ſorts, far diverſe, yea, almoſt clean contrary, and yet both be very far from returning to God; the one ſort, only weighing their ſinful and deteſtable living, with the right judgment and ſtraitneſs of Gods Righteouſneſs, be ſo without counſel, and be ſo comfortleſs (as they all muſt needs be from whom the Spirit of Counſel and Comfort is gone) that they will not be perſwaded in their hearts, but that either God cannot, or elſe that he will not take them again to his favour and mercy. The other, bearing the loving and large promiſes of Gods mercy, and ſo not conceiving a right Faith thereof, make thoſe Promiſes larger than ever God did, truſting, that although they continue in their ſinful and deteſtable living never ſo long, yet that God at the end of their life, will ſhew his mercy upon them, and that then they will return. And both theſe two ſorts of men be in a damnable ſtate, and

Pſal. 51.

1 Kings 15.

Ezek. 18. and 33. yet nevertheleſs, God (who willeth not the death of the wicked) hath ſhewed means, whereby both the ſame (if they take heed in ſeaſon) may eſcape. The firſt, as they do dread Gods rightful juſtice in puniſhing ſinners (whereby they ſhould be diſmayed, and ſhould deſpair indeed, as touching any hope that may be in themſelves) ſo if they would conſtantly or ſtedfaſtly believe, that Gods mercy is the remedy appointed againſt ſuch deſpair and diſtruſt, not only for them, but generally for all that be ſorry and truly repentant, and will therewithal ſtick to Gods mercy, they may be ſure they ſhall obtain mercy, and enter into the port or haven of ſafeguard, into the which whoſoever doth come, be they before time never ſo wicked, they ſhall be out of danger of everlaſting damnation, as God by Ezekiel ſaith, what time ſoever a ſinner doth return, and take earneſt and true repentance, I will forget all his wickedneſs. The other, as they be ready to believe Gods promiſes, ſo they ſhould be as ready to believe the threatnings of God: as well they ſhould believe the Law, as the Goſpel: as well that there is an Hell and everlaſting fire, as that there is an Heaven, and everlaſting Joy: as well they ſhould believe damnation to be threatned to the wicked and evil doers, as ſalvation to be promiſed to the faithful in word and works: as well they ſhould believe God to be true in the one, as in the other. And the ſinners that continue in their wicked living, ought to think, that the promiſes of Gods mercy, and the Goſpel, pertain not unto them being in that ſtate, but only the Law, and thoſe Scriptures which contain the wrath and indignation of God, and his threatnings, which ſhould certifie them, that as they do over-boldly preſume of Gods mercy, and live diſſolutely; ſo doth God ſtill more and more withdraw his mercy from them, and he is ſo provoked thereby to wrath at length, that he deſtroyeth ſuch preſumers many times ſuddainly. For of ſuch S. Paul ſaid thus, When they ſhall ſay it is peace, there is no danger, then ſhall ſuddain deſtruction come upon them. Let us beware therefore of ſuch naughty boldneſs to ſin. For God, which hath promiſed his mercy to them that be truly repentant (although it be at the later end) hath not promiſed to the preſumptuous ſinner, either that he ſhall have long life, or that he ſhall have true repentance at the laſt end. But for that purpoſe hath he made every mans death uncertain, that he ſhould not put his hope in the end, and in the mean ſeaſon (to Gods high diſpleaſure) live ungodlily. Wherefore, let us follow the counſel of the Wiſe man, let us make no tarrying to turn unto the Lord: let us not put off from day to day, for ſuddainly ſhall his wrath come, and in time of vengeance he will deſtroy the wicked. Let us therefore turn betimes, and when we turn let us pray to God, as Oſee teacheth, ſaying, Forgive all our ſins, receive us graciouſly. And if we turn to him with an humble and a very penitent heart, he will receive us to his favour and grace for his holy Names ſake, for his promiſe ſake, for his truth and mercies ſake, promiſed to all faithful believers in Jeſus Chriſt his only natural Son: to whom, the only Saviour of the World, with the Father and the Holy Ghoſt, be all honour, glory, and power, world without end. Amen.

Againſt deſperation.

Ezek. 3.

Againſt preſumption.

1 Theſſ. 5.

Oſee 14.

AN

AN EXHORTATION AGAINST The Fear of Death.



IT is not to be marvelled that worldly men do fear to die. For death depriveth them of all worldly honors, riches, and possessions, in the fruition whereof, the worldly man counteth himself happy, so long as he may enjoy them at his own pleasure, and otherwise, if he be dispossessed of the same, without hope of recovery, then he can no otherwise think of himself, but that he is unhappy, because he hath lost his worldly joy and pleasure. Alas, thinketh this carnal man, shall I now depart for ever from all my honours, all my treasure, from my Country, friends, riches, possessions, and worldly pleasures, which are my joy and hearts delight? Alas, that ever that day should come, when all these I must bid farewel at once, and never enjoy any of them after. Wherefore it is not without great cause spoken of the Wise man, O death, how bitter and sowre is the remembrance of thee to a man that liveth in peace and prosperity in his substance, to a man living at ease, leading his life after his own mind without trouble, and is therewithal well pampered and fed? There be other men, whom this world doth not so greatly laugh upon, but rather vex and oppress with poverty, sickness, or some other adversity, yet they do fear death, partly because the flesh abhorreth naturally its own sorrowful dissolution, which death doth threaten to them, and partly by reason of sicknesses and painful diseases, which do most strong pangs and agonies in the flesh, and use commonly to come to sick men before death, or at the least accompany death, whensoever it cometh. Eccles. 41.

Although these two causes seem great and weighty to a worldly man, whereupon he is moved to fear death, yet there is another cause much greater than any of these afore rehearsed, for which indeed he hath just cause to fear death, and that is the state and condition whereunto at the last end death bringeth all them that have their hearts fixed upon this World, without repentance and amendment. This state and condition is called the second death, which unto all such shall ensue after this bodily death. And this is that death which indeed ought to be dreaded and feared: for it is an everlasting loss without remedy of the grace and favour of God, and of everlasting joy, pleasure, and felicity.

And

And it is not only the loss for ever of all these eternal pleasures, but also it is the condemnation both of body and soul (without either appellation, or hope of redemption) unto everlasting pains in Hell. Unto this state death sent the unmerciful and ungodly rich man (that Luke speaketh of in his Gospel) who living in all wealth and pleasure in this world, and cherishing himself daily with dainty fare, and gorgious apparel, despised poor Lazarus that lay pitiful at his gate, miserably plagued and full of sores, and also grievously pined with hunger. Both these two were arrested by death, which sent Lazarus the poor miserable man by Angels anon unto Abrahams bosom, a place of rest, pleasure, and consolation: but the unmerciful rich man descended down into Hell, and being in torments, he cryed for comfort, complaining of the intolerable pain that he suffered in that flame of fire, but it was too late. So unto this place bodily death sendeth all them that in this world have their joy and felicity, all them that in this world be unfaithful unto God, and uncharitable unto their Neighbours, so dying without repentance and hope of Gods mercy. Wherefore it is no marvel, that the worldly man feareth death, for he hath much more cause so to do, than he himself doth consider. Thus we see three causes why worldly men fear death. One, because they shall lose thereby their worldly honours, riches, possessions, and all their hearts desires: Another, because of the painful diseases, and bitter pangs, which commonly men suffer, either before, or at the time of death: but the chief cause above all other, is the dread of the miserable state of eternal damnation both of body and soul, which they fear shall follow, after their departing from the worldly pleasures of this present life.

Luke 16.

The first.

Second.

Third.

For these causes be all mortal men (which be given to the love of this world) both in fear, and state of death, through sin (as the holy Apostle saith) so long as they live here in this world: But (everlasting thanks be to Almighty God for ever) there is never a one of all these causes, no nor yet them altogether, that can make a true Christian man afraid to die (who is the very member of Christ, the Temple of the holy Ghost, the Son of God, and the very inheritour of the everlasting Kingdom of Heaven:) but plainly contrary, he conceiveth great and many causes undoubtedly grounded upon the infallible and everlasting truth of the Word of God, which moveth him not only to put away the fear of bodily death, but also for the manifold benefits and singular commodities which ensue unto every faithful person by reason of the same, to wish, desire, and long heartily for it. For death shall be to him no death at all, but a very deliverance from death, from all pains, cares, and sorrows, miseries, and wretchedness of this world, and the very entry into rest, and a beginning of everlasting joy, a tasting of heavenly pleasures, so great, that neither tongue is able to express, neither eye to see, nor ear to hear them; no, nor any earthly mans heart to conceive them. So exceeding great benefits they be, which God our heavenly Father by his meer mercy, and for the love of his Son Jesus Christ, hath laid up in store, and prepared for them that humbly submit themselves to Gods will, and evermore unfeignedly love him from the bottom of their hearts. And we ought to believe that death being slain by Christ, cannot keep any man that stedfastly trusteth in Christ, under his perpetual tyranny and subjection: but that he shall rise from death again unto glory at the last day, appointed by Almighty God, like as Christ

Heb. 10.

1 Cor. 3.

our

our head did rise again, according to Gods appointment, the third day. For S. Augustine saith, The head going before, the members trust to follow and come after. And S. Paul saith, If Christ be risen from the dead, we shall rise also from the same. And to comfort all Christian persons herein, holy Scripture calleth this bodily death a sleep, wherein mans senses be (as it were) taken from him for a season, and yet when he awaketh, he is more fresh then he was when he went to bed. So, although we have our souls separated from our bodies for a season, yet at the general Resurrection we shall be more fresh, beautiful, and perfect than we be now. For now we be mortal, then shall we be immortal: now infected with divers infirmities, then clearly void of all mortal infirmities: now we be subject to all carnal desires, then we shall be all Spiritual, desiring nothing but Gods glory, and things eternal. Thus is this bodily death a door or entring unto life, and therefore not so much dreadful (if it be rightly considered) as it is comfortable, not a mischief, but a remedy for all mischief, no enemy, but a friend, not a cruel tyrant, but a gentle guide leading us not to mortality, but to immortality, not to sorrow and pain, but to joy and pleasure, and that to endure for ever, if he thankfully taken and accepted as Gods Messenger, and patiently born of us for Christs love, that suffered most painful death for our love, to redeem us from death eternal. Accordingly hereunto S. Paul saith, Our life is hid with Christ in God: but when our life shall appear, then shall we also appear with him in glory. Col. 3. Why then shall we fear to die, considering the manifold and comfortable promises of the Gospel, and of holy Scriptures? God the Father hath given us everlasting life (saith S. John) and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life. 1 John 5. And this I write (saith S. John) to you that believe in the Name of the Son of God, that you may know that you have everlasting life, and that you do believe upon the Name of the Son of God. 1 John 5. And our Saviour Christ saith, He that believeth in me hath life everlasting, and I will raise him from death to life at the last day: 1 John 5. S. Paul also saith, that Christ is ordained and made of God our righteousness, or holiness and redemption, to the intent that he which will glory should glory in the Lord. 1 Cor. 1. S. Paul did contemn and set little by all other things, esteeming them as dung, which before he had in very great price, that he might be found in Christ, to have everlasting life, true holiness, righteousness, and redemption. Phil. 3. Finally, S. Paul maketh a plain argument in this wise, If our heavenly Father would not spare his own natural Son, but did give him to death for us, how can it be, that with him he should not give us all things? Therefore if we have Christ, then have we with him, and by him, all good things whatsoever we can in our hearts wish or desire, as victory over death, sin, and hell: we have the favour of God, peace with him, holiness, wisdom, justice, power, life, and redemption, we have by him perpetual health, wealth, joy, and bliss everlasting. Rom. 8.

The

The Second Part of the Sermon againſt the Fear of Death.

IT hath been heretofore ſhewed you, that there be three cauſes wherefore men do commonly fear death. Firſt, the ſorrowful departing from worldly goods and pleaſures. The ſecond, the fear of the pangs and pains that come with death. The laſt and principal cauſe is, the horrible fear of extream miſery, and perpetual damnation in time to come. And yet none of theſe three cauſes troubleth good men, becauſe they ſtay themſelves by true Faith, perfect Charity, and ſure hope of the endleſs joy and bliſs everlaſting.

All thoſe therefore have great cauſe to be full of joy that be joyned to Chriſt with true Faith, ſtedfaſt Hope, and perfect Chazity, and not to fear death nor everlaſting damnation. For death cannot depryve them of Jeſus Chriſt, nor can any ſin condemn them that are graffed ſurely in him, which is their only joy, treaſure, and life. Let us repent our ſins, amend our lives, truſt in his mercy and ſatisfaction, and death can neither take him from us, nor us from him. For then (as S. Paul ſaith) whether we live or die, we be the Lords own. And again he ſaith, Chriſt did die, and roſe again, becauſe he ſhould be Lord both of the dead and quick. Then if we be the Lords own when we be dead, it muſt needs follow that ſuch tempozal death, not only cannot harm us, but alſo that it ſhall be much to our profit, and joyn us unto God more perfectly. And thereof the Chriſtian heart may ſurely be certified by the infallible or undeceivable truth of holy Scripture. It is God (ſaith S. Paul) which hath prepared us unto immortality, and the ſame is he which hath given us an earneſt of the Spirit. Therefore let us be alwaies of good comfort, for we know that ſo long as we be in the body, we be (as it were) far from God in a ſtrange Country, ſubject to many perils, walking without perfect ſight and knowledge of Almighty God, only ſeeing him by Faith in holy Scriptures. But we have a courage and deſire rather to be at home with God and our Saviour Chriſt, far from the body, where we may behold his Godhead as he is, face to face, to our everlaſting comfort. Theſe be S. Pauls words in effect, whereby we may perceive, that the life in this world is reſembled and likened to a Pilgrimage in a ſtrange Country, far from God; and that death, delivering us from our bodies, doth ſend us ſtrait home into our own Country, and maketh us to dwell preſently with God for ever, in everlaſting reſt and quietneſs: So that to die is no loſs, but profit and winning to all true Chriſtian people. What loſt the thief that hanged on the Croſs with Chriſt, by his bodily death? yea, how much did he gain by it? Did not our Saviour ſay unto him, This day thou ſhalt be with me in Paradiſe? And Lazarus that pitiful perſon, that lay before the rich mans gate, pained with ſores, and pined with hunger, did not death highly profit and promote him, which by the miniſtry of Angels ſent him unto Abrahams boſome, a place of reſt, joy, and heavenly conſolation?

Cor. 2. 5.

Luke 16.

Let

Let us think none other (good Chriſtian people) but Chriſt hath prepared and made ready before, the ſame joy and felicity for us, that he prepared for Lazarus and the thief. Wherefore, let us ſtick unto his ſalvation, and gracious redemption, and believe his word, ſerve him from our hearts, love and obey him, and whatſoever we have done heretofore contrary to his moſt holy will, now let us repent in time, and hereafter ſtudy to correct our life: and doubt not, but we ſhall find him as merciful unto us, as he was either to Lazarus, or to the thief, whoſe examples are written in holy Scripture for the comfort of them that be ſinners, and ſubject to ſorrows, miſeries, and calamities in this world, that they ſhould not deſpair in Gods mercy, but ever truſt thereby to have forgiveneſs of their ſins, and life everlaſting, as Lazarus and the thief had. Thus I truſt every Chriſtian man perceiveth by the infallible or undeceivable word of God, that bodily death cannot harm nor hinder them that truly believe in Chriſt, but contrarily ſhall profit and promote the Chriſtian ſouls, which being truly penitent for their offences, depart hence in perfect Charity, and in ſure truſt, that God is merciful to them, forgiving their ſins, for the merits of Jeſus Chriſt his only natural Son.

The ſecond cauſe why ſome do fear Death.

The ſecond cauſe why ſome do fear death, is ſore ſickneſs and grievous pains, which partly come before death, and partly accompany or come with death, whenſoever it cometh. This fear is the fear of the frail fleſh, and a natural paſſion belonging unto the nature of a mortal man. But true faith in Gods promiſes, and regard of the pains and pangs which Chriſt upon the Croſs ſuffered for us miſerable ſinners, with conſideration of the joy and everlaſting life to come in Heaven, will mitigate and aſſwage more thoſe pains, and moderate or bring into a mean this fear, that it ſhall never be able to overthrow the hearty deſire and gladneſs, that the Chriſtian ſoul hath to be ſeparated from this corrupt body, that it may come to the gracious preſence of our Saviour Jeſus Chriſt. If we believe ſtedfaſtly the word of God, we ſhall perceive that ſuch bodily ſickneſs, pangs of death, or whatſoever dolorous pangs we ſuffer, either before, or with death, be nothing elſe in Chriſtian men, but the rod of our heavenly and loving Father, wherewith he mercifully correcteth us, either to try and declare the Faith of his patient Children, that they may be found laudable, glorious, and honourable in his ſight, when Jeſus Chriſt ſhall be openly ſhewed to be the Judge of all the World, or elſe to chaſtiſe and amend in them whatſoever offendeth his Fatherly and gracious goodneſs, leſt they ſhould periſh everlaſtingly. And this his correcting rod is common to all men that be truly his. Therefore let us caſt away the burden of ſin that lieth too heavy on our necks, and return unto God by true penance and amendment of our lives, let us with patience run this courſe that is appointed, ſuffering (for his ſake that dyed for our ſalvation) all ſorrows and pangs of death, and death it ſelf joyfully, when God ſendeth it to us, having our eyes fixed and ſet faſt ever upon the Head and Captain of our Faith, Jeſus Chriſt: who (conſidering the joy that he ſhould come unto) cared neither for the ſhame nor pain of death, but willingly conforming and framing his will to his Fathers will, moſt patiently ſuffered the moſt ſhameful and painful death of the Croſs, being innocent and harmleſs. And now therefore he is exalted in Heaven, and everlaſtingly ſitteth on the right hand of the throne of God the Father. Phil. 2.

Let us call to our remembrance therefore the life and joyes of Heaven, that are kept for all them that patiently do suffer here with Christ, and consider that Christ suffered all his painful passion by sinners, and for sinners: and then we shall with patience, and the more easily, suffer such sorrows and pains, when they come. Let us not set at light the chastising of the Lord, nor grudge at him, nor fall from him, when of him we be corrected: for the Lord loveth them whom he doth correct, and beateth every one whom he taketh to be his Child. What Child is that (saith S. Paul) whom the Father loveth, and doth not chastise? If ye be without Gods correction (which all his welbeloved and true Children have) then be you but Bastards, smally regarded of God, and not his true Children. Heb. 12.

Therefore seeing that when we have on Earth our carnal Fathers to be our correctors, we do fear them, and reverently take their correction: shall we not much more be in subjection to God our Spiritual Father, by whom we shall have everlasting life? And our carnal Fathers sometimes correct us even as it pleaseth them, without cause: but this Father justly correcteth us, either for our sin, to the intent we should amend, or for our commodity and wealth, to make us thereby partakers of his holiness. Furthermore, All correction which God sendeth us in this present time, seemeth to have no joy and comfort, but sorrow and pain, yet it bringeth with it a taste of Gods mercy and goodness, towards them that be so corrected, and a sure hope of Gods everlasting consolation in Heaven. If then these sorrows, diseases, and sicknesses, and also death it self be nothing else but our heavenly Fathers rod, whereby he certifieth us of his love and gracious favour, whereby he tryeth and purifieth us, whereby he giveth unto us holiness, and certifieth us that we be his Children, and he our merciful Father: shall not we then with all humility, as obedient and loving Children, joyfully kiss our heavenly Fathers rod, and ever say in our heart, with our Saviour Jesus Christ, Father, if this anguish and sorrow which I feel, and death which I see approach, may not pass, but that thy will is that I must suffer them, Thy will be done.

The Third Part of the Sermon against the Fear of Death.

IN this Sermon against the fear of Death, two causes were declared, which commonly move worldly men to be in much fear to die, and yet the same do nothing trouble the faithful and good livers when Death cometh, but rather give them occasion greatly to rejoyce, considering that they shall be delivered from the sorrow and misery of this World, and be brought to the great joy and felicity of the life to come. Now the third and special cause why Death indeed is to be feared, is the miserable state of the worldly and ungodly people after their death: but this is no cause at all, why the godly and faithful people should fear death, but rather contrariwise, their godly conversation in this life, and belief in Christ, cleaving continually to his mercies, should

The third cause why Death is to be feared.

ſhould make them to long ſoꝛe after that life, that remaineth foꝛ them undoubtedly after this bodily death. Of this immoꝛtal ſtate (after this tranſitoꝛy life) where we ſhall live evermoꝛe in the preſence of God, in joy, and reſt, after victoꝛy over all ſickneſs, ſoꝛrows, ſin, and death: there be many plain places of holy Scripture, which confirm the weak conſcience againſt the fear of all ſuch dolours, ſickneſſes, ſin, and bodily death, to aſſwage ſuch trembling and ungodly fear, and to encouꝛage us with comfoꝛt and hope of a bleſſed ſtate after this life. Saint Paul wiſheth unto the Epheſians, that God the Father of Gloꝛy would give unto them the ſpirit of Wiſdom and Revelation, that the eyes of their hearts might give light to know him, and to perceive how great things he had called them unto, and how rich an Inheritance he hath pꝛepared after this life foꝛ them that pertain unto him. And S. Paul himſelf declareth the deſire of his heart, which was to be diſſolved and looſed from his body, and to be with Chꝛiſt, which (as he ſaid) was much better foꝛ him, although to them it was moꝛe neceſſary that he ſhould live, which he refuſed not foꝛ their ſakes. Even like as S. Martin ſaid, Good Loꝛd, if I be neceſſary foꝛ thy people to do good unto them, I will refuſe no labour: but elſe foꝛ mine own ſelf, I beſeech thee to take my ſoul. Epheſ. 1. Phil. 1.

Now the holy Fathers of the Old Law, and all faithful and righteous men, which departed befoꝛe our Saviour Chꝛiſts Aſcenſion into Heaven, did by death depart from troubles unto reſt, from the hands of their enemies, into the hands of God, from ſoꝛrows and ſickneſſes, unto joyful refreſhing in Abrahams boſom, a place of all comfoꝛt and conſolation, as the Scriptures do plainly by manifeſt woꝛds teſtifie. The Book of Wiſdom ſaith, That the righteous mens ſouls be in the hand of God, and no toꝛment ſhall touch them. They ſeemed to the eyes of fooliſh men to die, and their death was counted miſerable, and their departing out of this Woꝛld wꝛetched, but they be in reſt. And another place ſaith, That the righteous ſhall live foꝛ ever, and their reward is with the Loꝛd, and their minds be with God, who is above all: theꝛefoꝛe they ſhall receive a gloꝛious Kingdom, and a beautiful Cꝛown at the Loꝛds hand. And in another place the ſame Book ſaith, The righteous, though he be pꝛevented with ſuddain death, nevertheleſs he ſhall be there where he ſhall be refreſhed. Of Abrahams boſom, Chꝛiſts woꝛds be ſo plain, that a Chꝛiſtian man needeth no moꝛe pꝛoof of it. Now then, if this were the ſtate of the holy Fathers and righteous men, befoꝛe the coming of our Saviour, and befoꝛe he was gloꝛified: how much moꝛe then ought all we to have a ſtedfaſt faith, and a ſure hope of this bleſſed ſtate and condition, after our death? ſeeing that our Saviour now hath perfoꝛmed the whole woꝛk of our Redemption, and is gloꝛiouſly aſcended into Heaven, to pꝛepare our dwelling places with him, and ſaid unto his Father, Father, I will that where I am, my Servants ſhall be with me. And we know, that whatſoever Chꝛiſt will, his Father will the ſame, wheꝛefoꝛe it cannot be, but if we be his faithful Servants, our Souls ſhall be with him, after our departure out of this pꝛeſent life. Saint Stephen when he was ſtoned to death, even in the midſt of his toꝛments, what was his mind moſt upon? when he was full of the Holy Ghoſt (ſaith holy Scripture) having his eyes lifted up into Heaven, he ſaw the gloꝛy of God, and Jeſus ſtanding on the right hand of God. The which truth, after he had confeſſed boldly befoꝛe the enemies of Chꝛiſt, they Wiſd. 3. Wiſd. 4. John 17. Acts 7.

drew him out of the City, and there they stoned him, who cryed unto God, saying, Lord Jesu Christ, take my Spirit. And doth not our
John 6. Saviour say plainly in Saint Johns Gospel, Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and cometh not into judgment, but shall pass from death to life? Shall we not then think that death to be precious, by the which we pass unto life?

Psal. 116. Therefore it is a true saying of the Prophet, The death of the holy and righteous men, is precious in the Lords sight. Holy Simeon, after that he had his hearts desire in seeing our Saviour, that he ever longed for in his life, he embraced, and took him in his arms, and said, Now
Luke 2. Lord, let me depart in peace, for mine eyes have beholden that Saviour which thou hast prepared for all Nations.

Psal. 111. It is truth therefore, that the death of the Righteous is called peace, and the benefit of the Lord, as the Church saith, in the name of the righteous departed out of this World: My soul turn thee to thy rest, for the Lord hath been good to thee, and rewarded thee. And we see by holy Scripture, and other ancient Histories of Martyrs, that the holy, faithful, and righteous, ever since Christs Ascension, or going up, in their death did not doubt, but that they went to Christ in Spirit, which
Apoc. 14. is our life, health, wealth, and salvation. John in his holy Revelation, saw an hundred forty and four thousand Virgins and Innocents, of whom he said, These follow the Lamb Jesu Christ wheresoever he goeth. And shortly after in the same place he saith, I heard a voice from Heaven, saying unto me. Write, happy and blessed are the dead which die in the Lord: from henceforth (surely saith the Spirit) they shall rest from their pains and labours, for their works do follow them: so that then they shall reap with joy and comfort, that which they sowed with labours and pains.

They that sowe in the Spirit, of the Spirit shall reap everlasting life. Let us therefore never be weary of well doing, for when the time of reaping or reward cometh, we shall reap without any wearines everlasting joy. Therefore while we have time (as Saint Paul exhorteth
Gal. 6. Matth. 6. us) let us do good to all men, and not lay up our treasure in earth,
James 5. where rust and moths corrupt it, which rust (as Saint James saith) shall bear witnes against us at the great day, condemn us, and shall (like most burning fire) torment our flesh. Let us beware therefore (as we tender our own wealth) that we be not in the number of those miserable, covetous, and wretched men, which Saint James biddeth mourn and lament for their greedy gathering and ungodly keeping of goods. Let us be wise in time, and learn to follow the wise example of the wicked Steward. Let us so wisely order our goods and possessions, committed unto us here by God for a season, that we may truly hear and obey this Commandment of our Saviour Christ: I say unto you
Luke 16. (saith he) make you friends of the wicked Mammon, that they may receive you into everlasting tabernacles or dwellings. Riches be called wicked, because the World abuseth them unto all wickedness, which are otherwise the good gifts of God, and the instruments whereby Gods servants do truly serve him in using of the same. He commanded them not to make them rich friends, to get high dignities and worldly promotions, to give great gifts to rich men that have no need thereof, but to make them friends of poor and miserable men,

unto

unto whom, whatſoever they give, Chriſt taketh it as given to himſelf. And to theſe friends Chriſt in the Goſpel giveth ſo great honour and preheminence, that he ſaith, They ſhall receive them that do good unto them into everlaſting houſes: not that men ſhall be our rewarders for our well doing, but that Chriſt will reward us, and take it to be done unto himſelf, whatſoever is done to ſuch friends.

Thus making poor wretches our friends, we make our Saviour Chriſt our friend, whoſe members they are: whoſe miſery as he taketh for his own miſery, ſo their relief, ſuccour, and help, he taketh for his ſuccour, relief, and help, and will as much thank us and reward us for our goodneſs ſhewed to them, as if he himſelf had received like benefit at our hands, as he witneſſeth in the Goſpel, ſaying, Whatſoever ye have done to any of theſe ſimple perſons, which do believe in me, that have ye done to my ſelf. Matth. 25. Therefore let us diligently foreſee, that our faith and hope which we have conceived in Almighty God, and in our Saviour Chriſt war not faint, and that the love which we bear in hand to bear to him, war not cold: but let us ſtudy daily and diligently to ſhew our ſelves to be the true honourers and lovers of God, by keeping of his Commandments, by doing of good deeds unto our needy neighbours, relieving by all means that we can, their poverty with our abundance and plenty, their ignorance with our wiſdom and learning, and comfort their weakneſs with our ſtrength and authority, calling all men back from evil doing by godly counſel and good example, perſevering ſtill in well doing, ſo long as we live: ſo ſhall we not need to fear death for any of thoſe three cauſes afore mentioned, nor yet for any other cauſe that can be imagined: but contrarily, conſidering the manifold ſickneſſes, troubles, and ſorrows of this preſent life, the dangers of this perilous pilgrimage, and the great encumbrance which our ſpirit hath by this ſinful fleſh and frail body ſubject to death: conſidering alſo the manifold ſorrows and dangerous deceits of this world on every ſide, the intolerable pride, covetouſneſs, and lechery, in time of proſperity, the impatient murmuring of them that be worldly, in time of adverſity, which ceaſe not to withdraw and pluck us from God our Saviour Chriſt, from our life, wealth, or everlaſting joy and ſalvation: conſidering alſo the innumerable aſſaults of our Ghoſtly enemy the Devil, with all his fiery darts of ambition, pride, lechery, vain glory, envy, malice, detraction, or backbiting, with other his innumerable deceits, engins, and ſnares, whereby he goeth buſily about to catch all men under his dominion, ever like a roaring Lion, by all means ſearching whom he may devour. The faithful Chriſtian man which conſidereth all theſe miſeries, perils, and incommodities (whereunto he is ſubject ſo long as he here liveth upon earth) and on the other part conſidereth that bleſſed and comfortable ſtate of the heavenly life to come, and the ſweet condition of them that depart in the Lord, how they are delivered from the continual encumbrances of their mortal and ſinful body, from all the malice, crafts, and deceits of this world, from all the aſſaults of their Ghoſtly Enemy the Devil, to live in peace, reſt, and endleſs quietneſs, to live in the fellowſhip of innumerable Angels, and with the congregation of perfect and juſt men, as Patriarchs, Prophets, Martyrs, and Confeſſors, and finally unto the preſence of Almighty God, and our Saviour Jeſus Chriſt. He that doth conſider all theſe things, and believeth them aſſuredly, as they are to be believed, even from the bottom of 1 Pet. 5.

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his heart, being established in God in this true Faith, having a quiet conscience in Christ, a firm hope, and assured trust in Gods mercy, through the merits of Jesu Christ to obtain this quietness, rest, and everlasting joy, shall not only be without fear of bodily death, when it
Phil. 1. cometh, but certainly (as S. Paul did) so shall he gladly (according to Gods will, and when it pleaseth God to call him out of this life) greatly desire in his heart, that he may be rid from all these occasions of evil, and live ever to Gods pleasure, in perfect obedience of his will, with our Saviour Jesus Christ, to whose gracious presence the Lord of his infinite mercy and grace bring us, to reign with him in life everlasting: to whom with our heavenly Father, and the Holy Ghost, be glory in worlds without end. Amen.

AN EXHORTATION CONCERNING Good Order, and Obedience to Rulers and Magistrates.



Almighty God hath created and appointed all things in Heaven, Earth, and Waters, in a most excellent and perfect order. In Heaven he hath appointed distinct and several orders and states of Archangels and Angels. In Earth he hath assigned and appointed Kings, Princes, with other governours under them, in all good and necessary order. The Water above is kept, and raineth down in due time and season. The Sun, Moon, Stars, Rainbow, Thunder, Lightning, Clouds, and all Birds of the air, do keep their order. The Earth, Trees, Seeds, Plants, Herbs, Corn, Grass, and all manner of Beasts, keep themselves in order: all the parts of the whole year, as Winter, Summer, Monthes, Nights and Days, continue in their order: all kinds of Fishes in the Sea, Rivers and Waters, with all Fountains, Springs, yea, the Seas themselves keep their comely course and order: and man himself also hath all his parts both within and without, as soul, heart, mind, memory, understanding, reason, speech, with all and singular corporal members of his body in a profitable, necessary, and pleasant order: every degree of people in their vocation, calling, & office, hath appointed to them their duty and order: some are in high degree, some in low, some Kings and Princes, some inferiors and subjects, Priests and Lay-men, masters and servants, fathers and children, husbands and wives, rich and poor, and every one have need of other, so that in all things is to be lauded and praised the goodly order of God, without the which no house, no City, no Commonwealth can continue and endure, or last.

For

For where there is no right order, there reigneth all abuse, carnal liberty, enormity, sin, and Babylonical confusion. Take away Kings, Princes, Rulers, Magistrates, Judges, and such estates of Gods order, no man shall ride or go by the High way unrobbed, no man shall sleep in his own house or bed unkilled, no man shall keep his Wife, Children, and Possessions in quietnes, all things shall be common, and there must needs follow all mischief and utter destruction both of Souls, Bodies, Goods, and Commonwealths. But blessed be God that we in this Realm of England, feel not the horrible calamities, miseries, and wretchednes, which all they undoubtedly feel and suffer, that lack this godly order: and praised be God that we know the great excellent benefit of God shewed towards us in this behalf. God hath sent us his high gift, our most dear Soveraign Lord King CHARLES, with a godly, wise, and honourable Council, with other Superiours and Inferiours, in a beautiful order, and godly. Wherefore, let us Subjects do our bounden duties, giving hearty thanks to God, and praying for the preservation of this godly order. Let us all obey, even from the bottom of our hearts, all their godly Proceedings, Laws, Statutes, Proclamations, and Injunctions, with all other godly Orders. Let us consider the Scriptures of the Holy Ghost, which perswade and command us all obediently to be subject, first and chiefly to the Kings Majesty, Supreme Governour over all, and next to his honourable Council, and to all other Noble men, Magistrates and Officers, which by Gods goodnes be placed and ordered. For Almighty God is the only Author and Provider for this fore-named State and Order, as it is written of God in the Book of the Proverbs: Through me Kings do reign, through me Counsellers make just Laws, through me do Princes bear rule, and all Judges of the Earth execute Judgment, I am loving to them that love me. Here let us mark well, and remember that the high power and authority of Kings, with their making of Laws, Judgments and Offices, are the Ordinances not of Man, but of God: and therefore is this word (through me) so many times repeated. Here is also well to be considered and remembred, that this good Order is appointed by Gods wisdom, favour, and love, especially for them that love God, and therefore he saith, I love them that love me. Also in the Book of Wisdom we may evidently learn, that a Kings power, authority, and strength, is a great benefit of God, given of his great mercy, to the comfort of our great misery. For thus we read there spoken to Kings, Hear O ye Kings, and understand, learn ye that be Judges of the ends of the Earth, give ear ye that rule the multitudes: for the power given you of the Lord, and the strength from the Highest. Let us learn also here by the infallible and undeceivable Word of God, That Kings and other Supreme and higher Officers, are ordained of God, who is most high: and therefore they are here taught diligently to apply and give themselves to knowledge and wisdom, necessary for the ordering of Gods people to their governance committed, or whom to govern they are charged of God. And they be here also taught by Almighty God that they should acknowledge themselves to have all their power and strength not from Rome, but immediately of God most High. We read in the Book of Deuteronomy, that all punishment pertaineth to God, by this sentence,

Prov. 8.

Wisd. 6.

Deut. 33.

Vengeance

Uengeance is mine, and I will reward. But this Sentence we must understand to pertain also unto the Magistrates which do exercise Gods room in Judgment, and punishing by good and godly Laws here on Earth. And the places of Scripture which seem to remove from among all Christian men, judgment, punishment, or killing, ought to be understood, that no man (of his own private authority) may be Judge over others, may punish, or may kill. But we must refer all judgment to God, to Kings and Rulers, Judges under them; which be Gods Officers to execute Justice, and by plain words of Scripture, have their authority and use of the Sword granted from God, as we are taught by Saint Paul, that dear and chosen Apostle of our Saviour Christ, whom we ought diligently to obey, even as we would obey our Saviour Christ if he were present. Thus Saint Paul writeth to the Romans, Rom. 13. Let every Soul submit himself unto the authority of the Higher Powers, for there is no Power but of God. The Powers that be, be ordained of God. Whosoever therefore withstandeth the Power, withstandeth the Ordinance of God: but they that resist, or are against it, shall receive to themselves damnation. For Rulers are not fearful to them that do good, but to them that do evil. Wilt thou be without fear of that Power? Do well then, and so shalt thou be praised of the same, for he is the Minister of God, for thy wealth. But and if thou do that which is evil, then fear, for he beareth not the Sword for nought, for he is the Minister of God, to take vengeance on him that doth evil. Wherefore ye must needs obey, not only for fear of vengeance, but also because of conscience, and even for this cause pay ye tribute, for they are Gods Ministers, serving for the same purpose.

Here let us learn of Saint Paul the chosen Vessel of God, that all persons having souls (he excepteth none, nor exempteth none, neither Priest, Apostle, nor Prophet, saith S. Chrysostom) do owe of bounden duty, and even in conscience, obedience, submission, and subjection to the Higher Powers which be set in authority by God, forasmuch as they be Gods Lieutenants, Gods Presidents, Gods Officers, Gods Commissioners, Gods Judges, ordained of God himself, of whom only they have all their power, and all their authority. And the same S. Paul threatneth no less pain than everlasting damnation to all disobedient persons, to all resisters against this general and common Authority, forasmuch as they resist not man, but God, not mans device and invention, but Gods wisdom, Gods order, power, and authority.

The Second Part of the Sermon of Obedience.

FOrasmuch as God hath created and disposed all things in a comely order, we have been taught in the first part of the Sermon, concerning good order and obedience, that we also ought in all Commonweals, to observe and keep a due order, and to be obedient to the Powers, their Ordinances, and Laws, and that all Rulers are appointed of God, for a goodly order to be kept in the World: and also how the Magistrates ought to learn how to rule and govern according to Gods Laws

and

and that all Subjects are bound to obey them as Gods Ministers, yea, although they be evil, not only for fear, but also for Conscience sake. And here (good people) let us all mark diligently, that it is not lawful for Inferiors and Subjects, in any case to resist and stand against the Superior Powers: for Saint Pauls words be plain, and whosoever withstandeth, shall get to themselves damnation: for whosoever withstandeth, withstandeth the ordinance of God. Our Saviour Christ himself, and his Apostles, received many and divers injuries of the unfaithful and wicked men in authority: yet we never read, that they, or any of them, caused any sedition or rebellion against authority. We read oft, that they patiently suffered all troubles, vexations, slanders, pangs, and pains, and death it self obediently without tumult or resistance. They committed their cause to him that judgeth righteously, and prayed for their enemies heartily and earnestly. They knew that the authority of the powers, was Gods ordinance, and therefore both in their words and deeds, they taught ever obedience to it, and never taught nor did the contrary. The wicked Judge Pilate, said to Christ, Knowest thou not that I have power to crucifie thee, and have power also to loose thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above, Whereby Christ taught us plainly, that even the wicked Rulers have their power and authority from God, and therefore it is not lawful for their Subjects to withstand them, although they abuse their power: much less then is it lawful for Subjects, to withstand their godly and Christian Princes, which do not abuse their authority, but use the same to Gods glory, and to the profit and commodity of Gods people. The holy Apostle Peter commandeth servants to be obedient to their Masters, not only if they be good and gentle, but also if they be evil and froward: affirming that the vocation and calling of Gods people is to be patient, and of the suffering side. And there he bringeth in the patience of our Saviour Christ, to perswade obedience to Governors, yea, although they be wicked and wrong doers. But let us now hear S. Peter himself speak, for his words certifie best our conscience. Thus he uttereth them in his first Epistle. Servants, obey your Masters with fear, not only if they be good and gentle, but also if they be froward. For it is thankworthy, if a man for conscience toward God, endureth grief, and suffer wrong undeserved: for what praise is it, when ye be beaten for your faults, if ye take it patiently? but when ye do well, if you then suffer wrong, and take it patiently, then is there cause to have thank of God, for hereunto verily were ye called: for so did Christ suffer for us, leaving us an example, that we should follow his steps. All these be the very words of S. Peter. Holy David also teacheth us a good lesson in this behalf, who was many times most cruelly and wrongfully persecuted of King Saul, and many times also put in jeopardy and danger of his life by King Saul and his people, yet he neither withstood, neither used any force or violence against King Saul his mortal and deadly enemy, but did ever to his liege Lord and Master King Saul, most true, most diligent, and most faithful service. Insomuch that when the Lord God had given King Saul into Davids hands in his own Cave, he would not hurt him, when he might without all bodily peril easily have slain him, no, he would not suffer any of his Servants once to lay their hand upon King Saul, but prayed to God in this wise, Lord keep me from doing that thing unto my Master, the Lords anoint-

1 Pet. 2.

1 Pet. 3.

1 Kings 18. 19, 20.

ted, keep me that I lay not my hand upon him, seeing he is the anointed of the Lord: for as truly as the Lord liveth (except the Lord smite him, or except his day come, or that he go down to war, and perish in battel) the Lord be merciful unto me, that I lay not my hand upon the Lords anointed. And that David might have killed his enemy King Saul, it is evidently proved in the first book of the Kings, both by the cutting off the lap of Sauls garment, and also by plain confession of King Saul. Also another time, as is mentioned in the same book, when the most unmerciful and most unkind King Saul did persecute poor David, God did again give King Saul into Davids hands, by casting of king Saul and his whole Army into a dead sleep, so that David, and one Abisai with him, came in the night into Sauls host, where Saul lay sleeping, and his spear stuck in the ground at his head: then said Abisai unto David, God hath delivered thine enemy into thine hands at this time, now therefore let me smite him once with my spear to the earth, and I will not smite him again the second time: meaning thereby to have killed him with one stroke, and to have made him sure for ever. And David answered and said to Abisai, Destroy him not, for who can lay his hands on the Lords anointed, and be guiltless? And David said furthermore, As sure as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend or go down into battel, and there perish, the Lord keep me from laying my hands upon the Lords anointed. But take thou now the spear that is at his head, and the cruse of water, and let us go: and so he did. Here is evidently proved that we may not withstand, nor in any wise hurt an anointed King, which is Gods Lieutenant, Vicegerent, and highest Minister in that Country where he is King. But peradventure some here would say, that David in his own defence might have killed king Saul lawfully, and with a safe conscience. But holy David did know that he might in no wise withstand, hurt, or kill his Soveraign Lord and King: he did know that he was but king Sauls subject, though he were in great favour with God, and his enemy king Saul out of Gods favour. Therefore though he were never so much provoked, yet he refused utterly to hurt the Lords anointed. He durst not for offending God and his own conscience (although he had occasion and opportunity) once lay his hands upon Gods high Officer the King, whom he did know to be a person reserved and kept (for his office sake) only to Gods punishment and judgment, therefore he prayeth so oft, and so earnestly, that he lay not his hands upon the Lords anointed. And by these two examples, holy David (being named in Scripture a man after Gods own heart) giveth a general rule and lesson to all subjects in the world, not to withstand their Liege Lord and King, not to take a sword by their private authority against their king, Gods anointed, who only beareth the Sword by Gods authority for the maintenance of the good, and for the punishment of the evil, who only by Gods Law hath the use of the sword at his command, and also hath all power, jurisdiction, regiment, correction and punishment, as supreme Governour of all his Realms and Dominions, and that even by the authority of God, and by Gods Ordinances. Yet another notable story and doctrine is in the second book of the Kings, that maketh also for this purpose. When an Amalekite, by king Sauls own consent and commandment, had killed king Saul, he went to David, supposing to have had great thanks for his message that he had killed Davids

An Objection.

An Answer.

Psal. 88.

2 Kings 1.

deadly

deadly enemy, and therefore he made great haste to tell to David the chance, bringing with him King Sauls Crown that was upon his head, and his bracelet that was upon his arm, to perswade his tidings to be true. But godly David was so far from rejoycing at this news, that immediately and forthwith he rent his cloaths off his back, he mourned and wept, and said to the messenger, How is it that thou wast not afraid to lay thy hands on the Lords anointed to destroy him? And by and by David made one of his Servants to kill the messenger, saying, Thy blood be on thine own head, for thine own mouth hath testified and witnessed against thee, granting that thou hast slain the Lords anointed. These examples being so manifest and evident, it is an intolerable ignorance, madness, and wickedness for Subjects to make any murmuring, rebellion, resistance, or withstanding, commotion, or insurrection against their most dear and most dread Soveraign Lord and King, ordained and appointed of Gods goodness for their commodity, peace, and quietness. Yet let us believe undoubtedly (good Christian people) that we may not obey Kings, Magistrates, or any other (though they be our own Fathers) if they would command us to do any thing contrary to Gods Commandments. In such a case we ought to say with the Apostle, We must rather obey God than man. But nevertheless Acts 7. in that case we may not in any wise withstand violently, or rebel against Rulers, or make any Insurrection, Sedition, or Tumults, either by force of Arms (or otherwise) against the anointed of the Lord or any of his officers: but we must in such case patiently suffer all wrongs, and injuries, referring the Judgment of our cause only to God. Let us fear the terrible punishment of Almighty God against Traytors and rebellious persons, by the example of Corah, Dathan, and Abiram, which he repugned and grudged against Gods Magistrates and Officers, and therefore the Earth opened and swallowed them up alive. Others for their wicked murmuring and rebellion, were by a suddain fire sent of God, utterly consumed. Others for their froward behaviour to their Rulers and Governours, Gods Ministers, were suddainly stricken with a foul leprosie. Others were stinged to death, with wonderful strange fiery Serpents. Others were sore plagued, so that there were killed in one day, the number of fourteen thousand and seven hundred, for rebellion against them whom God had appointed to be in authority. Absolom also rebelling against his Father King David, was 2 Kings 18. punished with a strange and notable death.

The Third Part of the Sermon of Obedience.

WE have heard before in this Sermon of good order and obedience, manifestly proved both by the Scriptures and examples, that all Subjects are bound to obey their Magistrates, and for no cause to resist, or withstand, or rebel, or make any sedition against them, yea, although they be wicked men. And let no man think that he can escape unpunished, that committeth Treason, Conspiracy, or rebellion against his Soveraign Lord the King, though he commit the same never so secretly, either in

thought, word, or deed, never so privily, in his privy chamber by himself, or openly communicating, and consulting with others. For treason will not be hid, treason will be out at length: God will have that most detestable vice both opened and punished, for that it is so directly against his ordinance, and against his high principal judge, and anointed on earth. The violence and injury that is committed against authority, is committed against God, the Common-weal and the whole Realm, which God will have known, and condignly or worthily punished one way or other. For it is notably written of the Wise man in Scripture, in the book called Ecclesiastes: Wish the King no evil in thy thought, nor speak no hurt of him in thy privy chamber: for the bird of the air shall betray thy voice, and with her feathers shall bewray thy words. These lessons and examples are written for our learning. Therefore let us all fear the most detestable vice of rebellion, ever knowing and remembring that he that resisteth or withstandeth common authority, resisteth or withstandeth God and his Ordinance, as it may be proved by many other places of holy Scripture. And here let us take heed that we understand not these or such other like places (which so straitly command obedience to Superiours, and so straitly punished rebellion, and disobedience to the same) to be meant in any condition of the pretended or coloured power of the Bishop of Rome. For truly the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, is to extol and set forth Gods true Ordinance, and the authority of Gods anointed Kings, and of their Officers appointed under them. And concerning the usurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: we may easily perceive how false, feigned, and forged it is, not only in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our Saviour Christ and S. Peter teach most earnestly and agreeably obedience to Kings, as to the chief and supreme Rulers in this world, next under God: but the Bishop of Rome teacheth, that they that are under him, are free from all burdens and charges of the Commonwealth, and obedience toward their Prince, most clearly against Christs doctrine and S. Peters. He ought therefore rather to be called Antichrist, and the successor of the Scribes and Pharisees, than Christs Vicar, or S. Peters successor: seeing that not only in this point, but also in other weighty matters of Christian Religion, in matters of remission and forgiveness of sins, and of salvation, he teacheth so directly against both S. Peter, and against our Saviour Christ, who not only taught obedience to Kings, but also practised obedience in their conversation and living: For we read that they both paid tribute to the King: And also we read that the holy Virgin Mary, mother to our Saviour Christ, and Joseph, who was taken for his father, at the Emperors commandment, went to the City of David, named Bethlehem, to be taxed among other, and to declare their obedience to the Magistrates, for Gods Ordinances sake. And here let us not forget the blessed Virgin Maries obedience: for although she was highly in Gods favour, and Christs natural mother, and was also great with child at the same time, and so nigh her travail, that she was delivered in her journey, yet she gladly without any excuse or grudging (for conscience sake) did take that cold and foul winter journey, being in the mean season so poor, that she lay in a stable, and there

Eccles. 10.

Matth. 17.

Luke 2.

there she was delivered of Christ. And according to the same, so how S. Peter agreeth, writing by expresse words in his first Epistle: Submit your selves, and be subject (saith he) unto Kings, as unto the chief heads, and unto rulers, as unto them that are sent of him for the punishment of evil doers, and for the praise of them that do well, for so is the will of God. I need not to expound these words, they be so plain of themselves. S. Peter doth not say, submit your selves unto me, as supreme Head of the Church: neither saith he, Submit your selves from time to time to my successors in Rome: but he saith, Submit your selves unto your King, your supreme Head, and unto those that be sent by him in authority under him, for that you shall so shew your obedience, it is the will of God, God will that you be in subjection to your Head and King. This is Gods Ordinance, Gods Commandment, and Gods holy will, that the whole body of every Realm, and all the members and parts of the same shall be subject to their Head, their King, and that (as S. Peter writeth) for the Lords sake: and (as S. Paul writeth) for conscience sake, and not for fear only. Thus we learn by the word of God, to yield to our King that is due to our King: that is, honour, obedience, payments of due taxes, customs, tributes, subsidies, love and fear. Thus we know partly our bounden duties to common authority, now let us learn to accomplish the same. And let us most instantly and heartily pray to God, the only Author of all authority, for all them that be in authority, according as S. Paul willeth, writing thus to Timothy in his first Epistle: Exhort therefore, that above all things, prayers, supplications, intercessions, and giving of thanks be done for all men; for Kings, and for all that be in authority, that we may live a quiet and a peaceable life, with all godliness and honesty: for that is good and accepted, or allowable in the sight of God our Saviour. Here S. Paul maketh an earnest and an especial exhortation, concerning giving of thanks, and prayer for Kings and Rulers, saying, Above all things, as he might say, in any wise principally and chiefly, let prayer be made for Kings. Let us heartily thank God for his great and excellent benefit and providence concerning the state of Kings. Let us pray for them, that they may have Gods favour, and Gods protection. Let us pray that they may ever in all things have God before their eyes. Let us pray that they may have wisdom, strength, justice, clemency, and zeal to Gods glory, to Gods verity, to Christian souls, and to the Commonwealth. Let us pray that they may rightly use their sword and authority, for the maintainance and defence of the Catholick faith contained in holy Scripture, and of their good and honest Subjects, for the fear and punishment of the evil and vicious people. Let us pray that they may most faithfully follow the Kings and Captains in the Bible, David, Ezekias, Josias, and Moses, with such other. And let us pray for our selves, that we may live godly in holy and Christian conversation: so shall we have God on our side, and then let us not fear what man can do against us: so we shall live in true obedience, both to our most merciful King in Heaven, and to our most Christian King on Earth: so shall we please God, and have the exceeding benefit, peace of conscience, rest and quietness here in this world, & after this life we shall enjoy a better life, rest, peace, & the everlasting bliss of Heaven, which he grant us all, that was obedient for us all, even to the death of the Cross, Jesus Christ: to whom with the Father, and the Holy Ghost, be all honour and glory, both now and ever. Amen.

1 Pet. 2.

1 Pet. 2.
Rom. 13.

Matth. 22.
Rom. 13.

1 Tim. 2.

ted, keep me that I lay not my hand upon him, seeing he is the anointed of the Lord: for as truly as the Lord liveth (except the Lord smite him, or except his day come, or that he go down to war, and perish in battel) the Lord be merciful unto me, that I lay not my hand upon the Lords anointed. And that David might have killed his enemy King Saul, it is evidently proved in the first book of the Kings, both by the cutting off the lap of Sauls garment, and also by plain confession of King Saul. Also another time, as is mentioned in the same book, when the most unmerciful and most unkind King Saul did persecute poor David, God did again give King Saul into Davids hands, by casting of king Saul and his whole Army into a dead sleep, so that David, and one Abisai with him, came in the night into Sauls host, where Saul lay sleeping, and his spear stuck in the ground at his head: then said Abisai unto David, God hath delivered thine enemy into thine hands at this time, now therefore let me smite him once with my spear to the earth, and I will not smite him again the second time: meaning thereby to have killed him with one stroke, and to have made him sure for ever. And David answered and said to Abisai, Destroy him not, for who can lay his hands on the Lords anointed, and be guiltless? And David said furthermore, As sure as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend or go down into battel, and there perish, the Lord keep me from laying my hands upon the Lords anointed. But take thou now the spear that is at his head, and the cruse of water, and let us go: and so he did. Here is evidently proved that we may not withstand, nor in any wise hurt an anointed King, which is Gods Lieutenant, Vicegerent, and highest Minister in that Country where he is King. But peradventure some here would say, that David in his own defence might have killed king Saul lawfully, and with a safe conscience. But holy David did know that he might in no wise withstand, hurt, or kill his Soveraign Lord and King: he did know that he was but king Sauls subject, though he were in great favour with God, and his enemy king Saul out of Gods favour. Therefore though he were never so much provoked, yet he refused utterly to hurt the Lords anointed. He durst not for offending God and his own conscience (although he had occasion and opportunity) once lay his hands upon Gods high Officer the King, whom he did know to be a person reserved and kept (for his office sake) only to Gods punishment and judgment, therefore he prayeth so oft, and so earnestly, that he lay not his hands upon the Lords anointed. And by these two examples, Holy David (being named in Scripture a man after Gods own heart) giveth a general rule and lesson to all subjects in the world, not to withstand their Liege Lord and King, not to take a sword by their private authority against their king, Gods anointed, who only beareth the Sword by Gods authority for the maintenance of the good, and for the punishment of the evil, who only by Gods Law hath the use of the sword at his command, and also hath all power, jurisdiction, regiment, correction and punishment, as supreme Governour of all his Realms and Dominions, and that even by the authority of God, and by Gods Ordinances. Yet another notable story and doctrine is in the second book of the Kings, that maketh also for this purpose. When an Amalekite, by king Sauls own consent and commandment, had killed king Saul, he went to David, supposing to have had great thanks for his message that he had killed Davids

An Objection.

An Answer.

Psal. 38.

2 Kings 1.

deadly

deadly enemy, and therefore he made great haſte to tell to David the chance, bringing with him King Sauls Crown that was upon his head, and his bracelet that was upon his arm, to perſwade his tidings to be true. But godly David was ſo far from rejoycing at this news, that immediately and forthwith he rent his cloaths off his back, he mourned and wept, and ſaid to the meſſenger, How is it that thou waſt not afraid to lay thy hands on the Lords anointed to deſtroy him? And by and by David made one of his Servants to kill the meſſenger, ſaying, Thy blood be on thine own head, for thine own mouth hath teſtified and witneſſed againſt thee, granting that thou haſt ſlain the Lords anointed. Theſe examples being ſo manifeſt and evident, it is an intolerable ignorance, madneſs, and wickedneſs for Subjects to make any murmuring, rebellion, reſiſtance, or withſtanding, commotion, or inſurrection againſt their moſt dear and moſt dread Soveraign Lord and King, ordained and appointed of Gods goodneſs for their commodity, peace, and quietneſs. Yet let us believe undoubtedly (good Chriſtian people) that we may not obey Kings, Magiſtrates, or any other (though they be our own Fathers) if they would command us to do any thing contrary to Gods Commandments. In ſuch a caſe we ought to ſay with the Apoſtle, We muſt rather obey God than man. But nevertheleſs Acts 7. in that caſe we may not in any wiſe withſtand violently, or rebel againſt Rulers, or make any Inſurrection, Sedition, or Tumults, either by force of Arms (or otherwiſe) againſt the anointed of the Lord or any of his officers: but we muſt in ſuch caſe patiently ſuffer all wrongs, and injuries, referring the Judgment of our cauſe only to God. Let us fear the terrible puniſhment of Almighty God againſt Traytors and rebellious perſons, by the example of Corah, Dathan, and Abiram, which he repugned and grudged againſt Gods Magiſtrates and Officers, and therefore the Earth opened and ſwallowed them up alive. Others for their wicked murmuring and rebellion, were by a ſuddain fire ſent of God, utterly conſumed. Others for their froward behaviour to their Rulers and Governours, Gods Miniſters, were ſuddainly ſtricken with a foul leproſie. Others were ſtinged to death, with wonderful ſtrange fiery Serpents. Others were ſore plagued, ſo that there were killed in one day, the number of fourteen thouſand and ſeven hundred, for rebellion againſt them whom God had appointed to be in authority. Abſolom alſo rebelling againſt his Father King David, was 2 Kings 18. puniſhed with a ſtrange and notable death.

The Third Part of the Sermon of Obedience.

WE have heard before in this Sermon of good order and obedience, manifeſtly proved both by the Scriptures and examples, that all Subjects are bound to obey their Magiſtrates, and for no cauſe to reſiſt, or withſtand, or rebel, or make any ſedition againſt them, yea, although they be wicked men. And let no man think that he can eſcape unpuniſhed, that committeth Treaſon, Conſpiracy, or rebellion againſt his Soveraign Lord the King, though he commit the ſame never ſo ſecretly, either in

thought, word, or deed, never so privily, in his privy chamber by himself, or openly communicating, and consulting with others. For treason will not be hid, treason will be out at length: God will have that most detestable vice both opened and punished, for that it is so directly against his ordinance, and against his high principal judge, and anointed on earth. The violence and injury that is committed against authority, is committed against God, the Common-weal and the whole Realm, which God will have known, and condignly or worthily punished one way or other. For it is notably written of the Wise man in Scripture, Eccles. 10. in the book called Ecclesiastes: Wish the King no evil in thy thought, nor speak no hurt of him in thy privy chamber: for the bird of the air shall betray thy voice, and with her feathers shall bewray thy words. These lessons and examples are written for our learning. Therefore let us all fear the most detestable vice of rebellion, ever knowing and remembring that he that resisteth or withstandeth common authority, resisteth or withstandeth God and his Ordinance, as it may be proved by many other places of holy Scripture. And here let us take heed that we understand not these or such other like places (which so straitly command obedience to Superiours, and so straitly punished rebellion, and disobedience to the same) to be meant in any condition of the pretenced or coloured power of the Bishop of Rome. For truly the Scripture of God alloweth no such usurped power, full of enormities, abusions, and blasphemies. But the true meaning of these and such places, is to extol and set forth Gods true Ordinance, and the authority of Gods anointed Kings, and of their Officers appointed under them. And concerning the usurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: we may easily perceive how false, feigned, and forged it is, not only in that it hath no sufficient ground in holy Scripture, but also by the fruits and doctrine thereof. For our Saviour Christ and S. Peter teach most earnestly and agreeably obedience to Kings, as to the chief and supreme Rulers in this world, next under God: but the Bishop of Rome teacheth, that they that are under him, are free from all burdens and charges of the Commonwealth, and obedience toward their Prince, most clearly against Christs doctrine and S. Peters. He ought therefore rather to be called Antichrist, and the successor of the Scribes and Pharisees, than Christs Vicar, or S. Peters successor: seeing that not only in this point, but also in other weighty matters of Christian Religion, in matters of remission and forgiveness of sins, and of salvation, he teacheth so directly against both S. Peter, and against our Saviour Christ, who not only taught o-
Matth. 17. bedience to Kings, but also practised obedience in their conversation and living: For we read that they both paid tribute to the King: And also we read that the holy Virgin Mary, mother to our Saviour Christ, and Jo-
Luke 2. seph, who was taken for his father, at the Emperors commandment, went to the City of David, named Bethlehem, to be tared among other, and to declare their obedience to the Magistrates, for Gods Ordinances sake. And here let us not forget the blessed Virgin Maries obedience: for although she was highly in Gods favour, and Christs natural mother, and was also great with child at the same time, and so nigh her travail, that she was delivered in her journey, yet she gladly without any excuse or grudging (for conscience sake) did take that cold and foul winter journey, being in the mean season so poor, that she lay in a stable, and

there

there she was delivered of Christ. And according to the same, so how S. Peter agreeth, writing by expresse words in his first Epistle: Submit 1 Pet.2.
your selves, and be subject (saith he) unto Kings, as unto the chief heads, and unto rulers, as unto them that are sent of him for the punishment of evil doers, and for the praise of them that do well, for so is the will of God. I need not to expound these words, they be so plain of themselves. S. Peter doth not say, submit your selves unto me, as supreme Head of the Church: neither saith he, Submit your selves from time to time to my successors in Rome: but he saith, Submit your selves unto your King, your supreme head, and unto those that be appointed in authority under him, for that you shall so shew your obedience, it is the will of God, God will that you be in subjection to your Head and King. This is Gods Ordinance, Gods Commandment, and Gods holy will, that the whole body of every Realm, and all the members and parts of the same shall be subject to their Head, their King, and that (as S. Peter 1 Pet.2.
writeth) for the Lords sake: and (as S. Paul writeth) for conscience sake, Rom.13.
and not for fear only. Thus we learn by the word of God, to yield to our King that is due to our King: that is, honour, obedience, payments of due taxes, customs, tributes, subsidies, love and fear. Thus we know partly our bounden duties to common authority, now let us learn to Matth.22.
accomplish the same. And let us most instantly and heartily pray to God, Rom.13.
the only Author of all authority, for all them that be in authority, according as S. Paul willeth, writing thus to Timothy in his first Epistle: 1 Tim.2.
I exhort therefore, that above all things, prayers, supplications, intercessions, and giving of thanks be done for all men; for Kings, and for all that be in authority, that we may live a quiet and a peaceable life, with all godliness and honesty: for that is good and accepted, or allowable in the sight of God our Saviour. Here S. Paul maketh an earnest and an especial exhortation, concerning giving of thanks, and prayer for Kings and Rulers, saying, Above all things, as he might say, in any wise principally and chiefly, let prayer be made for Kings. Let us heartily thank God for his great and excellent benefit and providence concerning the state of Kings. Let us pray for them, that they may have Gods favour, and Gods protection. Let us pray that they may ever in all things have God before their eyes. Let us pray that they may have wisdom, strength, justice, clemency, and zeal to Gods glory, to Gods verity, to Christian souls, and to the Commonwealth. Let us pray that they may rightly use their sword and authority, for the maintainance and defence of the Catholick faith contained in holy Scripture, and of their good and honest Subjects, for the fear and punishment of the evil and vicious people. Let us pray that they may most faithfully follow the Kings and Captains in the Bible, David, Ezekias, Josias, and Moses, with such other. And let us pray for our selves, that we may live godly in holy and Christian conversation: so shall we have God on our side, and then let us not fear what man can do against us: so we shall live in true obedience, both to our most merciful King in Heaven, and to our most Christian King on Earth: so shall we please God, and have the exceeding benefit, peace of conscience, rest and quietness here in this world, & after this life we shall enjoy a better life, rest, peace, & the everlasting bliss of Heaven, which he grant us all, that was obedient for us all, even to the death of the Cross, Jesus Christ: to whom with the Father, and the Holy Ghost, be all honour and glory, both now and ever. Amen.

A SERMON AGAINST Whoredom and Uncleanneſs.



Although there want not (good Chriſtian people) great ſwarms of vices worthy to be rebuked (unto ſuch decay is true Godlineſs and vertuous living now come:) yet above other vices, the outragious ſeas of Adultery (or breaking of wedlock) whoredom, fornication and uncleanneſs, have not only burſt in, but alſo overflowed almoſt the whole world, unto the great diſhonour of God, the exceeding infamy of the Name of Chriſt, the notable decay of true Religion, and the utter deſtruction of the publick wealth: and that ſo abundantly, that through the cuſtomable uſe thereof, this vice is grown into ſuch an height, that in a manner among many, it is counted no ſin at all, but rather a paſtime, a dalliance, and but a touch of youth: not rebuked, but winked at: not puniſhed, but laughed at. Wherefore it is neceſſary at this preſent, to treat of the ſin of whoredom and fornication, declaring unto you the greatneſs of this ſin, and how odious, hateful, and abominable it is, and hath alway been reputed before God and all good men, and how grievouſly it hath been puniſhed both by the Law of God, and the Laws of divers Princes. Again, to ſhew you certain remedies, whereby ye may (through the grace of God) eſchew this moſt deteſtable ſin of whoredom and fornication, and lead your lives in all honeſty and cleanneſs, and that ye may perceive that fornication and whoredom are (in the ſight of God) moſt abominable ſins, ye ſhall call to remembrance this Commandment of God, Thou ſhalt not commit Adultery: by the which word, Adultery, although it be properly underſtood of the unlawful commixtion or joyning together of a married man with any woman beſide his wife, or of a wife with any man beſide her husband: yet thereby is ſignified alſo all unlawful uſe of thoſe parts, which be ordained for generation. And this one Commandment (forbidding Adultery) doth ſufficiently paint and ſet out before our eyes the greatneſs of this ſin of whoredom, and manifeſtly declareth how greatly it ought to be abhorred of all honeſt and faithful perſons. And that none of us all ſhall think himſelf excepted from this Commandment, whether we be old or young, married, or unmarried, man or woman, hear what God the Father ſaith by his moſt excellent Prophet Moſes: There ſhall be no whore among the daughters of Iſrael, nor no whoremonger among the ſons of Iſrael.

Exod. 20.

Deut. 23.

Here

Here is whoredom, fornication, and all other uncleanneſs forbidden to all kinds of people, all degrees, and all ages without exception. And that we ſhall not doubt, but that this precept or Commandment pertaineth to us indeed, hear what Chriſt (the perfect teacher of all truth) ſaith in the new Teſtament, Ye have heard (ſaith Chriſt) that it was Matth. 5. ſaid to them of old time, Thou ſhalt not commit Adultery: but I ſay unto you, Whoſoever ſeeth a woman, to have his luſt of her, hath committed Adultery with her already in his heart. Here our Saviour Chriſt doth not only confirm and eſtabliſh the Law againſt Adultery, given in the old Teſtament of God the Father by his ſervant Moſes, and make it of full ſtrength, continually to remain among the profeſſours of his Name in the new Law: but he alſo (condemning the groſs interpretation of the Scribes and Phariſees, which taught that the foreſaid commandment only required to abſtain from the outward adultery, and not from filthy deſires and impure luſts) teacheth us an exact and full perfection of purity and cleanneſs of life, both to keep our bodies undefiled, and our hearts pure and free from all evil thoughts, carnal deſires, and fleſhly conſents. How can we then be free from this Commandment, where ſo great charge is laid upon us? May a ſervant do what he will in any thing, having Commandment of his Maſter to the contrary? Is not Chriſt our Maſter? Are not we his Servants? How then may we neglect our Maſters will and pleaſure, and follow our own will and phantaſie? Ye are my friends (ſaith Chriſt) John 15. if you keep thoſe things that I command you.

Now hath Chriſt our Maſter commanded us that we ſhould forſake all uncleanneſs and filthineſs both in body and ſpirit: this therefore muſt we do, if we look to pleaſe God. In the Goſpel of Saint Mat- Matth. 15. thew we read, that the Scribes and Phariſees were grievouſly offended with Chriſt, becauſe his Diſciples did not keep the traditions of the Forefathers, for they waſhed not their hands when they went to dinner or ſupper: And among other things, Chriſt anſwered and ſaid, Hear and underſtand; Not that thing which entreth into the mouth defileth the man, but that which cometh out of the mouth defileth the man. For thoſe things which proceed out of the mouth, come forth from the heart, Matth. 15. and they defile the man. For out of the heart proceed evil thoughts, murders, breaking of wedlock, whoredom, thefts, falſe witneſs, blaſphemies: theſe are the things which defile a man. Here may we ſee, that not only murder, theft, falſe witneſs, and blaſphemy, defile men, but alſo evil thoughts, breaking of wedlock, fornication, and whoredom. Who is now of ſo little wit, that he will eſteem whoredom and fornication to be things of ſmall importance, and of no weight before God? Chriſt (who is the truth, and cannot lye) ſaith, that evil Mark 7. thoughts, breaking of wedlock, whoredom, and fornication defile a man, that is to ſay, corrupt both the body and ſoul of man, and make Titus 1. them, of the Temples of the Holy Ghoſt, the filthy dunghil, or dungeon of all unclean Spirits, of the Houſe of God, the dwelling place of Satan.

Again in the Goſpel of Saint John, when the woman taken in Adul- John 8. tery was brought unto Chriſt, ſaid not he unto her, Go thy way, and ſin no more? Doth not he here call whoredom ſin? And what is the Rom. 6. reward of ſin, but everlaſting death? If whoredom be ſin, then it is not lawful for us to commit it. For Saint John ſaith, He that 1 John 3. committeth

committeth ſin is of the Devil. And our Saviour ſaith, Every one that committeth ſin is the ſervant of ſin. If whoredom had not been ſin, ſurely Saint John Baptiſt would never have rebuked King Herod for taking his brothers wife, but he told him plainly, that it was not lawful for him to take his brothers wife. He winked not at the whoredom of Herod, although he were a King of power, but boldly reproved him for his wicked and abominable living, although for the ſame he loſt his head. But he would rather ſuffer death (than ſee God ſo diſhonoured, by the breaking of his holy Precept and Commandment) than to ſuffer whoredom to be unrebuked, even in a King. If whoredom had been but a paſtime, a dalliance, and not to be paſſed off (as many count it now a dayes) truly John had been more than twice mad, if he would have had the diſpleaſure of a King, if he would have been caſt in priſon, and loſt his h[illegible] for a trifle. But John knew right well how filthy, and ſtinking, [illegible] abominable the ſin of whoredom is in the ſight of God, therefore would not he leave it unrebuked, no not in a King. If whoredom be not lawful in a King, neither is it lawful in a Subject. If whoredom be not lawful in a publick or common Officer, neither is it lawful in a private perſon. If it be not lawful neither in King, nor Subject, neither in common officer, nor private perſon, truly then it is lawful in no man nor woman, of whatſoever degree or age they be. Furthermore in the Acts of the Apoſtles we read, that when the Apoſtles and Elders with the whole Congregation, were gathered together to paciſie the hearts of the faithful dwelling at Antioch (which were diſquieted through the falſe doctrine of certain Jewiſh Preachers) they ſent word to the Brethren, that it ſeemed good to the holy Ghoſt, and to them, to charge them with no more than with neceſſary things: among others, they willed them to abſtain from idolatry and fornication, from which (ſaid they) if you keep your ſelves, ye ſhall do well. Note here, how theſe holy and bleſſed Fathers of Chriſts Church, would charge the Congregation with no more things than were neceſſary. Mark alſo how among thoſe things, from the which they commanded the Brethren of Antioch to abſtain, fornication and whoredom is numbred. It is therefore neceſſary, by the determination and conſent of the Holy Ghoſt, and the Apoſtles and Elders, with the whole Congregation, that as from idolatry and ſuperſtition, ſo likewiſe we muſt abſtain from fornication and whoredom. It is neceſſary unto ſalvation to abſtain from idolatry: So is it to abſtain from whoredom. Is there any nigher way to lead unto damnation, than to be an idolater? No. Even ſo, neither is there any nearer way to damnation, than to be a fornicator and a whoremonger. Now where are all thoſe people, which ſo lightly eſteem breaking of wedlock, whoredom, fornication and adultery? It is neceſſary, ſaith the Holy Ghoſt, the bleſſed Apoſtles, the Elders, with the whole Congregation of Chriſt, it is neceſſary to ſalvation (ſay they) to abſtain from whoredom. If it be neceſſary unto ſalvation, then woe be to them which neglecting their ſalvation, give their minds to ſo filthy and ſtinking ſin, to ſo wicked vice, and to ſuch deteſtable abomination.

John 8.

Mark 6.

Acts 15.

The Second Part of the Sermon againſt Adultery.

YOU have been taught in the firſt part of this Sermon againſt Adultery, how that Vice at this day reigneth moſt above all other Vices, and what is meant by this word (Adultery) and how holy Scripture diſſwadeth or diſcounſelleth from doing that filthy ſin, and finally what corruption cometh to mans ſoul through the ſin of Adultery. Now to proceed further, let us hear what the bleſſed Apoſtle Saint Paul ſaith to this matter, writing to the Romans he hath theſe words. Let us Rom. 13. caſt away the works of darkneſs, and put on the armour of Light. Let us walk honeſtly as it were in the day time, not in eating and drinking, neither in chambering and wantonneſs, neither in ſtrife and envying. but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh to fulfill the luſts of it. Here the holy Apoſtle exhorteth us to caſt away the works of darkneſs, which (among other) he calleth gluttonous eating, drinking, chambering, and wantonneſs, which are all miniſters unto that vice, and preparations to induce and bring in the filthy ſin of the fleſh. He calleth them the deeds and works of darkneſs, not only becauſe they are cuſtomably in darkneſs, or in the night time (for John 3. every one that doth evil, hateth the light, neither cometh he to the Mat. 25. light, leſt his works ſhould be reproved) but that they lead the right way unto that utter darkneſs, where weeping and gnaching of teeth ſhall be. And he ſaith in another place of the ſame Epiſtle, They that are in the fleſh, cannot pleaſe God: We are debtors, not to the fleſh, Rom. 8. that we ſhould live after the fleſh, for if ye live after the fleſh, ye ſhall die. Again he ſaith, Flee from whoredom, for every ſin that a man commit- 1 Cor. 6. teth, is without his body: but whoſoever committeth whoredom, ſinneth againſt his own body. Do ye not know, that your members are the Temple of the Holy Ghoſt which is in you, whom alſo ye have of God, and ye are not your own? For ye are dearly bought: glorifie God in your bodies, &c. And a little before he ſaith, Do ye not know that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of a Whore? God forbid. Do ye not know, that he which cleaveth to a Whore, is made one body with her? There ſhall be two in one fleſh (ſaith he) but he that cleaveth to the Lord, is one ſpirit. What godly words doth the bleſſed Apoſtle Saint Paul bring forth here, to diſſwade and diſcounſel us from whoredom and all uncleanneſs? Your members (ſaith he) are the Temple of the Holy Ghoſt, which whoſoever doth defile, God will deſtroy him, as ſaith Saint Paul. If we be the Temple of the Holy Ghoſt, how unfitting then is it, to drive that holy Spirit from us through whoredom, and in his place to ſet the wicked ſpirits of uncleanneſs and fornication, and to be joyned, and do ſervice to them? Ye are dearly bought (ſaith he) therefore glorifie God in your bodies. Chriſt that innocent lamb of God, hath 1 Pet. 1. bought us from the ſervitude of the devil, not with corruptible gold and ſilver, but with his moſt precious and dear heart blood. To what intent?

Esai. 38. Luke 1. That we should fall again into our old uncleanness and abominable living? Nay verily: but that we should serve him all the daies of our life, in holiness and righteousness, that we should glorifie him in our bodies, by purity and cleanness of life. He declareth also that our bodies are the members of Christ: How unseemly a thing is it then to cease to be incorporate or imbodied and made one with Christ, and through whoredom to be enjoyned and made all one with a Whore? What greater dishonour or injury can we do to Christ, than to take away from him the members of his body, and to joyn them to Whores, Devils, and wicked Spirits? And what more dishonour can we do to our selves, than through uncleanness, to lose so excellent a dignity and freedom, and to become bond-slaves and miserable captives to the spirits of darkness? Let us therefore consider, first the glory of Christ, then our estate, our dignity, and freedom, wherein God hath set us, by giving us his Holy Spirit, and let us valiantly defend the same against Satan, and all his crafty assaults, that Christ may be honoured, and that we lose not our liberty or freedom, but still remain in one Spirit with him.

Eph. 5. Moreover, in his Epistle to the Ephesians, the blessed Apostle willeth us to be so pure and free from adultery, fornication, and all uncleanness, that we not once name them among us (as it becometh Saints) nor filthiness, nor foolish talking, nor jesting, which are not comely, but rather giving of thanks: for this ye know (saith he) that no Whoremonger, neither unclean person, or covetous person (which is an Idolater) hath any inheritance in the Kingdom of Christ and of God. And that we should remember to be holy, pure, and free from all uncleanness; the holy Apostle calleth us Saints, because we are sanctified and made holy by the blood of Christ, through the Holy Ghost.

1 Cor. 6. Now if we be Saints, what have we to do with the manners of the Heathen? Saint Peter saith, As he which called you is holy, even so be ye holy also in your conversation, because it is written, Be ye holy, for I am holy. Hitherto have we heard how grievous a sin Fornication and Whoredom is, and how greatly God doth abhor it throughout the whole Scripture: How can it any otherwise be, than a sin of most abomination, seeing it may not once be named among the Christians, much less it may in any point be committed. And surely, if we would weigh the greatness of this sin, and consider it in the right kind, we should find the sin of Whoredom to be that most filthy lake, foul puddle, and stinking sink, whereunto all kinds of sins and evils flow, where also they have their resting places and abiding.

1 Pet. 1. Levit. 19.

For hath not the Adulterer a pride in his Whoredom? As the Wise man saith, They are glad when they have done evil, and rejoyce in things that are stark naught. Is not the Adulterer also idle, and delighteth in no godly exercise, but only in that his most filthy and beastly pleasure? Is not his mind pluckt, and utterly drawn away from all vertuous studies, and fruitful labours, and only given to carnal and fleshly imagination? Doth not the Whoremonger give his mind to gluttony, that he may be the more apt to serve his Lusts and carnal Pleasures? Doth not the Adulterer give his mind to covetousness, and to polling and pilling of others, that he may be the more able to maintain his Harlots and Whores, & to continue in his filthy and unlawful love? Swelleth he not also with envy against others, fearing that his prey should be allured and taken away from him? Again, is he not fretful, and

replenished

repleniſhed with wrath and diſpleaſure, even againſt his beſt beloved, if at any time his beaſtly and deviliſh requeſt be letted? What ſin, or kind of ſin is it that is not joyned with fornication and whoredom? It is a Monſter of many heads: it receiveth all kinds of vices, and refuſeth all kinds of vertues. If one ſeveral ſin bringeth damnation, what is to be thought of that ſin which is accompanied with all evils, and hath waiting on it whatſoever is hateful to God, damnable to Man, and pleaſant to Satan?

Great is the damnation that hangeth over the heads of Fornicators and Adulterers. What ſhall I ſpeak of other incommodities, which iſſue and flow out of this ſtinking puddle of whoredom? Is not that treaſure, which before all other is moſt regarded of honeſt perſons, the good fame and name of man and woman, loſt through whoredom? What patrimony or livelihood, what ſubſtance, what goods, what riches doth whoredom ſhortly conſume and bring to nought? What valiantneſs and ſtrength is many times made weak, and deſtroyed with whoredom? What wit is ſo fine, that is not beſotted & defaced through whoredom? What beauty (although it were never ſo excellent) is not diſfigured through whoredom? Is not whoredom an enemy to the pleaſant flower of youth, and bringeth it not gray hairs and old age before the time? What gift of nature (although it were never ſo precious) is not corrupted with whoredom? Come not many foul and moſt loathſom diſeaſes of whoredom? From whence come ſo many baſtards and miſbegotten children, to the high diſpleaſure of God, and diſhonour of holy wedlock, but of whoredom? How many conſume all their ſubſtance and goods, and at the laſt fall into ſuch extream poverty, that afterward they ſteal, and ſo are hanged, through whoredom? What contention and man-ſlaughter cometh of whoredom? How many Maidens be deflowred, how many wives corrupted, how many widows defiled through whoredom? How much is the Publick and Commonweal impoveriſhed and troubled through whoredom? How much is Gods word contemned and depraved through whoredom and whoremongers? Of this vice cometh a great part of the divorces which (now adaies) be ſo commonly accuſtomed and uſed by mens private authority, to the great diſpleaſure of God, and the breach of the moſt holy knot and bond of Matrimony. For when this moſt deteſtable ſin is once crept into the breaſt of the Adulterer, ſo that he is intangled with unlawful and unchaſt love, ſtreightwaies his true and lawful wife is deſpiſed, her preſence is abhorred, her company ſtinketh, and is loathſom, whatſoever ſhe doth is diſpraiſed: there is no quietneſs in the houſe, ſo long as ſhe is in his ſight: therefore to make ſhort work, ſhe muſt away, for her husband can brook her no longer. Thus through whoredom, is the honeſt and harmleſs wife put away, and an harlot received in her ſtead: and in like ſort, it happeneth many times in the wife towards her husband. O abomination! Chriſt our Saviour, very God and Man, coming to reſtore the Law of his Heavenly Father, unto the right ſenſe, underſtanding, and meaning (among other things) reformed the abuſe of this Law of God. For whereas the Jews uſed a long ſufferance, by cuſtome, to put away their wives at their pleaſure, for every cauſe, Chriſt correcting that evil cuſtom, did teach, that if any man put away his wife and marrieth another, for any cauſe, except only for Adultery (which then was death by the Law) he was an Adulterer, and forced Matth. 19.

also his Wife so divorced, to commit Adultery, if she were joyned to any other man, and the man also so joyned with her, to commit Adultery.

In what case then are these Adulterers, which for the love of an Whore put away their true and lawful Wife, against all law, right, reason, and conscience? O how damnable is the state wherein they stand! Swift destruction shall fall on them, if they repent not, and amend not: For God will not suffer holy wedlock thus to be dishonoured, hated and despised. He will once punish this fleshly and licentious manner of living, and cause that this holy ordinance shall be had in reverence and honour. For surely wedlock (as the Apostle saith) is honourable among all men, and the bed undefiled: But Whoremongers and Fornicators God will judge, that is to say, punish and condemn. But to what purpose is this labour taken to describe and set forth the greatness of the sin of Whoredom, and the discommodities that issue and flow out of it, seeing that breath and tongue shall sooner fail any man, than he shall or may be able to set it out according to the abomination and heinousness thereof? Notwithstanding this is spoken to the intent that all men should flee Whoredom, and live in the fear of God: God grant that it may not be spoken in vain.

Heb. 3.

The Third Part of the Sermon against Adultery.

IN the Second part of this Sermon against Adultery that was last read, you have learned how earnestly the Scripture warneth us to avoid the sin of Adultery, and to embrace cleanness of life: and that through Adultery, we fall into all kinds of sin, and are made bond-slaves to the Devil: through cleanness of life we are made members of Christ: and finally, how far Adultery bringeth a man from all goodness, and driveth him headlong into all vices, mischief, and misery. Now will I declare unto you in order, with what grievous punishments God in times past plagued Adultery, and how certain worldly Princes also did punish it, that ye may perceive that Whoredom and Fornication be sins no less detestable in the sight of God, to all good men, than I have hitherto uttered. In the first Book of Moses we read, that when mankind began to multiplyed upon the earth, the men and women gave their minds so greatly to fleshly delight and filthy pleasure, that they lived without all fear of God. God seeing this their beastly and abominable living, and perceiving that they amended not, but rather increased daily more and more in their sinful and unclean manners, repented that he had ever made man: and to shew how greatly he abhorreth Adultery, Whoredom, Fornication, and all Uncleanness, he made all the fountains of the deep earth to burst out, and the sluces of Heaven to be opened, so that the rain came down upon the Earth by the space of forty daies and forty nights, and by this means destroyed the whole World, and all Mankind, eight persons only excepted, that is to say, Noah the Preacher of Righteousness (as S. Peter calleth him) and his Wife, his three Sons and their Wives. O what a grievous

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plague did God caſt here upon all living Creatures for the ſin of Whoredom! For the which God took vengeance, not only of man, but of all beaſts, fowls, and all living Creatures. Manſlaughter was committed before, yet was not the World deſtroyed for that: but for Whoredom all the World (few only except) was overflowed with waters, and ſo periſhed. An example worthy to be remembred, that ye may learn to fear God. Gen. 4.

We read again, that for the filthy ſin of Uncleanneſs, Sodom and Gomorrha, and the other Cities nigh unto them, were deſtroyed by fire and Brimſtone from Heaven, ſo that there was neither Man, Woman, Child, nor Beaſt, nor yet any thing that grew upon the Earth there, left undeſtroyed. Whoſe heart trembleth not at the hearing of this Hiſtory? Who is ſo drowned in whoredom and uncleanneſs, that will not now for ever after leave this abominable living, ſeeing that God ſo grievouſly puniſheth uncleanneſs, to rain fire and brimſtone from Heaven, to deſtroy whole Cities, to kill man, woman, and child, and all other living Creatures there abiding, to conſume with fire all that ever grew? What can be more manifeſt tokens of Gods wrath and vengeance againſt uncleanneſs and impurity of life? Mark this Hiſtory (good people) and fear the vengeance of God. Do you not read alſo, that God did ſmite Pharaoh and his Houſe with great plagues, becauſe that he ungodlily deſired Sarah the wife of Abraham? Likewiſe we read of Abimelech King of Gerar, although he touched her not by carnal knowledge. Theſe plagues and puniſhments did God caſt upon filthy and unclean perſons, before the Law was given (the Law of Nature only reigning in the hearts of men) to declare how great love he had to Matrimony and Wedlock; and again, how much he abhorreth Adultery, Fornication, and all Uncleanneſs. And when the Law that forbad whoredom was given by Moſes to the Jews, did not God command that the breakers thereof ſhould be put to death? The words of the Law be theſe: Who ſo committeth Adultery with any mans wife, ſhall dye the death, both the man and the woman, becauſe he hath broken wedlock with his Neighbours wife. In the Law alſo it was commanded, that a Damoſel and a Man taken together in whoredom ſhould be both ſtoned to death. In another place we alſo read, that God commanded Moſes to take all the head Rulers and Princes of the People, and to hang them upon Gibbets openly, that every man might ſee them, becauſe they either committed, or did not puniſh whoredom. Again, did not God ſend ſuch a plague among the people for Fornication and Uncleanneſs, that there died in one day three and twenty thouſand? I paſs over, for lack of time, many other Hiſtories of the Holy Bible, which declare the grievous vengeance, and heavy diſpleaſure of God againſt Whoremongers and Adulterers. Certes, this extream puniſhment appointed of God, ſheweth evidently how greatly God hateth whoredom. And let us not doubt, but that God at this preſent abhorreth all manner of Uncleanneſs, no leſs than he did in the Old Law, and will undoubtedly puniſh it, both in this world, and in the world to come. For he is a God that can abide no wickedneſs: therefore ought it to be eſchewed of all that tender the glory of God, and the ſalvation of their own ſouls. Gen. 19. Gen. 12. Gen. 20. Levit. 22. Numb. 25. Pſal. 5.

Saint Paul ſaith, All theſe things are written for our example, and to teach us the fear of God, and the obedience to his holy Law. For if God ſpared not the natural branches, neither will he ſpare us that 1 Cor. 10.

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be but grafts, if we commit the like offence. If God destroyed many thousands of people, many cities, yea the whole world for whoredom, let us not flatter our selves, and think we shall escape free, and without punishment. For he hath promised in his holy Law, to send most grievous plagues upon them that transgress, or break his holy Commandments. Thus have we heard how God punisheth the sin of Adultery: let us now hear certain Laws which the Civil Magistrates devised in their Countries for the punishment thereof, that we may learn how Uncleanness hath ever been detested in all well ordered Cities and Commonwealths, and among all honest persons. The Law among the Lepreians was this, that when any were taken in Adultery, they were bound and carried three daies through the City, and afterwards as long as they lived, they were despised, and with shame and confusion counted as persons void of all honesty. Among the Locrensians the Adulterers have both their eyes thrust out. The Romans in times past, punished whoredom, sometime by fire, sometime by sword. If any man among the Egyptians had been taken in Adultery, the Law was, that he should openly, in the presence of all the people, be scourged naked with whips, unto the number of a thousand stripes, the woman that was taken with him, had her Nose cut off, whereby she was known ever after to be a Whore, and therefore to be abhorred of all men. Among the Arabians, they that were taken in Adultery, had their heads stricken from their bodies. The Athenians punished whoredom with death in like manner. So likewise did the barbarous Tartarians. Among the Turks even at this day, they that be taken in adultery, both man and woman are stoned streightway to death, without mercy. Thus we see what godly acts were devised in times past of the high Powers, for the putting away of whoredom, and for the maintaining of holy Matrimony or Wedlock, and pure conversation. And the Authors of these Acts were no Christians, but the Heathen: yet were they so inflamed with the love of honesty and pureness of life, that for the maintenance or conservation or keeping up of that, they made godly Statutes, suffering neither Fornication or Adultery to reign in their Realms unpunished. Christ said to the people, The Ninevites shall rise at the judgment with this Nation (meaning the unfaithful Jews) and shall condemn them: for they repented at the preaching of Jonas, but behold (saith he) a greater than Jonas is here (meaning himself) and yet they repent not. Shall not (think you) likewise the Locrensians, Arabians, Athenians, with such other, rise up in the judgment, and condemn us, forasmuch as they ceased from their whoredom at the commandment of man, and we have the Law and manifest Precepts and Commandments of God, and yet forsake we not our filthy Conversation? truly, truly, it shall be easier at the day of judgment, to these Heathens, than to us, except we repent and amend. For though death of body seemeth to us a grievous punishment in this world for whoredom: yet is that pain nothing in comparison of the grievous torments which Adulterers, Fornicators, and all unclean Persons shall suffer after this life. For all such shall be excluded and shut out of the kingdom of heaven, as S. Paul saith, Be not deceived, for neither whoremongers nor worshippers of Images, nor adulterers, nor effeminate persons, nor Sodomites, nor thieves, nor covetous persons, nor drunkards, nor cursed speakers, nor revilers, shall inherit the Kingdom of God. And Saint John in his Revelation saith, That whoremongers shall have their part with murderers

Laws devised for the punishment of Whoredom.

Matth. 12.

1 Cor. 6. Galat. 5. Eph. 5.

Apoc. 20.

murderers, ſorcerers, enchanters, lyars, idolaters, and ſuch other, in the Lake which burneth with fire and brimſtone, which is the ſecond death. The puniſhment of the body, although it be death, hath an end: but the puniſhment of the ſoul, which S. John calleth the ſecond death, is everlaſting, there ſhall be fire and brimſtone, there ſhall be weeping and gnaſhing of teeth, the worm that there ſhall gnaw the conſcience of the damned, ſhall never die. O! whoſe heart diſtilleth not even drops of blood, to hear and conſider theſe things? If we tremble and ſhake at the hearing and naming of theſe pains, Oh what ſhall they do that ſhall feel them, that ſhall ſuffer them, yea, and ever ſhall ſuffer, worlds without end: God have mercy upon us. Who is now ſo drowned in ſin, and paſt all godlineſs, that he will ſet more by filthy and ſtinking pleaſure (which ſoon paſſeth away) than by the loſs of everlaſting glory? Again, who will ſo give himſelf to the luſts of the fleſh, that he feareth nothing at all the pain of hell fire? But let us hear how we may eſchew the ſin of whoredom and adultery, that we may walk in the fear of God, and be free from thoſe moſt grievous and intolerable torments, which abide all unclean perſons. Now to avoid fornication, adultery, and all uncleanneſs, let us provide, that above all things we may keep our hearts pure and clean, from all evil thoughts and carnal luſts: for if that be once infected and corrupt, we fall headlong into all kind of ungodlineſs. This ſhall we eaſily do, if when we feel inwardly, that Satan our old enemy tempteth us unto whoredom, we by no means conſent to his craftie ſuggeſtions, but valiantly reſiſt and withſtand him by ſtrong faith in the Word of God, alledging againſt him alwaies in our heart, this commandement of God: Scriptum eſt, non mœchaberis. It is written, Thou ſhalt not commit whoredom. It ſhall be good alſo for us, ever to live in the fear of God, and to ſet before our eyes the grievous threatnings of God againſt all ungodly ſinners, and to conſider in our mind, how filthy, beaſtly, and ſhort that pleaſure is, whereunto Satan continually ſtirreth and moveth us: And again, how the pain appointed for that ſin is intolerable and everlaſting. Moreover, to uſe a temperance and ſobriety in eating and drinking, to eſchew unclean communication, to avoid all filthy company, to flee idleneſs, to delight in reading the Holy Scriptures, to watch in godly prayers and vertuous meditation, and at all times, to exerciſe ſome godly travels, ſhall help greatly to the eſchewing of Whoredom.

Matth. 13. Mark 9.

Remedies whereby to avoid fornication and adultery.

And here are all degrees to be monished, whether they be married or unmarried, to love chaſtity and cleanneſs of life. For the married are bound by the Law of God ſo purely to love one another, that neither of them ſeek any ſtrange love. The man muſt only cleave to his wife, and the wife again only to her husband: they muſt ſo delight one in anothers company, that none of them covet any other. And as they are bound thus to live together in all godlineſs and honeſty, ſo likewiſe it is their duty, vertuouſly to bring up their children, and provide, that they fall not into Satans ſnare, nor into any uncleanneſs, but that they come pure and honeſt unto holy wedlock, when time requireth. So likewiſe ought all Maſters and Rulers to provide, that no whoredom, nor any point of uncleanneſs be uſed among their Servants. And again, they that are ſingle, and feel in themſelves that they cannot live without the company of a woman, let them get wives of their own, and ſo live godly together: For it is better to marry than to burn.

1 Cor. 7.

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And to avoid fornication, saith the Apostle, let every man have his own wife, and every woman her own husband. Finally, all such as feel in themselves a sufficiency and ability (through the working of Gods Spirit) to lead a sole and continent life, let them praise God for his gift, and seek all means possible to maintain the same: as by reading of Holy Scriptures, by godly meditations, by continual prayers, and such other vertuous exercises. If we all on this wise will endeavour our selves to eschew fornication, adultery, and all uncleanness, and lead our lives in all godliness and honesty, serving God with a pure and clean heart, and glorifying him in our bodies by the leading an innocent and harmless life, we may be sure to be in the number of those, of whom our Saviour Christ speaketh in the Gospel on this manner, Blessed are the pure in heart, for they shall see God: to whom alone be all glory, honour, rule, and power, world without end. Amen.

Matth. 5.

A SERMON AGAINST Contention and Brawling.

This day (good Christian people) shall be declared unto you, the unprofitableness and shameful unhonesty of contention, strife, and debate: to the intent, that when you shall see as it were in a table painted before your eyes, the evil-favouredness and deformity of this most detestable vice, your stomacks may be moved to rise against it, and to detest and abhor that sin, which is so much to be hated, and pernicious, and hurtful to all men. But among all kinds of Contention, none is more hurtful than is Contention in matters of Religion. Eschew (saith St. Paul) foolish and unlearned questions, knowing that they breed strife. It becometh not the servant of God to fight, or strive, but to be meek toward all men. This Contention and Strife was in Saint Pauls time among the Corinthians, and is at this time among us English men. For too many there be which upon the Alebenches or other places, delight to set forth certain questions, not so much pertaining to edification, as to vain glory, and shewing forth of their cunning, and so unsoberly to reason and dispute, that when neither part will give place to other, they fall to chiding and contention, and sometime from hot words to further inconvenience. Saint Paul could not abide to hear among the Corinthians, these words of discord or dissention, I hold of Paul, I of Cephas, and I of Apollo: What would he then say, if he heard these words of Contention (which be now almost

1 Tim. 1.
2 Tim. 2.
1 Cor. 3.

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in every mans mouth?) He is a Phariſee, he is a Goſpeller, he is of the new ſort, he is of the old faith, he is a new hooded brother, he is a good Catholick Father, he is a Papiſt, he is an Heretick. O how the Church is divided? O how the Cities be cut and mangled? O how the coat of Chriſt, that was without ſeam, is all to rent and torn? O Body myſtical of Chriſt, where is that holy and happy unity, out of the which whoſoever is, he is not in Chriſt? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joyned to Chriſt our Head, except we be glued with concord and charity one to another. For he that is not of this unity, is not of the Church of Chriſt, which is a Congregation or unity together, and not a diviſion. Saint Paul ſaith, That as long as emulation or envying, contention, and factions or ſects be among us, we be carnal, and walk according to the fleſhly man. And Saint James ſaith, If ye have bitter emulation or envying, and contention in your hearts, glory not of it: for where contention is, there is unſtedfaſtneſs and all evil deeds. And why do we not hear S. Paul, which prayeth us, whereas he might command us, ſaying, I beſeech you in the Name of our Lord Jeſus Chriſt, that you will ſpeak all one thing, and that there be no diſſention among you, but that you will be one whole body, of one mind, and of one opinion in the truth. If his deſire be reaſonable and honeſt, why do we not grant it? If his requeſt be for our profit, why do we refuſe it: And if we liſt not to hear his petition of prayer, yet let us hear his exhortation, where he ſaith, I exhort you that you walk as it becometh the vocation in which you be called, with all ſubmiſſion and meekneſs, with lenity and ſoftneſs of mind, bearing with one another in charity, ſtudying to keep the unity of the Spirit by the bond of Peace: For there is one Body, one Spirit, one Faith, one Baptiſm. There is (ſaith he) but one Body, of the which he can be no lively Member, that is at variance with the other Members. There is one Spirit, which joyneth and knitteth all things in one. And how can this one Spirit reign in us, when we among our ſelves be divided? There is but one Faith, and how can we then ſay, He is of the old Faith, and he is of the new Faith? There is but one Baptiſm, and then ſhall not all they which be baptized be one? Contention cauſeth diviſion, wherefore it ought not to be among Chriſtians, whom one Faith and Baptiſm joyneth in an unity. But if we contemn Saint Pauls requeſt and exhortation, yet at the leaſt let us regard his earneſt entreating, in the which he doth very earneſtly charge us, and (as I may ſo ſpeak) conjure us in this form and manner, If there be any conſolation in Chriſt, if there be any comfort of love, if you have any fellowſhip of the Spirit, if you have any bowels of pity and compaſſion, fulfill my joy, being all like affected, having one charity, being of one mind, of one opinion, that nothing be done by contention, or vain glory. Who is he, that hath any bowels of pity, that will not be moved with theſe words ſo pithy? Whoſe heart is ſo ſtony, that the ſword of theſe words (which be more ſharp than any two edged ſword) may not cut and break aſunder? Wherefore let us endeavour our ſelves to fulfil Saint Pauls joy here in this place, which ſhall be at length to our great joy in another place. Let us ſo read the Scripture, that by reading thereof, we may be made the better livers, rather than the more contentious diſputers. If any thing be neceſſary to be taught, reaſoned, or diſputed, let us do it

1 Cor. 3.

James 3.

1 Cor. 1.

Epheſ. 4.

Philip. 2.

How we ſhould read the Scripture.

with all meekneſs, ſoftneſs, and lenity. If any thing ſhall chance to be ſpoken uncomely, let one bear anothers frailty. He that is faulty, let him rather amend, than defend that which he hath ſpoken amiſs, leſt he fall by contention from a fooliſh Errour into an obſtinate Hereſie. For it is better to give place meekly, than to win the victory with the breach of charity, which chanceth when every man will defend his opinion obſtinately. If we be the Chriſtian men, why do we not follow Chriſt, who ſaith, Learn of me, for I am meek and lowly in heart: A Diſciple muſt learn the leſſon of his Schoolmaſter, and a Servant muſt obey the commandment of his Maſter, he that is wiſe and learned (ſaith St. James) let him ſhew his goodneſs by his good converſation and ſoberneſs of his wiſdom. For where there is envy and contention, that wiſdom cometh not from God, but is worldly wiſdom, mans wiſdom, and devilish wiſdom. For the wiſdom that cometh from above, from the Spirit of God, is chaſt and pure, corrupted with no evil affections: it is quiet, meek, and peaceable, abhorring all deſire and contention: it is tractable, obedient, not grudging to learn, and to give place to them that teach better for the reformation. For there ſhall never be an end of ſtriving and contention, if we contend who in contention ſhall be maſter, and have the over hand: we ſhall heap errour upon errour, if we continue to defend that obſtinately, which was ſpoken unadviſedly. For truth it is, that ſtiffneſs in maintaining an opinion, breedeth contention, brawling, and chiding, which is a vice among all other moſt pernicious and peſtilent to common peace and quietneſs. And as it ſtandeth betwixt two perſons and parties (for no man commonly doth chide with himſelf) ſo it comprehendeth two moſt deteſtable vices: the one is picking of quarrels, with ſharp and contentious words: the other ſtandeth in froward anſwering, and multiplying evil words again. The firſt is ſo abominable, that Saint Paul ſaith, If any that is called a brother, be a worſhipper of Idols, a brawler, a picker of quarrels, a thief, or an extortioner, with him that is ſuch a man, ſee that ye eat not. Now here conſider that St. Paul numbreth a ſcolder, a brawler, or a picker of quarrels, among thieves and idolaters, and many times there cometh leſs hurt of a thief, than of a railing tongue: for the one taketh away a mans good name, the other taketh but his riches, which is of much leſs value and eſtimation than is his good name. And a thief hurteth but him from whom he ſtealeth: but he that hath an evil tongue, troubleth all the town where he dwelleth, and ſometime the whole country. And a railing tongue is a peſtilence ſo full of contagiouſneſs, that Saint Paul willeth Chriſtian men to forbear the company of ſuch, and neither to eat nor drink with them. And whereas he will not that a Chriſtian woman ſhould forſake her husband, although he be an Infidel, or that a Chriſtian ſervant ſhould depart from his Maſter, which is an Infidel and Heathen, and ſo ſuffereth a Chriſtian man to keep company with an Infidel: yet he forbiddeth us to eat or drink with a ſcolder, or quarrel picker. And alſo in the ſixth Chapter to the Corinthians, he ſaith thus, Be not deceived, for neither Fornicators, neither Worſhippers of Idols, neither Thieves, nor Drunkards, nor curſed Speakers, ſhall dwell in the kingdom of Heaven. It muſt needs be a great fault, that doth move and cauſe the Father to diſinherit his natural Son. And how can it otherwiſe be, but that this curſed ſpeaking muſt needs be a moſt damnable ſin, the which doth cauſe

Matth. 11.

James 3.

1 Cor. 5.

Againſt quarrel picking.

1 Cor. 5.

1 Cor. 6.

God

God our moſt merciful and loving Father, to deprive us of his moſt bleſſed Kingdom of Heaven? Againſt the other ſin that ſtandeth in requiting taunt for taunt, ſpeaketh Chriſt himſelf, ſaying, I ſay unto you, reſiſt not evil, but love your enemies, and ſay well by them that ſay evil by you, do well unto them that do evil unto you, and pray for them that do hurt and perſecute you, that you may be the Children of your Father which is in Heaven, who ſuffereth his Sun to riſe both upon good and evil, and ſendeth his rain both upon the juſt and unjuſt. To this Doctrine of Chriſt agreeth very well the teaching of Saint Paul, that choſen veſſel of God, who ceaſeth not to exhort and call upon us, ſaying, Bleſs them that curſe you, bleſs I ſay, and curſe not, recompenſe to no man evil for evil, if it be poſſible (as much as lyeth in you) live peaceably with all men.

Againſt froward anſwering.

Matth. 5.

Rom. 11.

The Second Part of the Sermon againſt Contention.

IT hath been declared unto you in this Sermon againſt ſtrife and brawling, what great inconvenience cometh thereby, ſpecially of ſuch contention as groweth in matters of Religion: and how when as no man will give place to another, there is no end of contention and diſcord: and that unity which God requireth of Chriſtians, is utterly thereby neglected and broken: and that this contention ſtandeth chiefly in two points, as in picking of quarrels, and making of froward anſwers. Now ye ſhall hear S. Pauls words, ſaying, Dearly beloved, avenge not your ſelves, but rather give place unto wrath, for it is written, Vengeance is mine, and I will revenge, ſaith the Lord. Therefore if thine enemy hunger, feed him, if he thirſt, give him drink: be not overcome with evil, but overcome evil with goodneſs. All theſe be the words of S. Paul, but they that be full of ſtomach, and ſet ſo much by themſelves, that they may not abide ſo much as one evil word to be ſpoken of them, peradventure will ſay, If I be reviled, ſhall I ſtand ſtill like a Gooſe, or a Fool, with my finger in my mouth? ſhall I be ſuch an idiot and dizard, to ſuffer every man to ſpeak upon me what they liſt, to rail what they liſt, to ſpew out all their venom againſt me at their pleaſures? Is it not convenient that he that ſpeaketh evil ſhould be anſwered accordingly? If I ſhall uſe this lenity and ſoftneſs, I ſhall both increaſe mine enemies frowardneſs, and provoke others to do the like. Such reaſons make they that can ſuffer nothing, for the defence of their impatience. And yet if by froward anſwering to a froward perſon, there were hope to remedy his frowardneſs, he ſhould leſs offend that ſo ſhould anſwer, doing the ſame not of ire or malice, but only of that intent, that he that is ſo froward or malicious, may be reformed. But he that cannot amend another mans fault, or cannot amend it without his own fault, better it were that one ſhould periſh than two. Then if he cannot quiet him with gentle words, at the leaſt let him not follow him in wicked and uncharitable words. If he can pacifie him with ſuffering, let him ſuffer, & if not, it is better to ſuffer evil, than to do evil, to ſay well, than to ſay evil.

Rom. 12.

An Objection.

An Anſwer.

For to speak well against evil, cometh of the Spirit of God: but to render evil for evil cometh of the contrary Spirit. And he that cannot temper nor rule his own anger, is but weak and feeble, and rather more like a woman or a child, than a strong man. For the true strength and manlines is to overcome wrath, and to despise injuries, and other mens foolishnes. And besides this, he that shall despise the wrong done unto him by his enemy, every man shall perceive that it was spoken or done without cause: whereas contrarily, he that doth fume and chafe at it, shall help the cause of his adversary, giving suspicion that the thing is true. And in so going about to revenge evil, we shew our selves to be evil, and while we punish and revenge another mans folly, we double and augment our own folly. But many pretences find they that be wilfull, to colour their impatience. Mine enemy, say they, is not worthy to have gentle words or deeds, being so full of malice or frowardnes. The les he is worthy, the more art thou therefore allowed of God, and the more art thou commended of Christ, for whose sake thou shouldest render good for evil, because he hath commanded thee, and also deserved that thou shouldest so do. Thy neighbour hath peradventure with a word offended thee: call thou to thy remembrance with how many words and deeds, how grievously thou hast offended thy Lord God. What was man when Christ dyed for him? was he not his enemy, and unworthy to have his favour and mercy? Even so, with what gentlenes and patience doth he forbear, and tolerate, and suffer thee, although he is daily offended by thee? Forgive therefore a light trespas to thy neighbour, that Christ may forgive thee many thousands of trespasses, which art every day an offender. For if thou forgive thy brother, being to thee a trespasser, then hast thou a sure sign and token, that God will forgive thee, to whom all men be debtors and trespassers. How wouldest thou have God merciful to thee, if thou wilt be cruel unto thy brother? Canst thou not find in thy heart to do that towards another that is thy fellow, which God hath done to thee, that art but his servant? Ought not one sinner to forgive another, seeing that Christ which was no sinner, did pray to his Father for them that without mercy, and despitefully put him to death? Who, when he was reviled, he did not use reviling words again, and when he suffered wrongfully, he did not threaten, but gave all vengeance to the judgment of his Father which judgeth rightfully. And what crackest thou of thy head, if thou labour not to be in the body? Thou canst be no member of Christ, if thou follow not the steps of Christ: (who as the Prophet saith) was led to death like a Lamb, not opening his mouth to reviling, but opening his mouth to praying for them that crucified him, saying, Father, forgive them, for they cannot tell what they do. The which example, anon after Christ, Saint Stephen did follow, and after, S. Paul: We be evil spoken of (saith he) and we speak well: we suffer persecution, and take it patiently: When curse us, and we gently intreat. Thus S. Paul taught that he did, and he did that he taught. Bles you (saith he) them that persecute you: bles you, and curse not. Is it a great thing to speak well to thine adversary, to whom Christ doth command thee to do well? David, when Shimei did call him all to naught, did not chide again, but said patiently, Suffer him to speak evil, if perchance the Lord will have mercy on me. Histories be full of examples of heathen men, that took very meekly both opprobrious and reproachful

1 Pet. 2.

Isai. 53.

Luke 23.
Acts 7.

1 Cor. 4.

ful words, and injurious or wrongful deeds. And ſhall thoſe heathen excel in patience us that profeſs Chriſt, the teacher and example of all patience? Lyſander, when one did rage againſt him, in reviling of him, he was nothing moved, but ſaid Go to, go to, ſpeak againſt me as much, and as oft as thou wilt, and leave out nothing, if perchance by this means thou maiſt diſcharge thee of thoſe naughty things, with the which it ſeemeth that thou art full laden. Many men ſpeak evil of all men, becauſe they can ſpeak well of no man. After this ſort, this Wiſe man avoideth from him the reproachful words ſpoken unto him, imputing and laying them to the natural ſickneſs of his adverſary. Pericles when a certain ſcolder or railing fellow did revile him, he anſwered not a word again, but went into a gallery, and after towards night, when he went home, this ſcolder followed him, raging ſtill more and more, becauſe he ſaw the other to ſet nothing by him: and after that he came to his gate (being dark night) Pericles commanded one of his ſervants to light a torch, and to bring the ſcolder home to his own houſe. He did not only with quietneſs ſuffer this brawler patiently, but alſo recompenced an evil turn with a good turn, and that to his enemy. Is it not a ſhame for us that profeſs Chriſt, to be worſe than Heathen people, in a thing chiefly pertaining to Chriſts Religion? ſhall Philoſophy perſwade them more than Gods word ſhall perſwade us? ſhall natural reaſon prevail more with them, than Religion ſhall with us? Shall mans wiſdom lead them to thoſe things, whereunto the heavenly Doctrine cannot lead us? What blindneſs, wilfulneſs, or rather madneſs is this (Pericles being provoked to anger with many villanous words, anſwered not a word. But we, ſtirred but with one little word, what foul work do we make? How do we fume, rage, ſtamp, and ſtare like mad men? Many men, of every trifle will make a great matter, and of a ſpark of a little word will kindle a great fire, taking all things in the worſt part. But how much better is it, and more like to the example and doctrine of Chriſt, to make rather a greater fault in our neighbour, a ſmall fault, reaſoning with our ſelves after this ſort, He ſpake theſe words, but it was in a ſudden heat, or the drink ſpake them, and not he, or he ſpake them at the motion of ſome other, or he ſpake them being ignorant of the truth, he ſpake them not againſt me, but againſt him whom he thought me to be. But as touching evil ſpeaking, he that is ready to ſpeak evil againſt other men, firſt let him examine himſelf, whether he be faultleſs and clear of the fault which he findeth in another. For it is a ſhame when he that blameth another for any fault, is guilty himſelf, either in the ſame fault, or in a greater. Is it a ſhame for him that is blind to call another man blind, and it is more ſhame for him that is whole blind to call him blinkard that is but purblind. For this is to ſee a ſtraw in another mans eye, when a man hath a block in his own eye.

Reaſons to move men from quarrel picking.

Then let him conſider, that he that uſeth to ſpeak evil ſhall commonly be evil ſpoken of again. And he that ſpeaketh what he will for his pleaſure, ſhall be compelled to hear what he would not, to his diſpleaſure. Moreover, let him remember that ſaying, that we ſhall give an account for every idle word. How much more then ſhall we make reckoning for our ſharp, bitter, brawling and chiding words, which provoke our brother to be angry, and ſo to the breach of his charity? And as touching evil anſwering, although we be never ſo much provoked by other mens evil ſpeaking, yet we ſhall not follow their frowardneſs by

Matth. 12.

evil

Reaſons to move men from froward anſwering.

evil anſwering, if we conſider that anger is a kind of madneſs, and that he which is angry, is (as it were for the time) in a phrenſie. Wherefore let him beware, leſt in his fury he ſpeak any thing whereof afterward he may have juſt cauſe to be ſorry. And he that will defend that anger is not fury, but that he hath reaſon, even when he is moſt angry: then let him reaſon thus with himſelf when he is angry; Now I am ſo moved and chafed, that within a little while after I ſhall be otherwiſe minded: wherefore then ſhould I now ſpeak any thing in mine anger, which hereafter, when I would faineſt, cannot be changed? Wherefore ſhall I do any thing, now being (as it were) out of my wit, for the which, when I ſhall come to my ſelf again, I ſhall be very ſad? Why doth not reaſon, why doth not godlineſs, yea, why doth not Chriſt obtain that thing now of me, which hereafter time ſhall obtain of me? If a man be called an Adulterer, Uſurer, Drunkard, or by any other ſhameful name, let him conſider earneſtly, whether he be ſo called truly or falſly: if truly, let him amend his fault, that his adverſary may not after worthily charge him with ſuch offences: if theſe things be laid againſt him falſly, yet let him conſider whether he hath given any occaſion to be ſuſpected of ſuch things, and ſo he may both cut off that ſuſpicion, whereof this ſlander did ariſe, and in other things ſhall live more warily. And thus uſing our ſelves, we may take no hurt, but rather much good, by the rebukes and ſlanders of our enemy. For the reproach of an enemy may be to many men a quicker ſpur to the amendment of their life, than the gentle monition of a friend. Philippus the King of Macedonia, when he was evil ſpoken of by the chief Rulers of the City of Athens, he did thank them heartily, becauſe by them he was made better, both in his words and deeds: for I ſtudy (ſaith he) both by my ſayings and doings to prove them lyars.

The Third Part of the Sermon againſt Contention.

WE heard in the laſt leſſon of the Sermon againſt ſtrife and brawling, how we may anſwer them which maintain their froward ſayings in contention, and that will revenge with words ſuch evil as other men do them, and finally how we may according to Gods will order our ſelves, and what to conſider towards them when we are provoked to contention and ſtrife with rayling words. Now to proceed in the ſame matter, you ſhall know the right way how to diſprove and overcome your adverſary and enemy. This is the beſt way to diſprove a mans adverſary, ſo to live, that all which ſhall know his honeſty, may bear witneſs that he is ſlandered unworthily. If the fault, whereof he is ſlandered, be ſuch, that for the defence of his honeſty, he muſt needs make anſwer, let him anſwer quietly and ſoftly, on this fashion, That thoſe faults be laid againſt him falſly. For it is truth that the Wiſe man ſaith, Prov. 15. A ſoft anſwer aſſwageth anger, and a hard and ſharp anſwer doth ſtir up rage and fury. The ſharp anſwer of Nabal, provoked David to cruel vengeance: but the gentle words of Abigail quenched 1 Kings 25.

the

the fire again that was all in a flame. And a special remedy against malicious tongues, is to arm our selves with patience, meekness, and silence, lest with multiplying words with the enemy, we be made as evil as he. But they that cannot bear one evil word, peradventure, for their own excuse will alledge that which is written: He that despiseth his good name is cruel. Also we read, Answer a fool according to his foolishness. And our Lord Jesus did hold his peace at certain evil sayings: but to some he answered diligently. He heard men call him a Samaritan, a Carpenters son, a wine drinker, and he held his peace: but when he heard them say, Thou hast the devil within thee, he answered to that earnestly. Truth it is indeed, that there is a time, when it is convenient to answer a fool according to his foolishness, lest he should seem in his own conceit to be wise. And sometime it is not profitable to answer a fool according to his foolishness, lest the wise man be made like to the fool. When our infamy, or the reproach that is done unto us, is joyned with the peril of many, then it is necessary in answering to be quick and ready. For we read that many holy men, of good zeal have sharply and fiercely both spoken and answered Tyrants and evil men: which sharp words came not of anger, rancor, or malice, or desire of vengeance, but of a fervent desire to bring them to the true knowledge of God, and from ungodly living, by an earnest and sharp rebuke and chiding. In this zeal, Saint John Baptist called the Phariſees, Adders brood: and Saint Paul called the Galathians, Fools: and the men of Crete he called lyars, evil beasts, and sluggish bellies: and the false Apostles, he called dogs and crafty workmen. And his zeal is godly, and to be allowed, as it is plainly proved by the example of Christ, who although he were the fountain and spring of all meekness, gentleness and softness: yet he called the obstinate Scribes and Phariſees, blind guides, fools, painted graves, hypocrites, Serpents, Adders brood, a corrupt and wicked generation. Also he rebuketh Peter eagerly, saying, Go behind me Satan. Likewise S. Paul reproveth Elimas, saying, O thou full of all craft and guile, enemy to all justice, thou ceasest not to destroy the right waies of God: and now lo, the hand of the Lord is upon thee, and thou shalt be blind, and not see for a time. And Saint Peter reprehendeth Ananias very sharply, saying, Ananias, how is it that Satan hath filled thy heart, that thou shouldest lye unto the Holy Ghost? This zeal hath been so fervent in many good men, that it hath stirred them, not only to speak bitter and eager words, but also to do things, which might seem to some to be cruel, but indeed they be very just, charitable, and godly, because they were not done of ire, malice, or contentious mind, but of a fervent mind, to the glory of God, and the correction of sin, executed by men called to that office. For in this zeal our Lord Jesus Christ did drive with a whip the buyers and sellers out of the Temple. In this zeal Moses brake the two Tables which he had received at Gods hand, when he saw the Israelites dancing about the Calf, and caused to be killed twenty four thousand of his own people. In this zeal Phineas the son of Eleazer, did thrust thorough with his sword Zimri and Cosbi, whom he found together joyned in the act of Uncleanness. Wherefore now to return again to contentious words, and specially in matters of Religion, and Gods Word (which would be used with all modesty, soberness and chastity) the words of S. James ought to be well marked, and born in memory,

An Objection.

Prov. 26.

Answer.

Matth. 3.
Gal. 3.
Titus 1.
Phil. 3.
Matth. 23.
Matth. 16.
Acts 13.
Acts 5.
John 2.
Exod. 32.
Numb. 25.

But these examples are not to be followed of every body, but as men be called to office and set in authority.

where

where he ſaith, that of contention riſeth all evil. And the wiſe King
Prov.20. Solomon ſaith, Honour is due to a man that keepeth himſelf from contention, and all that mingle themſelves therewith be fools: And becauſe this vice is ſo much hurtful to the ſociety of a Commonwealth, in all well ordered Cities, theſe common brawlers and ſcolders be puniſhed with a notable kind of pain, as to be ſet on the Cucking-ſtool, Pillory, or ſuch like. And they be unworthy to live in a Commonwealth, the which do as much as lyeth in them, with brawling and ſcolding, to diſturb the quietneſs and peace of the ſame. And whereof cometh this
1 Pet.3. contention, ſtrife, and variance, but of pride and vain-glory? Let us
Luke 1. therefore humble our ſelves under the mighty hand of God, which hath promiſed to reſt upon them that be humble and low in ſpirit. If we be good and quiet Chriſtian men, let it appear in our ſpeech and tongues. If we have forſaken the Devil, let us uſe no more deviliſh tongues: He that hath been a raying ſcolder, now let him be a ſober counſeller. He that hath been a malicious ſlanderer, now let him be a loving comforter. He that hath been a vain rayler, now let him be a ghoſtly teacher. He that hath abuſed his tongue in curſing, now let him uſe it in bleſſing. He that hath abuſed his tongue in evil-ſpeaking, now let him uſe it in ſpeaking well. All bitterneſs, anger, raying, and blaſphemy, let it be avoided from you. If you may, and if it be poſſible, in no wiſe be angry. But if you may not be clean void of this paſſion, yet then ſo temper and bridle it, that it ſtir you not to contention and brawling. If you be provoked with evil ſpeaking, arm your ſelf with patience, lenity, and ſilence, either ſpeaking nothing, or elſe being very ſoft, meek, and gentle in anſwering. Overcome thine adverſary with benefits and gentleneſs. And above all things, keep peace and unity: be no peace-breakers, but peace-makers. And then there is no doubt, but that God the Author of comfort and peace, will grant us peace of conſcience, and ſuch concord and agreement, that with one mouth and mind, we may glorifie God the Father of our Lord Jeſus Chriſt, to whom be all glory, now and for ever. AMEN.

HEreafter ſhall follow Sermons of Faſting, Prayer, Almsdeeds, of the Nativity, Paſſion, Reſurrection, and Aſcenſion of our Saviour Chriſt: of the due Receiving of his Bleſſed Body and Blood, under the form of Bread and Wine: againſt Idleneſs, againſt Gluttony and Drunkenneſs, againſt Covetouſneſs, againſt Envy, Ire, and Malice, with many other matters, as well fruitful as neceſſary to the edifying of Chriſtian People, and the increaſe of godly living.

God ſave the King.

THE
Second TOME
OF
HOMILIES
OF
Such Matters as were Promiſed, and Entituled in the former part
OF
HOMILIES.

Set out by the Authority of the late Queens Majeſty: And to be Read in every Pariſh-Church agreeably.



LONDON,
Printed *ANNO DOM.* 1676.

AN ADMONITION TO ALL Miniſters Eccleſiaſtical.

FOR that the Lord doth require of his Servant, whom he hath ſet over his houſhold, to ſhew both faithfulneſs and prudence in his Office: it ſhall be neceſſary that ye above all other do behave your ſelves moſt faithfully and diligently in your ſo high a Function: that is, aptly, plainly, and diſtinctly to read the ſacred Scriptures, diligently to inſtruct the youth in their Catechiſm, gravely and reverently to Miniſter his moſt holy Sacraments, prudently alſo to chooſe out ſuch Homilies as be moſt meet for the time, and for the more agreeable inſtruction of the people committed to your charge, with ſuch diſcretion, that where the Homily may appear too long for one reading, to divide the ſame to be read part in the forenoon, and part in the afternoon. And where it may ſo chance ſome one or other Chapter of the Old Teſtament to fall in order to be read upon the Sundays or Holy-days, which were better to be changed with ſome other of the New Teſtament of more edification, it ſhall be well done to ſpend your time to conſider well of ſuch Chapters before hand, whereby your prudence and diligence in your office may appear, ſo that your people may have cauſe to glorifie God for you, and be the readier to embrace your labours, to your better commendation, to the diſcharge of your Conſciences and their own.

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AN

AN HOMILY OF THE

Right Uſe of the Church or Temple of GOD, and of the Reverence due unto the ſame.

The Firſt Chapter.



WHEREAS there appeareth at theſe days great ſlackneſs & negligence of a great ſort of people, in reſorting to the Church, there to ſerve God their heavenly Father, according to their moſt bounden duty, as alſo much uncomely and unreverent behaviour of many perſons in the ſame when they be there aſſembled, and thereby may juſt fear ariſe of the wrath of God, and his dreadful plagues hanging over our heads for our grievous offences in this behalf, amongſt other many and great ſins wichh we daily and hourly commit before the Lord. Therefore for the diſcharge of all our conſciences, and for the avoiding of the common peril and plague hanging over us, let us conſider what may be ſaid out of Gods holy Book concerning this matter, whereunto I pray you give good audience, for that it is of great weight, and concerneth you all. Although the eternal and incomprehenſible Majeſty of God, the Lord of Heaven and Earth, whoſe ſeat is Heaven, and the Earth his footſtool, cannot be incloſed in Temples or Houſes made with mans hand, as in dwelling places able to receive or contain his Majeſty, according as is evidently declared by the Prophet Iſaiah, and by the doctrine of S. Stephen, and S. Paul in the Acts of the Apoſtles. And where King Solomon (who builded unto the Lord, the moſt glorious Temple that ever was made) ſaith; Who ſhall be able to build a meet or worthy houſe for him? if heaven, and the heaven above all heavens cannot contain him: how much leſs can that which I

Iſai 66. Acts 7. 17. 3 Reg. 8. 2 Par. 2. and 6.

have builded? And further confeſſeth; What am I, that I ſhould be able to build thee an Houſe, O Lord? But yet for this purpoſe only it is made, that thou mayſt regard the prayer of thy ſervant, and his humble ſupplication. Much leſs then be our Churches meet dwelling places to receive the incomprehenſible Majeſty of God. And indeed, the chief and ſpecial temples of God, wherein he hath greateſt pleaſure, and moſt delighteth to dwell and continue in, are the bodies and minds of true Chriſtians, and the choſen people of God, according to the Doctrine of the holy Scripture, declared in the firſt Epiſtle to the Corinthians. 1 Cor. 3. Know ye not (ſaith S. Paul) that ye be the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God deſtroy. For the temple of God is holy, which ye are. 1 Cor. 6. And again in the ſame Epiſtle: Know ye not that our body is the temple of the Holy Ghoſt dwelling in you, whom ye have given you of God, and that ye be not your own? For ye are dearly bought. Glorifie ye now therefore God in your body, and in your Spirit, which are Gods. And therefore as our Saviour Chriſt teacheth in the Goſpel of Saint John, John 4. they that worſhip God the Father in ſpirit and truth, in what place ſoever they do it, worſhip him aright: for ſuch worſhippers doth God the Father look for. For God is a Spirit, and thoſe that worſhip him, muſt worſhip him in ſpirit and truth, ſaith our Saviour Chriſt. Yet all this notwithſtanding, the material Church or temple is a place appointed as well by the uſage and continual examples expreſſed in the Old Teſtament, as in the New, for the people of God to reſort together unto, there to hear Gods holy Word, to call upon his holy Name, to give him thanks for his innumerable and unſpeakable benefits beſtowed upon us, and duly and truly to celebrate his holy Sacraments: (In the unfeigned doing and accompliſhing of the which, ſtandeth that true and right worſhipping of God aforementioned) and the ſame Church or temple, is by the holy Scriptures, both of the Old Teſtament and New, called the Houſe and temple of the Lord, for the peculiar ſervice there done to his Majeſty by his people, and for the effectuous preſence of his heavenly Grace, wherewith he by his ſaid holy Word endueth his people ſo there aſſembled. And to the ſaid houſe or temple of God, at all times, by common order appointed, are all people that be godly indeed, bound with all diligence to reſort, unleſs by ſickneſs, or other moſt urgent cauſes they be letted therefro. And all the ſame ſo reſorting thither, ought with all quietneſs and reverence there to behave themſelves, in doing their bounden duty and ſervice to Almighty God, in the Congregation of his Saints. All which things are evident to be proved by Gods holy Word, as hereafter ſhall plainly appear.

And firſt of all, I will declare by the Scriptures, that it is called (as it is indeed) the Houſe of God, and temple of the Lord. He that ſweareth by the temple (ſaith our Saviour Chriſt) ſweareth by it, and him that dwelleth therein, meaning God the Father, which he alſo expreſſeth plainly in the Goſpel of Saint John, ſaying: Do not make the Houſe of my Father the Houſe of merchandize. And in the book of the Pſalms, the Prophet David ſaith, I will enter into thine Houſe, I will worſhip in thy holy temple, in thy fear. And it is almoſt in infinite places of the Scripture, eſpecially in the Prophets and book of Pſalms, called

John 2. Matth. 23. John 2. Pſalm 5.

called the House of God, or House of the Lord. Sometimes it is named the Tabernacle of the Lord, and sometimes the Sanctuary, that is to say, the holy Place or House of the Lord. And it is likewise called the House of Prayer, as Solomon, who builded the Temple of the Lord at Jerusalem, doth oft call it the House of the Lord, in the which the Lords Name should be called upon. And Isaiah in the 56. Chapter, My House shall be called the House of Prayer amongst all nations. Which text our Saviour Christ alledgeth in the new Testament, as doth appear in three of the Evangelists, and in the parable of the Pharisee and the Publican which went to pray, in which parable our Saviour Christ saith, They went up into the Temple to pray. And Anna the holy widow and prophetess, served the Lord in fasting and prayer in the Temple, night and day. And in the story of the Acts it is mentioned, how that Peter and John went up into the temple at the hour of prayer. And S. Paul praying in the temple at Jerusalem, was rapt in the Spirit, and did see Jesus speaking unto him. And as in all convenient places, prayer may be used of the godly privately: so it is most certain, that the Church or temple is the due and appointed place for common and publick prayer. Now that it is likewise the place of thanksgiving unto the Lord for his innumerable and unspeakable benefits bestowed upon us, appeareth notably at the latter end of the Gospel of S. Luke, and the beginning of the story of the Acts, where it is written that the Apostles and Disciples after the ascension of the Lord, continued with one accord daily in the temple, alwaies praising and blessing God. And it is likewise declared in the first Epistle to the Corinthians, that the Church is the due place appointed for the use of the Sacraments. It remaineth now to be declared, that the Church or temple is the place where the lively word of God (and not mans inventions) ought to be read and taught, and that the people are bound thither with all diligence to resort: and this proof likewise to be made by the Scriptures, as hereafter shall appear.

Exod. 25. Levit. 19. 3 Reg. 8. 2 Par. 6. Isai. 56. Matth. 12. Matth. 21. Mark 11. Luke 19. Luke 18. Luke 2. Acts 3. Luke 24. Acts 12. 1 Cor. 11. Acts 13.

In the story of the Acts of the Apostles, we read that Paul and Barnabas preached the word of God in the temples of the Jews at Salamine. And when they came to Antiochia, they entred on the Sabbath day into the Synagogue or Church, and sate down, and after the Lesson or reading of the law of the Prophets, the Ruler of the temple sent unto them, saying: Ye men and brethren, if any of you have any exhortation to make unto the people, say it. And so Paul standing up, and making silence with his hand, said, Ye men that be Israelites, and ye that fear God, give ear, &c. preaching to them a Sermon out of the Scriptures, as there at large appeareth. And in the same Story of the Acts, the seventeenth Chapter, is testified, how Paul preached Christ out of the Scriptures at Thessalonica. And in the fifteenth Chapter, James the Apostle in that holy Council and Assembly of his fellow Apostles saith, Moses of old time hath in every City certain that preach him in the Synagogues or temples, where he is read every Sabbath day. By these places ye may see the usage of reading the Scriptures of the old Testament among the Jews in their Synagogues every Sabbath day, and Sermons usually made upon the same. How much more then is it convenient that the Scriptures of God, and specially the Gospel of our Saviour Christ should be read and expounded unto us that be Christians in our Churches, specially our Saviour Christ and his Apostles allowing this most godly and necessary usage, and by their examples confirming the same?

Acts 15.

Matth. 4. Mark 1. Luke 4. Mat. 13.20. Mark 6. It is written in the Stories of the Goſpel in divers places, that Jeſus went round about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the Kingdom of Heaven: In which places is his great diligence in continual preaching and teaching of the people moſt evidently ſet forth.

Luke 13. Luke 4. In Luke ye read, how Jeſus according to his accuſtomed uſe came into the temple, and how the book of Iſaiah the Prophet was delivered him, how he read a text therein, and made a Sermon upon the ſame.

Luke 19. John 8. And in the xix. is expreſſed how he taught daily in the temple. And it is thus written in the viii. of John: Jeſus came again early in the morning into the temple, and all the people came unto him, and he ſate down and taught them. And in the xviii. of John, our Saviour teſtifieth before Pilate, that he ſpake openly unto the world, and that he alwaies taught in the Synagogue and in the temple, whither all the Jews reſorted, and that ſecretly he ſpake nothing. And in Saint Luke: Jeſus taught in the temple, and all the people came early in the morning unto him, that they might hear him in the temple.

John 18. Luke 21.

Here ye ſee as well the diligence of our Saviour in teaching the word of God in the temple daily, and ſpecially on the Sabbath days, as alſo the readineſs of the people reſorting altogether, and that early in the morning, into the temple to hear him.

The ſame example of diligence in preaching the word of God in the temple, ſhall ye find in the Apoſtles, and the people reſorting unto them, Acts the fifth. Where the Apoſtles, although they had been whipped and ſcourged the day before, and by the High Prieſt commanded that they ſhould preach no more in the Name of Jeſus, yet the day following they entred early in the morning into the temple, and did not ceaſe to teach and declare Jeſus Chriſt. And in ſundry other places of the ſtory of the Acts, ye ſhall find like diligence both in the Apoſtles in teaching, and in the people in coming to the temple to hear God Word. And it is teſtified in the firſt of Luke, that when Zachary the holy Prieſt, and father to John Baptiſt, did ſacrifice within the temple, all the people ſtood without a long time praying, ſuch was their zeal and fervency at that time. And in the ſecond of Luke appeareth what great journeys men, women, yea, and children took, to come to the temple on the Feaſt-day, there to ſerve the Lord, and ſpecially the example of Joſeph, the bleſſed Virgin Mary, Mother to our Saviour Jeſus Chriſt, and of our Saviour Chriſt himſelf, being yet but a Child, whoſe examples are worthy for us to follow. So that if we would compare our negligence in reſorting to the Houſe of the Lord, there to ſerve him, with the diligence of the Jews in coming daily very early, ſometimes by great journeys to their temple, and when the multitude could not be received within the temple, the fervent zeal that they had, was declared in ſtanding long without & praying: we may juſtly in this compariſon condemn our ſlothfulneſs and negligence, yea, plain contempt, in coming to the Lords Houſe, ſtanding ſo near unto us, ſo ſeldom, and ſcarcely at any time. So far is it from a great many of us to come early in the morning, or give attendance without, who diſdain to come into the temple: and yet we abhor the very Name of the Jews when we hear it, as of a moſt wicked and ungodly people. But it is to be feared, that in this point we be far worſe than the Jews, and that they ſhall riſe at the day of Judgment, to our condemnation, who in compariſon to them, ſhew ſuch ſlackneſs

Acts 13. 15. 17. Luke 1. Luke 2.

and

and contempt in reſorting to the Houſe of the Lord, there to ſerve him, according as we are of duty moſt bound. And beſides this moſt horrible dread of Gods juſt Judgment in the great day, we ſhall not in this life eſcape his heavy hand and vengeance for this contempt of the Houſe of the Lord, and his due ſervice in the ſame, according as the Lord himſelf threatneth in the firſt Chapter of the Prophet Aggeus, after this ſort: Becauſe you have left my Houſe deſert and without company (ſaith the Lord) and ye have made haſte every man to his own Houſe, for this cauſe are the Heavens ſtayed over you, that they ſhould give no dew, and the earth is forbidden that it ſhall not bring forth her fruit, & I have called drought upon the earth, and upon the mountains, and upon corn, and upon wine, and upon oyl, and upon all things that the Earth bringeth forth, and upon men, and upon beaſts, and upon all things that mens hands labour for. Behold, if we be ſuch worldlings that we care not for the eternal Judgments of God (which yet of all other are moſt dreadful, and horrible) we ſhall not eſcape the puniſhment of God in this world by drought and famine, and the taking away of all worldly commodities, which we as worldlings ſeem only to regard and care for. Whereas on the contrary part, if we would amend this fault, or negligence, ſlothfulneſs and contempt of the Houſe of the Lord, and his due Service there, and with diligence reſort thither together, to ſerve the Lord with one accord and conſent, in all holineſs and righteouſneſs before him, we have promiſes of benefits both heavenly and worldly. Whereſoever two or three be gathered in my Name (ſaith our Saviour Chriſt) there am I in the midſt of them. And what can be more bleſſed, than to have our Saviour Chriſt among us? Or what again can be more unhappy or miſchievous than to drive our Saviour Chriſt from amongſt us, to leave a place for his and our moſt ancient and mortal enemy the old Dragon and ſerpent, Satan the devil, in the midſt of us? Agge 1. Matth. 18.

In the ſecond of Luke it is written, how that the mother of Chriſt and Joſeph, when they had long ſought Chriſt, whom they had loſt, and could find him no where, that at the laſt they found him in the temple, ſitting in the midſt of the Doctors. So if we lack Jeſus Chriſt, that is to ſay, the Saviour of our ſouls and bodies, we ſhall not find him in the Market-place, or in the Guild-hall, much leſs in the Ale-houſe or Tavern, amongſt good fellows (as they call them) ſo ſoon as we ſhall find him in the temple, the Lords Houſe, amongſt the Teachers and Preachers of his Word, where indeed he is to be found. And as concerning worldly commodities, we have a ſure promiſe of our Saviour Chriſt: Seek ye firſt the kingdom of God, and the righteouſneſs thereof, and all theſe things ſhall withal be given unto you. And thus we have in the firſt part of this Homily declared by Gods Word, that the Temple or Church is the Houſe of the Lord, for that the Service of the Lord (as teaching and hearing of his holy Word, calling upon his holy Name, giving thanks to him for his great and innumerable benefits, and due miniſtring of his Sacraments) is there uſed. And it is likewiſe declared by the Scriptures, how all godly and Chriſtian men and women ought at times appointed, with diligence to reſort unto the Houſe of the Lord, there to ſerve him, and to glorifie him, as he is moſt worthy, and we moſt bound, to whom be all glory and honour world without end. Amen. Luke 2.

The Second Part of the Homily of the right Uſe of the Church.

IT was declared in the firſt part of this Homily, by Gods Word, that the Temple or Church is the Houſe of the Lord, for that the Service of the Lord (as teaching and hearing of his Holy Word, calling upon his Holy Name, giving thanks to him for his great and innumerable benefits, and due miniſtring of the Sacraments) is there uſed. And it is likewiſe already declared by the Scriptures, how all godly and Chriſtian men and women, ought at times appointed, with diligence to reſort unto the Houſe of the Lord, there to ſerve him, and to glorifie him, as he is moſt worthy, and we moſt bounden.

Now it remaineth in this Second part of the Homily concerning the right uſe of the Temple of God, to be likewiſe declared by Gods Word, with what quietneſs, ſilence, and reverence, thoſe that reſort to the Houſe of the Lord, ought there to uſe and behave themſelves.

It may teach us ſufficiently how well it doth become us Chriſtian men reverently to uſe the Church and holy Houſe of our prayers, by conſidering in how great reverence and veneration the Jews in the old law had their Temple, which appeareth by ſundry places, whereof I will note unto you certain. In the xxvi. of Matthew, it is laid to our Saviour Chriſts charge before a Temporal Judge, as a matter worthy death, by the two falſe witneſſes, that he had ſaid, he could deſtroy the Temple of God, and in three days build it again, not doubting but if they might make men to believe that he had ſaid any thing againſt the honour and majeſty of the Temple, he ſhould ſeem to all men moſt worthy of death. And in the xxi. of the Acts, when the Jews found Paul in the Temple, they laid hands upon him, crying, Ye men Iſraelites help, this is that man who teacheth all men every where againſt the people and the law, and againſt this place: beſides that, he hath brought the Gentiles into the Temple, and hath prophaned this holy place. Behold how they took it for a like offence to ſpeak againſt the Temple of God, as to ſpeak againſt the Law of God, and how they judged it convenient, that none but godly perſons and the true worſhippers of God, ſhould enter into the Temple of God. And the ſame fault is laid to Pauls charge by Tertullus an eloquent man, and by the Jews in the xxiv. of the Acts, before a temporal Judge, as a matter worthy of death, that he went about to pollute the Temple of God. And in the xxvii. of Matthew, when the chief Prieſts had received again the pieces of ſilver at Judas hand, they ſaid, It is not lawful to put them into Corban (which was the treaſure houſe of the Temple) becauſe it is the price of blood. So that they could not abide that not only any unclean perſon, but alſo any other dead thing that was judged unclean, ſhould once come into the Temple or any place thereto belonging. And to this end is S. Pauls ſaying in the ſecond Epiſtle to the Corinthians, the vi. Chapter to be applyed: What fellowſhip is there betwixt righteouſneſs and unrighteouſneſs? or what communion between light and darkneſs? or what concord between Chriſt and Belial? or what part can the faithful have

Acts 21.

Acts 24.

Matth. 27.

2 Cor. 6.

have with the unfaithful? or what agreement can there be between the temple of God and images? Which sentence, although it be chiefly referred to the temple of the mind of the godly; yet seeing that the similitude and pith of the argument is taken from the material temple, it enforceth that no ungodliness, specially of images or idols, may be suffered in the temple of God, which is the place of worshipping God: and therefore can no more be suffered to stand there, than light can agree with darkness, or Christ with Belial? for that the true worshipping of God, and the worshipping of images, are most contrary. And the setting of them up in the place of worshipping, may give great occasion to the worshipping of them. But to turn to the reverence that the Jews had to their temple. You will say that they honoured it superstitiously, and a great deal too much, crying out, The temple of the Lord, the temple of the Lord, being notwithstanding most wicked in life, and be therefore most justly reproved of Jeremiah the Prophet of the Lord. Truth it is that they were superstitiously given to the honouring of their temple. But I would we were not as far too short from the due reverence of the Lords house, as they overshot themselves therein. And if the Prophet justly reprehended them, hearken also what the Lord requireth at our hands, that we may know whether we be blame-worthy or no. Jer. 7.

It is written in Ecclesiastes the fourth Chapter: When thou dost enter into the house of God (saith he) take heed to thy feet, draw near that thou mayst hear: for obedience is much more worth than the sacrifice of fools, which know not what evil they do. Speak nothing rashly there, neither let thine heart be swift to utter words before God. For God is in Heaven, and thou art upon the Earth, therefore let thy words be few. Note (welbeloved) what quietness in gesture and behaviour, what silence in talk and words, is required in the House of God, for so he calleth it; See whether they take heed to their feet, as they be here warned, which never cease from uncomely walking and jetting up and down, and overthwart the Church, shewing an evident signification of notable contempt, both of God, and all good men there present: and what heed they take to their tongues and speech, which do not only speak words swiftly and rashly before the Lord (which they be here forbidden) but also oftentimes speak filthily, covetously, and ungodlily, talking of matters scarce honest or fit for the Ale-house or Tavern, in the House of the Lord, little considering that they speak before God, who dwelleth in Heaven (as is here declared) when they be but vermins here creeping upon the earth, in comparison to his eternal Majesty, and less regarding that they must give an account at the great day of every idle word wheresoever it be spoken, much more of filthy, unclean, or wicked words spoken in the Lords House, to the great dishonour of his Majesty, and offence of all that hear them. And indeed concerning the people and multitude, the temple is prepared for them to be hearers, rather than speakers, considering that as well the Word of God is there read or taught, whereunto they are bound to give diligent ear, with all reverence and silence, as also that Common Prayer and thanksgiving are rehearsed and said by the Publick Minister in the name of the people and the whole multitude present, whereunto they giving their ready audience, should assent and say, Amen, as S. Paul teacheth in the first Epistle to the Corinthians. And in another place, glorifying God with one spirit and mouth: which cannot be when every Eccles. 4. Matth. 12. 1 Cor. 14.

man

man and woman in ſeveral pretences of devotion prayeth privately, one asking another, giving thanks, another reading doctrine, and not regarding to hear the Common prayer of the Miniſter. And peculiarly, what due reverence is to be uſed in the miniſtring of the Sacraments in the Temple, the ſame S. Paul teacheth to the Corinthians, rebuking ſuch as did unreverently uſe themſelves in that behalf. Have ye not houſes to eat and drink in (ſaith he)? Do ye deſpiſe the Church or Congregation of God? What ſhall I ſay unto you? Shall I praiſe you? In this I praiſe you not. And God requireth not only this outward reverence of behaviour and ſilence in his houſe, but all inward reverence in cleanſing of the thoughts of our hearts, threatning by his Prophet Oſee in the ix. Chapter, that for the malice of the inventions and devices of the people, he will caſt them out of his houſe: whereby is alſo ſignified the eternal caſting of them out of his heavenly houſe and Kingdom, which is moſt horrible. And therefore in the xix. of Leviticus God ſaith, Fear you with reverence my Sanctuary, for I am the Lord. And according to the ſame the Prophet David ſaith, I will enter into thine houſe, I will worſhip in thy holy Temple in thy fear: ſhewing what inward reverence and humbleneſs of mind the godly man ought to have in the houſe of the Lord. And to alledge ſomewhat concerning this matter out of the new Teſtament, in what honour God would have his houſe or Temple kept, and that by the example of our Saviour Chriſt, whoſe authority ought of good reaſon with all true Chriſtians to be of moſt weight and eſtimation. It is written of all the four Evangeliſts, as a notable act, and worthy to be teſtified by many holy witneſſes, how that our Saviour Jeſus Chriſt, that merciful and mild Lord, compared for his meekneſs to a ſheep ſuffering with ſilence his fleece to be ſhorn from him, and to a Lamb led without reſiſtance to the ſlaughter, which gave his Body to them that did ſmite him, anſwered not him that reviled, nor turned away his face from them that did reproach him and ſpit upon him, and according to his own example, gave precepts of mildneſs and ſufferance to his Diſciples: Yet when he ſeeth the Temple and holy houſe of his heavenly Father miſordered, polluted, and prophaned, uſeth great ſeverity and ſharpneſs, overturneth the Tables of the Exchangers, ſubverted the ſeats of them that ſold Doves, maketh a whip of Cords, and ſcourgeth out thoſe wicked abuſers and prophaners of the Temple of God, ſaying, My houſe ſhall be called the houſe of Prayer, but ye have made it a den of Thieves. And in the ſecond of John, Do not ye make the houſe of my Father, the houſe of Merchandize. For as it is the houſe of God, when Gods ſervice is duly done in it; So when we wickedly abuſe it with wicked talk or covetous bargaining, we make it a den of thieves, or an houſe of merchandize. Yea, and ſuch reverence would Chriſt ſhould be therein, that he would not ſuffer any veſſel to be carried through the Temple. And whereas our Saviour Chriſt (as is before mentioned out of S. Luke) could be found no where (when he was ſought) but only in the Temple amongſt the Doctors, and now again he exerciſeth his Authority and Juriſdiction, not in Caſtles and Princely Palaces amongſt Souldiers, but in the Temple: Ye may hereby underſtand in what place his ſpiritual Kingdom (which he denyeth to be of this world) is ſooneſt to be found, and beſt to be known of all places in this world. And according to this example of our Saviour Chriſt in the primitive Church, which was moſt holy and godly, and in the

1 Cor. 11.

Oſee 9.

Lev. 19.

Pſal. 5.

Matth. 21.
Mark 11.
Luke 19.
John 11.

Iſai. 53.
Acts 8.
Iſai. 50.
Matth. 5.

John 2.

Mark 11.

the which due diſcipline with ſeverity was uſed againſt the wicked, open offenders were not ſuffered once to enter into the Houſe of the Lord, nor admitted to common prayer, and the uſe of the holy Sacraments with other true Chriſtians, until they had done open penance before the whole Church. And this was practiſed, not only upon mean perſons, but alſo upon the rich, noble, and mighty perſons, yea, upon Theodoſius, that puiſſant and mighty Emperor, whom, for committing [a] a grievous and wilful murder, S. Ambroſe Biſhop of Milain reproved ſharply, and [b] did alſo excommunicate the ſaid Emperor, and brought him to open penance. And they that were ſo juſtly exempted and baniſhed (as it were) from the Houſe of the Lord, were taken (as they be indeed) for men divided and ſeparated from Chriſts Church, and in moſt dangerous eſtate, yea as S. Paul ſaith*, even given unto Satan the devil for a time, and their company was ſhunned and avoided of all godly men and women, until ſuch time as they by repentance and publick penance were reconciled. Such was the honour of the Lords Houſe in mens hearts, and outward reverence alſo at that time, and ſo horrible a thing was it to be ſhut out of the Church and Houſe of the Lord in thoſe days, when Religion was moſt pure, and nothing ſo corrupt as it hath been of late days. And yet we willingly, either by abſenting our ſelves from the houſe of the Lord, do (as it were) excommunicate our ſelves from the Church and fellowſhip of the Saints of God, or elſe coming thither, by uncomely and unreverent behaviour there, by haſty, raſh, yea, unclean and wicked thoughts and words before the Lord our God, horribly diſhonour his holy Houſe the Church of God, and his holy Name and Majeſty, to the great danger of our ſouls, yea, and certain damnation alſo, if we do not ſpeedily and earneſtly repent us of this wickedneſs.

[a] *The people's fault was moſt grievous: the ſentence executed otherwiſe and more cruel than it ſhould.*

[b] *He was only debarred from receiving the Sacrament, until by Repentance he might be better prepared.* Chryſ.

* 1 Cor. 5.

Thus ye have heard (dearly beloved) out of Gods word, what reverence is due to the holy Houſe of the Lord, how all godly perſons ought with diligence at times appointed thither to repair, how they ought to behave themſelves there, with reverence and dread before the Lord, what plagues and puniſhments, as well temporal, as eternal, the Lord in his holy word threatneth, as well to ſuch as neglect to come to his holy Houſe, as alſo to ſuch, who coming thither, do unreverently by geſture or talk there behave themſelves. Wherefore if we deſire to have ſeaſonable weather, and thereby to enjoy the good fruits of the earth, if we will avoid drought and barrenneſs, thirſt and hunger, which are plagues threatned unto ſuch as make haſte to go to their own Houſes, to Ale-houſes and Taverns, and leave the Houſe of the Lord empty and deſolate, if we abhor to be ſcourged, not with whips made of cords, out of the material temple only as our Saviour Chriſt ſerved the defilers of the Houſe of God in Hieruſalem) but alſo to be beaten and driven out of the eternal temple and Houſe of the Lord (which is his Heavenly Kingdom) with the iron rod of everlaſting damnation, and caſt into utter darkneſs, where is weeping and gnaſhing of teeth, if we fear, dread, and abhor this (I ſay) as we have moſt juſt cauſe to do: then let us amend this our negligence and contempt in coming to the Houſe of the Lord, this our unreverent behaviour in the Houſe of the Lord, and reſorting thither diligently together, let us there with reverent hearing of the Lords holy word, calling on the Lords holy Name, giving of hearty thanks unto the Lord for his manifold and inеſtimable benefits daily and hourly beſtowed upon us, celebrating alſo reverently

Ephel. 3.

the Lords holy Sacraments, serve the Lord in his holy House, as becometh the servants of the Lord, in holiness and righteousness before him all the dayes of our life, and then we shall be assured, after this life, to rest in his holy Hill, and to dwell in his Tabernacle, there to praise and magnifie his holy Name in the Congregation of his Saints, in the holy House of his eternal Kingdom of Heaven, which he hath purchased for us, by the death and shedding of the precious blood of his Son, our Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, one immortal God, be all honour, glory, praise, and thanksgiving, world without end. Amen.

AN HOMILY AGAINST

Peril of Idolatry, and superfluous decking of Churches.

The First Part.

IN what points the true ornaments of the Church or Temple of God do consist and stand, hath been declared in the two last Homilies, treating of the right use of the Temple or House of God, and of the due reverence that all our true Christian people are bound to give unto the same. The sum whereof is, that the Church or House of God is a place appointed by the holy Scriptures, where the lively Word of God ought to be read, taught, and heard, the Lords holy Name called upon by publick Prayer, hearty thanks given to his Majesty for his infinite and unspeakable benefits bestowed upon us, his holy Sacraments duly and reverently ministred, and that therefore all that be godly indeed, ought both with diligence at times appointed, to repair together to the said Church, and there with all reverence to use and behave themselves before the Lord. And that the said Church thus godly used by the Servants of the Lord, in the Lords true service, for the effectual presence of Gods grace, wherewith he doth by his holy word and promises, endue his people there present and assembled, to the attainment, as well of commodities worldly, necessary for us, as also of all heavenly gifts, and life everlasting, is called by the word of God (as it is indeed) the temple of the Lord, and the House of God, and that therefore the due reverence thereof, is stirred up in the hearts of the godly, by the consideration of these true ornaments of the said House of God, and not by any outward ceremonies or costly and glorious decking of the said House or Temple of the Lord, contrary to the which most manifest doctrine of the Scriptures,

and

and contrary to the uſage of the Primitive Church, which was moſt pure and uncorrupt, and contrary to the ſentences and judgments of the moſt ancient, learned and godly Doctors of the Church (as hereafter ſhall appear) the corruption of theſe latter daies hath brought into the Church infinite multitudes of images, and the ſame, with other parts of the temple alſo, have decked with gold and ſilver, painted with colours, ſet them with ſtone and pearl, clothed them with ſilks and precious veſtures, fancying untruly that to be the chief decking and adorning of the temple or houſe of God, and that all people ſhould be the more moved to the due reverence of the ſame, if all corners thereof were glorious, and gliſtering with gold and precious ſtones. Whereas indeed they by the ſaid images, and ſuch glorious decking of the temple, have nothing at all profited ſuch as were wiſe and of underſtanding: but have thereby greatly hurt the ſimple and unwiſe, occaſioning them thereby to commit moſt horrible idolatry. And the covetous perſons, by the ſame occaſion, ſeeming to worſhip, and peradventure worſhipping indeed, not only the images, but alſo the matter of them, gold and ſilver, as that vice is of all others in the Scriptures peculiarly called idolatry or worſhipping of images. Againſt the which foul abuſes and great enormities ſhall be alledged unto you: Firſt, the authority of Gods holy word, as well out of the Old Teſtament, as of the New. And ſecondly, the teſtimonies of the holy and ancient learned Fathers and Doctors, out of their own works and ancient hiſtories Eccleſiaſtical, both that you may at once know their judgments, and withal underſtand what manner of ornaments were in the temples in the primitive Church, in thoſe times which were moſt pure and ſincere: Thirdly, the reaſons and arguments made for the defence of images or idols, and the outragious decking of temples and Churches, with gold, ſilver, pearl, and precious ſtones, ſhall be confuted, and ſo this whole matter concluded. But leſt any ſhould take occaſion by the way, of doubting by words or names, it is thought good here to note firſt of all, that although in common ſpeech we uſe to call the likeneſs or ſimilitudes of men or other things images, and not idols: yet the Scriptures uſe the ſaid two words (idols and images) indifferently for one thing alway. They be words of divers tongues and ſounds, but one in ſenſe and ſignification in the Scriptures. The one is taken of the Greek word Εἴδωλον, an Idol, and the other of the Latin word Imago, an Image, and ſo both uſed as Engliſh terms in the tranſlating of Scriptures indifferently, according as the Septuaginta have in their tranſlation in Greek Εἴδωλα, and S. Jerome in his tranſlation of the ſame places in Latin hath Simulachra, in Engliſh, Images. And in the new Teſtament, that which S. John calleth Εἴδωλον, S. Jerome likewiſe tranſlateth Simulachrum, as in all other like places of Scripture uſually he doth ſo tranſlate. And Tertullian, a moſt ancient Doctor, and well learned in both the tongues, Greek and Latin, interpreting this place of S. John, Beware of Idols, that is to ſay (ſaith Tertullian) of the images themſelves: the Latin words which he uſeth, be Effigies and Imago, that is to ſay, an Image. And therefore it ſkilleth not, whether in this places we uſe the one term or the other, or both together, ſeeing they both (though not in common Engliſh ſpeech, yet in Scripture) ſignifie one thing. And though ſome to blind mens eyes, have heretofore craftily gone about to make them to be taken for words of divers ſignifications in matters of Religion, and have therefore uſually named

Ephes. 5. Coloſſ. 3.

1 John 5.

Lib. de corona militis.

the likeneſs or ſimilitude of a thing ſet up amongſt the Heathen in their temples, or other places to be worſhipped, an Idol. But the like ſimilitude with us, ſet up in the Church, the place of worſhipping, they call an Image, as though theſe two words (Idol and Image) in Scripture, did differ in propriety and ſenſe, which (as is aforeſaid) differ only in ſound and language, and in meaning be indeed all one, eſpecially in the Scriptures and matters of Religion. And our Images alſo have been, and be, and if they be publickly ſuffered in Churches and Temples, ever will be alſo, worſhipped, and ſo Idolatry committed to them, as in the laſt part of this Homily ſhall at large be declared and proved. Wherefore our Images in temples and Churches, be indeed none other but Idols, as unto the which Idolatry hath been, is, and ever will be committed.

And firſt of all, the Scriptures of the Old Teſtament, condemning and abhorring as well all idolatry or worſhipping of Images, as alſo the very Idols or Images themſelves, eſpecially in temples, are ſo many and plentiful, that it were almoſt an infinite work, and to be contained in no ſmall volume, to record all the places concerning the ſame. For when God had choſen to himſelf a peculiar and ſpecial people from amongſt all other Nations that knew not God, but worſhipped idols and falſe gods, he gave unto them certain ordinances and laws to be kept and obſerved of his ſaid people. But concerning none other matter did he give either more, or more earneſt and expreſs Laws to his ſaid people, than thoſe that concerned the true worſhipping of him; and the avoiding and fleeing of idols and images, and idolatry: for that, both the ſaid idolatry is moſt repugnant to the right worſhipping of him and his true glory, above all other vices, and that he knew the proneneſs and inclination of mans corrupt kind and nature, to that moſt odious and abominable vice. Of the which Ordinances and Laws, ſo given by the Lord to his people concerning this matter, I will rehearſe and alledge ſome that be moſt ſpecial for this purpoſe, that you by them may judge of the reſt.

Deut.4. Numb.22. In the fourth Chapter of the Book named Deuteronomy, is a notable place, and moſt worthy with all diligence to be marked, which beginneth thus: And now Iſrael, hear the Commandments and Judgments which I teach thee (ſaith the Lord) that thou doing them, mayſt live, and enter and poſſeſs the Land which the Lord God of your Fathers will give you. Ye ſhall put nothing to the word which I ſpeak to you, neither ſhall ye take any thing from it. Keep ye the Commandments of the Lord your God, which I command you. And by and by, after he repeateth the ſame Sentence three or four times, before he come to the matter that he would ſpecially warn them of, as it were for a Preface, to make them to take the better heed unto it. Take heed to thy ſelf (ſaith he) and to thy ſoul, with all carefulneſs, leſt thou forgetteſt the things which thine eyes have ſeen, and that they go not out of thine heart all the daies of thy life, thou ſhalt teach them to thy Children and Nephews, or Poſterity. And ſhortly after, the Lord ſpake unto you out of the middle of fire, but ye heard the voice or ſound of his words, but you did ſee no form or ſhape at all. And by and by followeth, Take heed therefore diligently unto your ſouls, you ſaw no manner of image in the day in the which the Lord ſpake unto you in Horeb, out of the midſt of the fire, leſt peradventure, you being

ing deceived, ſhould make to your ſelves any graven image, or likeneſs of man or woman, or the likeneſs of any beaſt which is upon the Earth, or of the birds that flee under Heaven, or of any creeping thing that is moved on the Earth, or of the fiſhes that do continue in the waters: leſt peradventure thou lifting up thine eyes to Heaven, do ſee the Sun and the Moon, and the Stars of Heaven, and ſo thou, being deceived by errour, ſhouldſt honour and worſhip them which the Lord thy God hath created to ſerve all Nations that be under Heaven. And again; Beware that thou forget not the Covenant of the Lord thy God, which he made with thee, and ſo make to thy ſelf any carved image of them which the Lord hath forbidden to be made: for the Lord thy God is a conſuming fire, and a jealous God. If you have Children and Nephews, and do tarry in the Land, and being deceived, do make to your ſelves any ſimilitude, doing evil before the Lord your God, and provoke him to anger: I do this day call upon Heaven and Earth to witneſs, that ye ſhall quickly periſh out of the Land which you ſhall poſſeſs, you ſhall not dwell in it any long time, but the Lord will deſtroy you, and will ſcatter you amongſt all Nations, and ye ſhall remain but a very few amongſt the Nations, whither the Lord will lead you away, and then ſhall you ſerve gods which are made with mans hands, of wood and ſtone, which ſee not, and hear not, neither eat nor ſmell, and ſo forth. This is a notable Chapter, and treateth almoſt altogether of this matter. But becauſe it is too long to write out the whole, I have noted you certain principal points out of it. Firſt, how earneſtly and oft he calleth upon them to mark and to take heed, and that upon the peril of their ſouls, to the charge which he giveth them. Then how he forbiddeth by a ſolemn and long rehearſal of all things in Heaven, in Earth, and in the water, any image or likeneſs of any thing at all to be made. Thirdly, what penalty and horrible deſtruction, he ſolemnly, with invocation of Heaven and Earth, for record, denounceth and threatneth to them, their children and poſterity, if they, contrary to this Commandment, do make or worſhip any images or ſimilitude, which he ſo ſtrictly hath forbidden. And when they, this notwithſtanding, partly by inclination of mans corrupt nature, moſt prone to idolatry, and partly occaſioned by the Gentiles and Heathen people dwelling about them, who were idolaters, did fall to the making and worſhipping of images: God according to his word, wrought upon them all thoſe plagues which he threatned them with, as appeareth in the Books of the Kings and the Chronicles, in ſundry places at large. And agreeable hereunto are many other notable places in the Old Teſtament, Deuteronomy 27. Curſed be he that maketh a carved image, or a caſt or molten image, which is abomination before the Lord, the work of the Artificers hand, and ſetteth it up in a ſecret corner, and all the people ſhall ſay, Amen.

Read the thirteenth and fourteenth Chapters of the Book of Wiſd. concerning Idols or Images, how they be made, ſet up, called upon, and offered unto, and how he praiſeth the tree whereof the gibbet is made, as happy, in compariſon to the tree that an image or idol is made of, even by theſe very words, Happy is the tree wherethrough Righteouſneſs cometh (meaning the gibbet) but curſed is the Idol that is made with hands, yea, both it, and he that made it, and ſo forth. And by and by he ſheweth, how that the things which were the good creatures

of God before (as trees or stones) when they be once altered and fashioned into images to be worshipped, become abomination, a temptation unto the souls of men, and a snare for the feet of the unwise. And why? the seeking out of Images, is the beginning of whoredom (saith he) and the bringing up of them, is the destruction of life: for they were not from the beginning, neither shall they continue for ever. The wealthy idleness of men hath found them out upon Earth, therefore shall they come shortly to an end: and so forth to the end of the Chapter, containing these points, How idols or images were first invented, and offered unto, how by an ungracious custome they were established, how tyrants compel men to worship them, how the ignorant and the common people are deceived by the cunning of the workman, and the beauty of the image, to do honour unto it, and so to erre from the knowledge of God, and of other great and many mischiefs that come by images. And for a conclusion he saith, that the honouring of abominable images, is the cause, the beginning, and end of all evil, and that the worshippers of them be either mad, or most wicked. See and view the whole Chapter with diligence, for it is worthy to be well considered, specially that is written of the deceiving of the simple and unwise common people by idols and images, and repeated twice or thrice, lest it should be forgotten. And in the Chapter following be these words: The painting of the picture and carved image with divers colours, enticeth the ignorant so, that he honoureth and loveth the picture of a dead image that hath no soul. Nevertheless, they that love such evil things, they that trust in them, they that make them, they that favour them, and they that honour them, are all worthy of death, and so forth.

Sap. 15.

In the Book of Psalms, the Prophet curseth the image honourers, in divers places. Confounded be all they that worship carved images, and that delight or glory in them. Like be they unto the images that make them, and all they that put their trust in them.

Psal. 115.
Psal. 135.

And in the Prophet Isaiah, saith the Lord: even I am the Lord, and this is my Name, and my glory will I give to none other, neither my honour to graven images. And by and by; Let them be confounded with shame that trust in idols or images, or say to them, you are our Gods: And in the xl. Chapter after he hath set forth the incomprehensible Majesty of God, he asketh, To whom then will ye make God like? Or what similitude will ye set up unto him? Shall the carver make him a carved Image? and shall the Goldsmith cover him with gold, and cast him into a form of silver plates? And for the poor man, shall the Image maker frame an Image of timber, that he may have somewhat to set up also? And after this he cryeth out: O wretches, heard ye never of this? hath it not been preached unto you since the beginning, and so forth, how by the Creation of the world, and the greatness of the work, They might understand the Majesty of God, the Creator and Maker of all, to be greater than that it should be expressed, or set forth in any image or bodily similitude? And besides this preaching, even in the Law of God written with his own finger (as the Scripture speaketh) and that in the first Table, and the beginning thereof, is this doctrine aforesaid against Images (not briefly touched) but at large set forth and preached, and that with denunciation of destruction to the contemners and breakers of this Law, and their posterity after them.

Isai. 42.
Isai. 40.
Exod. 20.

them. And leſt it ſhould yet not be marked or not remembred, the ſame is written and reported not in one, but in ſundry places of the Word of God, that by oft hearing and reading of it, we might once learn and remember it, as you alſo hear daily read in the Church. God ſpake theſe words, and ſaid, I am the Lord thy God. Thou ſhalt have none other Gods but me. Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, nor in the Earth beneath, nor in the Water under the Earth, thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſin of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my Commandments. All this notwithſtanding, neither could the notableneſs of the place, being the very beginning of the loving Lords Law, make us to mark it, nor the plain declaration by recounting of all kind of ſimilitudes, cauſe us to underſtand it, nor the oft repeating and reporting of it in divers and ſundry places, the oft reading and hearing of it, could cauſe us to remember it, nor the dread of the horrible penalty to our ſelves, our children & poſterity after us, fright us from tranſgreſſing of it, nor the greatneſs of the reward to us and our children after us, move us any thing to obedience, and the obſerving of this the Lords great Law: But as though it had been written in ſome corner, and not at large expreſſed, but briefly and obſcurely touched, as though no penalty to the tranſgreſſours, nor reward to the obedient, had been adjoyned unto it, like blind men without all knowledge and underſtanding, like unreaſonable Beaſts, without dread of puniſhment or reſpect of reward, have diminiſhed and diſhonoured the high Majeſty of the living God, by the baſeneſs and vileneſs of ſundry and divers Images of dead Stocks, Stones, and Metals. And as the Majeſty of God, whom we have left, forſaken, and diſhonoured, and therefore the greatneſs of our ſin and offence againſt his Majeſty, cannot be expreſſed: So is the weakneſs, vileneſs, and fooliſhneſs, in device of the Images (whereby we have diſhonoured him) expreſſed at large in the Scriptures, namely the Pſalms, the book of Wiſdom, the Prophet Iſaiah, Ezekiel, and Baruch, eſpecially in theſe places and Chapters of them: Pſalm cxv. and cxxxiv. Iſai. xl. and xliv. Ezekiel the vi. Wiſdom xiii. xiv. xv. Baruch vi. The which places, as I exhort you often and diligently to read, ſo are they too long at this preſent to be rehearſed in an Homily. Notwithſtanding, I will make you certain brief or ſhort notes out of them, what they ſay of theſe Idols or Images. Firſt, that they be made but of ſmall pieces of wood, ſtone, or mettal, and therefore they cannot be any ſimilitudes of the great Majeſty of God, whoſe ſeat is in heaven, and the earth his footſtool. Secondly, that they be dead, have eyes, and ſee not, hands and feel not, feet and cannot go, &c. and therefore they cannot be fit ſimilitudes of the living God. Thirdly, that they have no power to do good nor harm to others, though ſome of them have an axe, ſome a ſword, ſome a ſpear in their hands, yet do thieves come into their temples and rob them, and they cannot once ſtir to defend themſelves from the thieves: nay, if the Temple or Church be ſet afire, that their Prieſts can run away and ſave themſelves, but they cannot once move, but tarry ſtill like blocks as they are, and be burned, and therefore they can be no meet figures of the puiſſant and mighty

Exod. 20. Levit. 26. Deut. 5.

Places of the Scripture againſt Idols or Images.

God

God, who alone is able both to ſave his ſervants, and to deſtroy his enemies everlaſtingly. They be trimly deckt in Gold, Silver, and Stone, as well the images of men, as of women, like wanton wenches (ſaith the Prophet Baruch) that love paramours, and therefore can they not teach us, nor our wives and daughters any ſoberneſs, modeſty, and chaſtity. And therefore although it is now commonly ſaid that they be the Lay-mens books, yet we ſee they teach no good leſſon, neither of God, nor godlineſs, but all errour and wickedneſs. Therefore God by his word, as he forbiddeth any idols or images to be made or ſet up, ſo doth he command ſuch as we find made and ſet up to be pulled down, broken, and deſtroyed.

Baruch 6.

Numb. 23. And it is written in the Book of Numbers, the xxiii. Chapter, that there was no idol in Jacob, nor there was no image ſeen in Iſrael, and that the Lord God was with the people. Where note, that the true Iſraelites, that is, the people of God, have no images among them, but that God was with them, and that therefore their enemies cannot hurt them, as appeareth in the proceſs of that Chapter. And as concerning images already ſet up, thus ſaith the Lord in Deuteronomy: Overturn their altars, and break them to pieces, cut down their groves, burn their images; for thou art an holy people unto the Lord. And the ſame is repeated more vehemently again in the twelfth Chapter of the ſame Book. Here note, what the people of God ought to do to images, where they find them. But leſt any private perſons, upon colour of deſtroying images, ſhould make any ſtir or diſturbance in the Commonwealth, it muſt alwaies be remembred, that the redreſs of ſuch publick enormities pertaineth to the Magiſtrates, and ſuch as be in authority only, and not to private perſons, and therefore the good Kings of Juda, Aſa, Ezechias, Joſaphat, and Joſias, are highly commended for the breaking down and deſtroying of the altars, idols, and images. And the Scriptures declare that they, ſpecially in that point, did that which was right before the Lord. And contrariwiſe, Jeroboam, Achab, Joas, and other Princes, which either ſet up, or ſuffered ſuch altars or images undeſtroyed, are by the word of God reported to have done evil before the Lord. And if any, contrary to the Commandment of the Lord, will needs ſet up ſuch altars or images, or ſuffer them undeſtroyed amongſt them, the Lord himſelf threatneth in the firſt Chapter of the Book of Numbers, and by his holy Prophets Ezekiel, Micheas, and Abakuk, that he will come himſelf and pull them down. And how he will handle, puniſh, and deſtroy the people that ſo ſet up, or ſuffer ſuch altars, images, or idols undeſtroyed, he denounceth by his Prophet Ezechiel on this manner: I my ſelf (ſaith the Lord) will bring a ſword over you, to deſtroy your high places, I will caſt down your altars, and break down your images, your ſlain men will I lay before your gods, and the dead carkaſſes of the children of Iſrael will I caſt before their idols, your bones will I ſtrew round about your altars and dwelling places, your Cities ſhall be deſolate, the hill Chappels laid waſte, your altars deſtroyed and broken, your gods caſt down and taken away, your temples laid even with the ground, your own works clean rooted out, your ſlain men ſhall lye amongſt you, that ye may learn to know how that I am the Lord, and ſo forth to the Chapters end, worthy with diligence to be read: that they that be near, ſhall periſh with the ſword, they that be far off, with the peſtilence, they that flee into holds or wilderneſs, with hunger:

Deut. 7. and 12.

1 Kings 16. 2 Chro. 14. 15. 31.

Numb. 1.

Ezech. 6.

hunger: and if any be yet left, that they shall be carried away prisoners to servitude and bondage. So that if either the multitude, or plainness of the places might make us to understand, or the earnest charge that God giveth in the said places move us to regard, or the horrible plagues, punishments, and dreadful destruction, threatned to such worshippers of images or idols, setters up, or maintainers of them, might engender any fear in our hearts, we would once leave and forsake this wickedness, being in the Lords sight so great an offence and abomination. Infinite places almost might be brought out of the Scriptures of the old Testament concerning this matter, but these few at this time shall serve for all.

You will say, peradventure, these things pertain to the Jews, what have we to do with them? Indeed they pertain no less to us Christians, than to them. For if we be the people of God, how can the Word and Law of God not appertain to us? Saint Paul alledging one text out of the Old Testament, concludeth generally for other Scriptures of the Old Testament as well as that, saying, Whatsoever is written before (meaning in the Old Testament) is written for our instruction: which sentence is most specially true of such writings of the Old Testament, as contain the immutable law and ordinances of God, in no age or time to be altered, nor of any persons of any nations or age to be disobeyed, such as the above rehearsed places be. Notwithstanding, for your further satisfying herein, according to my promise, I will out of the Scriptures of the New Testament or Gospel of our Saviour Christ, likewise make a confirmation of the said doctrine against idols or images, and of our duty concerning the same. First the Scriptures of the new Testament do in sundry places make mention with rejoycing, as for a most excellent benefit and gift of God, that they which received the Faith of Christ, were turned from their dumb and dead images, unto the true and living God, who is to be blessed for ever: namely in these places, the xiv. and xvii. of the Acts of the Apostles, the eleventh to the Romans, and the first epistle to the Corinthians, the xii. Chapter to the Galathians, the fourth, and the first to the Thessalonians the first Chapter. Rom. 15.

And likewise the said idols, images, and worshipping of them, are in the Scriptures of the new Testament by the Spirit of God much abhorred and detested, and earnestly forbidden, as appeareth both in the forenamed places, and also many other besides, as in the seventh, and fifteenth of the Acts of the Apostles, the first to the Romans, where is set forth the horrible plague of idolaters, given over by God unto a reprobate sense to work all wickedness and abominations not to be spoken, as usually spiritual and carnal Fornication go together.

In the first Epistle to the Corinthians, the fifth Chapter, we are forbidden once to keep company, or to eat and drink with such as be called brethren or Christians, that do worship images. In the fifth to the Galathians, the worshipping of images is numbred amongst the works of the flesh: and in the first to the Corinthians, the tenth, it is called the service of Devils, and that such as use it, shall be destroyed. And in the sixth Chapter of the said Epistle, and the fifth to the Galathians, is denounced, that such Image-worshippers shall never come into the inheritance of the Kingdom of Heaven. And in sundry other places is threatned, that the wrath of God shall come upon all such. And therefore S. John in his Epistle exhorteth us as his dear Children, to beware of images. And Saint Paul warneth us to flee from the worshipping of them, if we 1 John 5. 1 Cor. 10.

be wise, that is to say, if we care for health, and fear destruction, if we regard the Kingdom of God, and life everlasting, and dread the wrath of God, and everlasting damnation. For it is not possible that we should be worshippers of images, and the true Servants of God also, as S. Paul teacheth, in the second to the Corinthians, the sixth Chapter, affirming expressly that there can be no more consent or agreement between the temple of God (which all true Christians be) and images, than between righteousness and unrighteousness, between light and darkness, between the faithful and the unfaithful, or between Christ and the Devil. Which place enforceth both that we should not worship images, and that we should not have images in the temple, for fear and occasion of worshipping them, though they be of themselves things indifferent: for the Christian is the holy temple and lively image of God, as the place well declareth, to such as will read and weigh it. And whereas all godly men did ever abhor that any kneeling and worshipping or offering should be used to themselves when they were alive (for
Acts 10. that it was the honour due to God only) as appeareth in the Acts of the
Acts 14. Apostles by S. Peter forbidding it to Cornelius, and by S. Paul and Barnabas, forbidding the same to the Citizens in Lystra: Yet we like mad men fall down before the dead idols or images of Peter and Paul, and give that honour to stocks and stones, which they thought abominable to be given to themselves being alive. And the good Angel of God, as appeareth in the book of S. Johns Revelation, refused to be kneeled unto, when that honour was offered him of John: Beware (saith the Angel) that thou do it not, for I am thy fellow Servant. But the evil Angel, Satan, desireth nothing so much as to be kneeled unto, and thereby avouce both to rob God of his due honour, and to work the damnation of such as make him so low courtesie, as in the story of the Gospel appeareth in sundry places. Yea, and he offered our Saviour Christ all earthly goods, on the condition that he would kneel down and worship
Matth. 4. Luke 4. him. But our Saviour repelleth Satan by the Scriptures, saying, It is written, thou shalt worship thy Lord God, and him alone shalt thou serve. But we by not worshipping and serving God alone (as the Scriptures teach us) and by worshipping of images, contrary to the Scriptures, pluck Satan to us, and are ready without reward to follow his desire: yea, rather than fail, we will offer him gifts and oblations to receive our service. But let us brethren rather follow the counsel of the good Angel of God, than the suggestion of subtil Satan, that wicked Angel and old Serpent; who, according to the pride whereby he first fell, attempteth always by such sacrilege to deprive God (whom he envieth) of his due honour: and (because his own face is horrible and ugly) to convey it to himself by the mediation of gilt stocks and stones, and withal to make us the enemies of God, and his own suppliants and slaves, and in the end to procure us for a reward, everlasting destruction and damnation. Therefore above all things, if we take our selves to be Christians indeed (as we be named) let us credit the Word, obey the Law, and follow the doctrine and example of our Saviour and Master Christ, repelling Satans suggestion to idolatry, and worshipping of images, according to the truth alledged and taught out of the Testament and Gospel of our said heavenly Doctor and Schoolmaster Jesus Christ, who is God to be blessed for ever. Amen.

The Second Part of the Homily against peril of Idolatry.

YE have heard (welbeloved) in the first part of this Homily, the doctrine of the word of God against idols and images, against Idolatry, and worshipping of images, taken out of the Scriptures of the Old Testament and the New, and confirmed by the examples as well of the Apostles as of our Saviour Christ himself. Now although our Saviour Christ taketh not, or needeth not any testimony of men, and that which is once confirmed by the certainty of his eternal truth, hath no more need of the confirmation of mans doctrine and writings, than the bright Sun at noon-tide hath need of the light of a little candle to put away darkness, and to increase his light: yet for your further content, it shall in this second part be declared (as in the beginning of the first part was promised) that this truth and doctrine concerning the forbidding of images and worshipping of them, taken out of the holy Scriptures, as well of the Old Testament as the New, was believed and taught of the old holy Fathers, and most ancient learned Doctors, and received in the old primitive Church, which was most uncorrupt and pure. And this declaration shall be made out of the said holy Doctors own writings, and out of the ancient Histories Ecclesiastical to the same belonging.

Tertullian, a most ancient Writer and Doctor of the Church, who lived about one hundred and threescore years after the death of our Saviour Christ, both in sundry other places of his works, and specially in his book written against the manner of crowning, and in another little treatise, entituled, Of the souldiers crown or garland, doth most sharply and vehemently write and inveigh against images or idols. And upon S. Johns words, the first Epistle and fifth Chapter, saith thus, Saint John (saith he) deeply considering the matter, saith, My little children, keep your selves from images or idols. He saith not now, keep your selves from idolatry, as it were from the service and worshipping of them: but from the images or idols themselves, that is, from the very shape and likeness of them. For it were an unworthy thing, that the image of the living God should become the image of a dead idol. Do you not think those persons which place images and idols in Churches and temples, yea, shrine them even over the Lords table, even as it were of purpose to the worshipping and honouring of them, take good heed either to Saint Johns counsel, or Tertullians? For so to place images and idols, is it to keep themselves from them, or else to receive and embrace them?

Lib. contra coronandi morem.

1 John 5.

Origen in his Book against Celsus, saith thus: Christian men and Jews, when they hear these words of the Law (Thou shalt fear the Lord thy God, and shalt not make any image) do not only abhor the temples, altars, and images of the gods, but if need be, will rather die than they should defile themselves with any impiety. And shortly after he saith; In the Commonwealth of the Jews, the carver of idols

and image-maker, was cast far off and forbidden, lest they should have any occasion to make images, which might pluck certain foolish persons from God, and turn the eyes of their souls to the contemplation of earthly things. And in another place of the same book; It is not only (saith he) a mad and frantick part to worship images, but also once to dissemble or wink at it. And a man may know God and his only Son, and those which have had such honour given them by God, that they be called gods: But it is not possible that any should by worshipping of images, get any knowledge of God.

Athanasius in his Book against the Gentiles, hath these words: Let them tell, I pray you, how God may be known by an image. If it be by the matter of an image, then there needeth no shape or form, seeing that God hath appeared in all material creatures which do testifie his glory. Now if they say, he is known by the form or fashion, Is he not better to be known by the living things themselves, whose fashions the images express? For of surety, the glory of God should be more evidently known, if it were declared by reasonable and living creatures, rather than by dead and unmoveable images. Therefore when ye do grave or paint images, to the end to know God thereby, surely ye do an unworthy and unfit thing. And in another place of the same Book he saith, The invention of images came of no good, but of evil, and whatsoever hath an evil beginning, can never in any thing be judged good, seeing it is altogether naught. Thus far Athanasius, a very ancient, holy, and learned Bishop and Doctor, who judgeth both the first beginning and the end, and altogether of images or idols, to be naught.

Lactantius likewise, an old and learned writer, in his Book of the Original of Errour, hath these words; God is above man, and is not placed beneath, but is to be sought in the highest region. Wherefore there is no doubt, but that no Religion is in that place wheresoever any image is: For if Religion stand in godly things (and there is no godliness but in heavenly things) then be images without Religion. These be Lactantius his words, who was above xiii. hundred years ago, and within three hundred years after our Saviour Christ. *Lib. 2. c. 16.*

Cyrillus, an old and holy Doctor, upon the Gospel of Saint John, hath these words; Many have left the Creator, and have worshipped the Creature, neither have they been abashed to speak unto a Stock, Thou art my father; and to a Stone, Thou begottest me. For many, yea, almost all (alas for sorrow) are fallen unto such folly, that they have given the glory of Deity or Godhead, to things without sense or feeling.

Epiphanius, Bishop of Salamine in Cyprus, a very holy and learned man, who lived in Theodosius the Emperours time, about three hundred and ninety years after our Saviour Christs ascension, writeth thus to John Patriarch of Jerusalem; I entred (saith Epiphanius) into a certain Church to pray, I found there a linnen cloth hanging in the Church door, painted, and having in it the image of Christ, as it were, or of some other Saint (for I remember not well whose image it was) therefore when I did see the image of a man hanging in the Church of Christ, contrary to the authority of the Scriptures, I did tear it, and gave counsel to the keepers of the Church, that they should wind a poor man that was dead, in the said cloth, and so bury him.

And

And afterwards the ſame Epiphanius ſending another unpainted cloth, for that painted one which he had torn, to the ſaid Patriarch, writeth thus, I pray you, will the Elders of that place to receive this cloth which I have ſent by this bearer, and command them that from henceforth no ſuch painted cloths, contrary to our Religion, be hanged in the Church of Chriſt. For it becometh your goodneſs rather to have this care, that you take away ſuch ſcrupuloſity, which is unfitting for the Church of Chriſt, and offenſive to the people committed to your charge. And this Epiſtle, as worthy to be read of many, did S. Jerome himſelf tranſlate into the Latin tongue. And that ye may know that S. Jerome had this holy and learned Biſhop Epiphanius in moſt high eſtimation, and therefore did tranſlate this Epiſtle, as a writing of authority, hear what a teſtimony the ſaid S. Jerome giveth him in another place, in his Treatiſe againſt the Errors of John Biſhop of Jeruſalem, where he hath theſe words: Thou haſt (ſaith S. Jerome) Pope Epiphanius, which doth openly in his letters call thee an Heretick. Surely thou art not to be preferred before him, neither for age, nor learning, nor godlineſs of life, nor by the teſtimony of the whole world. And ſhortly after in the ſame Treatiſe ſaith S. Jerome, Biſhop Epiphanius was ever of ſo great veneration and eſtimation, that Valens the Emperor, who was a great perſecutor, did not once touch him. For Hereticks, being Princes, thought it their ſhame if they ſhould perſecute ſuch a notable man. And in the tripartite Eccleſiaſtical Hiſtory, the ninth Book, and xlviii. Chapter, is teſtified, that Epiphanius being yet alive, did work miracles, and that after his death devils, being expelled at his grave or tomb, did roar. Thus you ſee what authority S. Jerome, and that moſt ancient Hiſtory, give unto the holy and learned Biſhop Epiphanius, whoſe judgment of images in Churches and Temples, then beginning by ſtealth to creep in, is worthy to be noted.

All notable Biſhops were then called Popes.

Lib. 9. c. 48.

Firſt, he judged it contrary to Chriſtian religion and the authority of the Scriptures, to have any images in Chriſts Church. Secondly, he rejected not only carved, graven, and moulten images, but alſo painted images out of Chriſts Church. Thirdly, that he regarded not whether it were the image of Chriſt, or of any other Saint, but being an image would not ſuffer it in the Church. Fourthly, that he did not only remove it out of the Church, but with a vehement zeal tare it in ſunder, and exhorted that a Corſe ſhould be wrapped and buried in it, judging it meet for nothing but to rot in the earth, following herein the example of the good King Ezechias, who brake the braſen Serpent to pieces, and burned it to aſhes, for that idolatry was committed to it. Laſt of all, that Epiphanius thinketh it the duty of vigilant Biſhops, to be careful that no images be permitted in the Church, for that they be occaſion of ſcruple and offence to the people committed to their charge. Now whereas neither S. Jerome, who did tranſlate the ſame Epiſtle, nor the authors of that moſt ancient Hiſtory Eccleſiaſtical tripartite (who do moſt highly commend Epiphanius, as is aforeſaid) nor any other godly or learned Biſhop at that time, or ſhortly after, have written any thing againſt Epiphanius his judgment concerning images: it is an evident proof, that in thoſe dates, which were about four hundred years after our Saviour Chriſt, there were no images publickly uſed and received in the Church of Chriſt, which was then much leſs corrupt, and more pure than now it is.

And

And whereas images began at that time secretly and by stealth to creep out of private mens Houses into the Churches, and that first in painted cloths and walls, such Bishops as were godly and vigilant, when they spied them, removed them away, as unlawful and contrary to Christian Religion, as did here Epiphanius, to whose judgment you have not only Saint Jerome the translator of his Epistle, and the writer of the History Tripartite, but also all the learned and godly Clerks, yea, and the whole Church of that Age, and so upward to our Saviour Christs time, by the space of about four hundred years, consenting and agreeing. This is written the more largely of Epiphanius, for that our image maintainers now adaies, seeing themselves so prest with this most plain and earnest act and writing of Epiphanius, a Bishop and Doctor of such antiquity and authority, labour by all means (but in vain against the truth) either to prove that this Epistle was neither of Epiphanius writing, nor Saint Jeromes translation: either if it be, say they, it is of no great force; for this Epiphanius, say they, was a Jew, and being converted to the Christian Faith, and made a Bishop retained the hatred which Jews have to images still in his mind, and so did and wrote against them as a Jew, rather than as a Christian. O Jewish impudency and malice of such devilers, it should be moved, and not said only, that Epiphanius was a Jew. Furthermore, concerning the reason they make, I would admit it gladly. For if Epiphanius his judgment against images is not to be admitted, for that he was born of a Jew, an enemy to images, which be Gods enemies, converted to Christs Religion, then likewise followeth it, that no sentence in the old Doctors and Fathers sounding for images, ought to be of any authority, for that in the Primitive Church the most part of learned Writers, as Tertullian, Cyprian, Ambrose, Austin, and infinite others more, were of Gentiles (which be favourers and worshippers of Images) converted to the Christian Faith, and so let somewhat slip out of their pens, sounding for images, rather as Gentiles than Christians, as Eusebius in his History Ecclesiastical, and Saint Jerome saith plainly, that images came first from the Gentiles to us Christians. And much more hath it follow, that the opinion of all the rabblement of the Popish Church, maintaining images, ought to be esteemed of small or no authority, for that it is no marvel that they which have from their childhood been brought up amongst images and fools, and have drunk idolatry almost with their mothers milk, hold with images and fools, and speak and write for them. But indeed it would not be so much marked whether he were of a Jew or a Gentile converted unto Christs Religion, that writeth, as how agreeable or contrary to Gods word he doth write, and so to credit or discredit him. Now what Gods word saith of fools and images, and the worshipping of them, you heard at large in the first part of this Homily.

Saint Ambrose in his treatise of the death of Theodosius the Emperour, saith, Helene found the Cross and the title on it. She worshipped the King, and not the wood surely (for that is an heathenish errour, and the vanity of the wicked) but she worshipped him that hanged on the Cross, and whose name was written in the title, and so forth. See both the godly Empress her fact, and Saint Ambrose judgment at once: They thought it had been an heathenish errour and vanity of the wicked, to have worshipped the Cross it self which was embrued

with

with our Saviour Chriſts own precious blood. And we fall down before every Croſs piece of timber, which is but an image of that Croſs.

Saint Auguſtine, the beſt learned of all ancient Doctors, in his xliii. Epiſtle to Maximus, ſaith, Know thou that none of the dead, nor any thing that is made of God, is worſhipped as God of the Catholick Chriſtians, of whom there is a Church alſo in your Town. Note that by Saint Auguſtine, ſuch as worſhipped the dead, or creatures, be not Catholick Chriſtians.

The ſame Saint Auguſtine teacheth in the xii. Book of the City of God, the tenth Chapter, that neither temples or Churches ought to be builded or made for Martyrs or Saints, but to God alone: and that there ought no Prieſts to be appointed for Martyr or Saint, but to God only. The ſame S. Auguſtine in his Book of the manners of the Catholick Church, hath theſe words; I know that many be worſhippers of tombs and pictures, I know that there be many that banquet moſt riotouſly over the graves of the dead, and giving meat to dead carkaſſes, do bury themſelves upon the buried, and attribute their gluttony and drunkenneſs to Religion. See, he eſteemeth worſhipping of Saints tombs and pictures, as good religion as gluttony and drunkenneſs, and no better at all. Saint Auguſtine greatly alloweth Marcus Varro, affirming that Religion is moſt pure without images; and ſaith himſelf, Images be of more force to crooken an unhappy ſoul, than to teach and inſtruct it. And ſaith further, Every child, yea every beaſt knoweth that it is not God that they ſee. Wherefore then doth the holy Ghoſt ſo often admoniſh us of that which all men know? Whereunto Saint Auguſtine himſelf anſwereth thus; For (ſaith he) when images are placed in temples, and ſet in honourable ſublimity, and begin once to be worſhipped, forthwith breedeth the moſt vile affection of Errour. This is Saint Auguſtines judgment of images in Churches, that by and by they breed errour and idolatry. It would be tedious to rehearſe all other places, which might be brought out of the ancient Doctors againſt images and idolatry. Wherefore we ſhall hold our ſelves contented with theſe few at this preſent. Now as concerning Hiſtories Eccleſiaſtical, touching this matter, that ye may know why and when, and by whom images were firſt uſed privately, and afterwards not only received into the Chriſtian Churches and temples, but in concluſion worſhipped alſo, and how the ſame was gain-ſaid, reſiſted, and forbidden, as well by godly Biſhops and learned Doctors, as alſo by ſundry Chriſtian Princes: I will briefly collect into a compendious Hiſtory, that which is at large, and in ſundry places written by divers ancient Writers and Hiſtoriographers concerning this matter.

Lib. de Civ. Dei cap. 43. In Pſal. 36. & 113.

As the Jews, having a moſt plain and expreſs commandment of God, that they ſhould neither make nor worſhip any image (as it is at large before declared) did notwithſtanding, by the example of the Gentiles or Heathen people that dwelt about them, fall to the making of Images, and worſhipping of them, and ſo to the committing of moſt abominable idolatry, for the which God by his holy Prophets doth moſt ſharply reprove and threaten them, and afterward did accompliſh his ſaid threatnings by extream puniſhing of them (as is alſo above ſpecified: even ſo ſome of the Chriſtians in old time, which were converted from

from worshipping of idols and false gods, unto the true living God, and to our Saviour Jesus Christ, did of a certain blind zeal (as men lung accustomed to images) paint or carve images of our Saviour Christ, his Mother Mary, and of the Apostles, thinking that this was a point of gratitude and kindness towards those, by whom they had received the true knowledge of God, and the doctrine of the Gospel. But these pictures or images came not yet into Churches, nor were yet worshipped of a long time after. And lest you should think that I do say this of mine own head only without authority, I allege for me Eusebius Bishop of Cæsarea, and the most ancient Author of the Ecclesiastical History, who lived about the three hundred and thirtieth year of our Lord in Constantius Magnus his days, and his Son Constantius, Emperours, in the seventh Book of his History Ecclesiastical, the fourteenth Chapter, and Saint Jerome upon the tenth Chapter of the Prophet Jeremiah, who both expressly say, That the errours of Images (for so Saint Jerome calleth it) have come in and passed to the Christians from the Gentiles, by an Heathenish use and custome. The cause and means Eusebius sheweth, saying, It is no marvel if they which being Gentiles before, and did believe, seemed to offer this, as a gift to our Saviour, for the benefits which they had received of him. Yea, and we do see now that Images of Peter and Paul, and of our Saviour himself be made, and tables to be painted, which I think to have been observed and kept indifferently by an Heathenish custome. For the Heathen are wont so to honour them whom they judged honour worthy, for that some tokens of old men should be kept. For the remembrance of posterity is a token of their honour that were before, and the love of those that come after.

Thus far I have rehearsed Eusebius his Words. Where note ye, that both S. Jerome and he agree herein, that these Images came in amongst Christian men by such as were Gentiles, and accustomed to idols, and being converted to the Faith of Christ, retained yet some remnants of Gentility not throughly purged: for S. Jerome calleth it an errour manifestly. And the like example we see in the Acts of the Apostles, of the Jews, who when they were converted to Christ, would have brought in their circumcision (whereunto they were so long accustomed) with them, into Christs Religion. With whom the Apostles (namely Saint Paul) had much ado for the staying of that matter. But of Circumcision was less marvail, for that it came first in by Gods ordinance and commandment. A man may most justly wonder of Images so directly against Gods holy word and strict commandment, how they should enter in. But Images were not yet worshipped in Eusebius his time, nor publickly set up in Churches and Temples, and they who privately had them, did erre of a certain zeal, and not by malice: but afterwards they crept out of private Houses into Churches, and so bred first superstition, and last of all Idolatry amongst Christians, as hereafter shall appear.

Acts 15.

In the time of Theodosius and Martian, Emperours, who reigned about the year of our Lord 460. and 1117. years ago, when the people of the City of Nola once a year did celebrate the birth day of Saint Felix in the Temple and used to banquet there sumptuously, Poncius Paulinus Bishop of Nola, caused the walls of the Temple to be painted with stories taken out of the Old Testament, that the people beholding and considering those

thoſe pictures, might the better abſtain from too much ſurketting and riot. And about the ſame time Aurelius Prudentius, a very learned and Chriſtian Poet, declareth how he did ſee painted in a Church, the Hiſtory of the paſſion of Saint Caſſian, a Schoolmaſter and Martyr, whom his own Scholars, at the commandment of the tyrant, tormented with the pricking or ſtabbing of their pointels or braſen pens into his body, and ſo by a thouſand wounds and moe (as ſaith Prudentius) moſt cruelly ſlew him. And theſe were the firſt paintings in Churches that were of notable antiquity. And ſo by this example came in painting, and afterward images of timber and ſtone, and other matter, into the Churches of Chriſtians. Now, if ye well conſider this beginning, men are not ſo ready to worſhip a picture on a wall, or in a window, as an embolſed and gilt image, ſet with pearl and ſtone. And a proceſs of a ſtory, painted with the geſtures and actions of many perſons, and commonly the ſum of the ſtory written withal, hath another uſe in it, than one dumb idol or image ſtanding by it ſelf. But from learning by painted ſtories, it came by little and little to idolatry. Which when godly men (as well Emperors and learned Biſhops, as others) perceived, they commanded that ſuch pictures, images, or idols, ſhould be uſed no more. And I will for a declaration thereof, begin with the decree of the ancient Chriſtian Emperors, Valens and Theodoſius the ſecond, who reigned about four hundred years after our Saviour Chriſts aſcenſion, who forbad that any images ſhould be made or painted privately: for certain it is, that there were none in temples publickly in their time. Theſe Emperors did write unto the Captain of the Army attending on the Emperors, after this ſort, Valens and Theodoſius Emperors, unto the Captain of the Army; Whereas we have a diligent care to maintain the Religion of God above, in all writings, we will grant to no man to ſet forth, grave, carve, or paint the image of our Saviour Chriſt in colours, ſtone, or any other matter, but in what place ſoever it ſhall be found, we command that it be taken away, and that all ſuch as ſhall attempt any thing contrary to our decrees or commandment herein, ſhall be moſt ſharply puniſhed. This decree is written in the Books named Libri Auguſtales, the Imperial Books, gathered by Tribonianus, Baſilides, Theophilus, Dioſcorus, and Satira, men of great authority and learning, at the commandment of the Emperour Juſtinian, and is alledged by Petrus Crinitus, a notable learned man, in the ix. Book and ix. Chapter of his Work, intituled, De honeſta Diſciplina, that is to ſay, of honeſt learning. Here you ſee what Chriſtian Princes of moſt ancient times decreed againſt images, which then began to creep in amongſt the Chriſtians. For it is certain, that by the ſpace of three hundred years and more, after the death of our Saviour Chriſt, and before theſe godly Emperors reigned, there were no images publickly in Churches or Temples. How would the idolaters glory, if they had ſo much antiquity and authority for them, as is here againſt them?

Now ſhortly after theſe daies, the Goths, Vandals, Huns, and other barbarous and wicked Nations, burſt into Italy, and all parts of the Weſt Countries of Europe, with huge and mighty Armies, ſpoiled all places, deſtroyed Cities, and burned Libraries, ſo that learning and true Religion went to wrack, and decayed incredibly. And ſo the Biſhops of thoſe latter daies, being of leſs learning, and in the midſt of the Wars, taking leſs heed alſo than did the Biſhops afore, by igno-

rance of Gods Word, and negligence of Bishops, and especially barbarous Princes, not rightly instructed in true Religion, bearing the rule, images came into the Church of Christ in the said West parts, where these barbarous people ruled, not now in painted cloth only, but embossed in stone, timber, metal, and other like matter, and were not only set up, but began to be worshipped also. And therefore Serenus, Bishop of Massile (the head town of Gallia Narbonensis now called the Province) a godly and learned man, who was about six hundred years after our Saviour Christ, seeing the people by occasion of images fall to most abominable idolatry, brake to pieces all the images of Christ and Saints which were in that City, and was therefore complained upon to Gregory the first of that name, Bishop of Rome, who was the first learned Bishop that did allow the open having of images in Churches, that can be known by any Writing or History of Antiquity. And upon this Gregory do all image-worshippers at this day ground their defence. But as all things that be amiss, have from a tolerable beginning grown worse and worse, till they at the last became intolerable: so did this matter of images. First, men used privately stories painted in tables, cloths, and walls. Afterwards, grois and embossed images privately in their own Houses. Then afterwards, pictures first, and after them embossed images began to creep into Churches, learned and godly men ever speaking against them. Then by use it was openly maintained that they might be in Churches, but yet forbidden that they should be worshipped. Of which opinion was Gregory, as by the said Gregory's Epistle to the forenamed Serenus, Bishop of Massile, plainly appeareth. Which Epistle is to be found in the Book of Epistles of Gregory, or Register, in the tenth part of the fourth Epistle, where he hath these words; That thou didst forbid images to be worshipped, we praise altogether, but that thou didst break them, we blame. For it is one thing to worship the picture, and another thing by the picture of the story, to learn what is to be worshipped. For that which Scripture is to them that read, the same doth picture perform unto idiots or the unlearned beholding, and so forth. And after a few words; therefore it should not have been broken, which was set up, not to be worshipped in Churches, but only to instruct the minds of the ignorant. And a little after, thus thou shouldst have said, If you will have images in the Church for that instruction wherefore they were made in old time, I do permit that they may be made, and that you may have them, and shew them, that not the sight of the story, which is opened by the picture, but that worshipping which was inconveniently given to the pictures, did mislike you. And if any would make images, not to forbid them, but avoid by all means to worship any image. By these sentences taken here and there out of Gregory's Epistle to Serenus (for it were too long to rehearse the whole) ye may understand whereunto the matter was now come six hundred years after Christ: that the having of images or pictures in the Churches, were then maintained in the West part of the world (for they were not so forward yet in the East Church) but the worshipping of them was utterly forbidden. And you may withal note, that seeing there is no ground for worshipping of images in Gregory's writing, but a plain condemnation thereof, that such as do worship images, do unjustly alledge Gregory for them. And further, if images in the Church do not teach men according to Gregory's mind, but rather blind them: it followeth, that images should not

be

be in the Church by his ſentence, who only would they ſhould be placed there, to the end that they might teach the ignorant. Wherefore, if it be declared that images have been, and be worſhipped, and alſo that they teach nothing but errors and lies (which ſhall by Gods grace hereafter be done) I truſt that then by Gregory's own determination, all images and image-worſhippers ſhall be overthrown. But in the mean ſeaſon, Gregory's authority was ſo great in all the Weſt Church, that by his incouragement men ſet up images in all places: but their judgment was not ſo good to conſider why he would have them ſet up, but they fell all on heaps to manifeſt idolatry by worſhipping of them, which Biſhop Serenus (not without juſt cauſe) feared would come to paſs. Now if Serenus his judgment, thinking it meet that images, whereunto Idolatry was committed, ſhould be deſtroyed, had taken place, idolatry had been overthrown: for to that which is not, no man committeth idolatry. But of Gregory's opinion, thinking that images might be ſuffered in Churches, ſo it were taught that they ſhould not be worſhipped: what ruine of Religion, and what miſchief enſued afterward to all Chriſtendom, experience hath to our great hurt and ſorrow proved. Firſt, by the Schiſm riſing between the Eaſt and the Weſt Church about the ſaid images. Next, by the diviſion of the Empire into two parts by the ſame occaſion of images, to the great weakening of all Chriſtendom, whereby laſt of all, hath followed the utter overthrow of the Chriſtian Religion and noble Empire in Greece, and all the Eaſt parts of the World, and the encreaſe of Mahomets falſe religion, and the cruel dominion and tyranny of the Saracens and Turks, who do now hang over our necks alſo that dwell in the Weſt parts of the world, ready at all occaſions to over-run us. And all this do we owe unto our fools and images, and our idolatry in worſhipping of them.

But now give you ear a little to the proceſs of the Hiſtory, wherein I do much follow the Hiſtories of Paulus Diaconus, and others joyned with Eutropius an old Writer. For though ſome of the Authors were favourers of images: yet do they moſt plainly and at large proſecute the Hiſtories of thoſe times whom Baptiſt Platina alſo in his Hiſtory of Popes, as in the lives of Conſtantine and Gregory the ſecond, Biſhops of Rome, and other places (where he treateth of this matter) doth chiefly follow. After Gregory's time, Conſtantine Biſhop of Rome aſſembled a Council of Biſhops in the Weſt Church, and did condemn Philippicus then Emperour, and John Biſhop of Conſtantinople of the Hereſie of the Monothelites, not without a cauſe indeed, but very juſtly. When he had ſo done; by the conſent of the learned about him, the ſaid Conſtantine Biſhop of Rome, cauſed the images of the ancient fathers, which had been at thoſe ſix Councils which were allowed and received of all men, to be painted in the entry of S. Peters Church at Rome. When the Greeks had knowledge hereof, they began to diſpute and reaſon the matter of images with the Latins, and held this Opinion, that images could have no place in Chriſts Church, and the Latins held the contrary, and took part with the images. So the Eaſt and Weſt Churches which agreed evil before, upon this contention about images fell to utter enmity, which was never well reconciled yet. But in the mean ſeaſon Philippicus and Arthemius, or Anaſtaſius, Emperors, commanded images and pictures to be pulled down, and raſed out in every place of their dominion. After them came Theodoſius the third, he command-

Eutrop. lib. de rebus Ro. 23.

Platina in vitis Conſtantini & Greg. 2.

ed the defaced images to be painted again in their places: but this Theodosius reigned but one year. Leo, the third of that name, succeeded him, who was a Syrian born, a very wise, godly, merciful, and valiant Prince. This Leo by proclamation commanded, that all images set up in Churches to be worshipped, should be plucked down and defaced: and required specially the Bishop of Rome that he should do the same, and himself in the mean season caused all images that were in the Imperial City Constantinople, to be gathered on an heap in the midst of the City, and there publickly burned them to ashes, and whited over, and raced out all pictures painted upon the walls of the Temples, and punished sharply divers maintainers of images. And when some did therefore report him to be a tyrant, he answered, That such of all other were most justly punished, who neither worshipped God aright, nor regarded the Imperial Majesty and Authority, but maliciously rebelled against wholsome and profitable Laws. When Gregorius, the third of that name, Bishop of Rome, heard of the Emperours doings in Greece concerning the images, he assembled a Council of Italian Bishops against him, and there made decrees for images, and that more reverence and honour should yet be given to them than was before, and stirred up the Italians against the Emperour, first at Ravenna, and moved them to rebellion. And as Uspurgensis and Anthonius, Bishops of Florence, testifie in their Chronicles, he caused Rome and all Italy, at the least, to refuse their obedience, and the payment of any more tribute to the Emperour: and so by treason and rebellion maintained their Idolatry. Which example, other Bishops of Rome have continually followed, and gone through withal most stoutly.

Treason and rebellion for the defence of Images.

After this Leo, who reigned xxxiv. years, succeeded his son Constantine the fifth, who after his fathers example, kept images out of the temples, and being moved with the Council which Gregory had assembled in Italy for images against his father: he also assembled a Council of all the Learned men and Bishops of Asia and Greece, although some Writers place this Council in Leo Isauricus, his fathers latter dates. In this great assembly they sate in Council from the fourth of the Idus of February, to the sixth of the Idus of August, and made concerning the use of images this decree. It is not lawful for them that believe in God through Jesus Christ, to have any images, neither of the Creator, nor of any Creatures, set up in temples to be worshipped; but rather that all things by the Law of God, and for the avoiding of offence, ought to be taken out of the Churches. And this decree was executed in all places where any images were found in Asia or Greece. And the Emperor sent the determination of this Council holden at Constantinople, to Paul then Bishop of Rome, and commanded him to cast all images out of the Churches: which he (trusting in the friendship of Pipine a mighty Prince) refused to do. And both he and his Successor Stephanus the third (who assembled another Council in Italy for images) condemned the Emperor and the Council of Constantinople of Heresie, and made a decree that the holy images, (for so they called them) of Christ, the blessed Virgin, and other Saints, were indeed worthy honour and worshipping. When Constantine was dead, Leo the fourth his Son reigned after him, who married a woman of the City of Athens, named Theodora, who also was called Irene, by whom he had a Son, named Constantine the fifth, and dying whilst his Son was yet young, left the regiment of the Empire

A Council against Images.

Or Eirene.

and

and governance of his young Son to his Wife Irene. Theſe things were done in the Church about the year of our Lord 760. Note here I pray you in this proceſs of the ſtory, that in the Churches of Aſia and Greece, there were no images publickly by the ſpace of almoſt ſeven hundred years. And there is no doubt but the primitive Church next the Apoſtles time was moſt pure. Note alſo, that when the contention began about images, how of ſix Chriſtian Emperors, who were the chief Magiſtrates by Gods Law to be obeyed, only one, which was Theodoſius, who reigned but one year, held with images. All the other Emperors, and all the Learned Men and Biſhops of the Eaſt Church, and that in aſſembled Councils, condemned them, beſides the two Emperors before mentioned, Valens and Theodoſius the ſecond, who were long before theſe times, who ſtrictly forbad that any images ſhould be made. And univerſally after this time, all the Emperors of Greece (only Theodoſius excepted) deſtroyed continually all images. Now on the contrary part, note ye, that the Biſhops of Rome, being no ordinary Magiſtrates appointed of God, out of their Dioceſs, but Uſurpers of Princes Authority, contrary to Gods Word, were the maintainers of images againſt Gods Word, and ſtirrers up of Sedition and Rebellion, and workers of continual treaſon againſt their Soveraign Lords, contrary to Gods Law, and the Ordinances of all humane Laws, being not only enemies to God, but alſo rebels and traytors againſt their Princes. Theſe be the firſt bringers in of images openly into Churches, Theſe be the maintainers of them in the Churches, and theſe be the means whereby they have maintained them: to wit, conſpiracy, treaſon, and rebellion againſt God and their Princes.

Now to proceed in the Hiſtory, moſt worthy to be known. In the nonage of Conſtantine the ſixth, the Empreſs Irene his mother, in whoſe hands the regiment of the Empire remained, was governed much by the advice of Theodore Biſhop, and Tharaſius Patriarch of Conſtantinople, who practiſed and held with the Biſhop of Rome in maintaining of images moſt earneſtly. By whoſe counſel and intreaty, the Empreſs firſt moſt wickedly digged up the body of her father in law Conſtantine the fifth, and commanded it to be openly burned, and the aſhes to be thrown into the Sea. Which example (as the conſtant report goeth) had like to have been put in practice with Princes Corſes in our days, had the authority of the holy father continued but a little longer. The cauſe why the Empreſs Irene thus uſed her father in law, was, for that he, when he was alive, had deſtroyed images, and had taken away the ſumptuous ornaments of Churches, ſaying that Chriſt, whoſe temples they were, allowed poverty, and not Pearls and precious Stones. Afterward the ſaid Irene at the perſwaſion of Adrian Biſhop of Rome, and Paul the Patriarch of Conſtantinople and his Succeſſor Tharaſius, aſſembled a Council of the Biſhops of Aſia and Greece, at the City Nicea, where the Biſhop of Rome's Legates, being Preſidents of the Council, and ordering all things as they liſted, the Council which were aſſembled before under the Emperor Conſtantine the fifth, and had decreed that all images ſhould be deſtroyed, was condemned as an Heretical Council and Aſſembly: And a decree was made, That images ſhould be put up in all the Churches of Greece, and that honour and worſhip alſo ſhould be given unto the ſaid images. And ſo the Empreſs ſparing no diligence

A decree that images ſhould be worſhipped.

gence in ſetting up of images, nor coſt of decking them in all Churches, made Conſtantinople within a ſhort time altogether like Rome it ſelf. And now you may ſee that come to paſs which Biſhop Serenus feared, and Gregory the firſt forbad in vain; to wit, that images ſhould in no wiſe be worſhipped. For now not only the ſimple and unwiſe (unto whom images, as the Scriptures teach, be ſpecially a ſnare) but the Biſhops and learned men alſo, fall to idolatry by occaſion of images, yea, and make decrees and laws for the maintenance of the ſame. So hard is it, and indeed impoſſible any long time to have images publickly in Churches and Temples without idolatry, as by the ſpace of little more than one hundred years betwixt Gregory the firſt, forbidding moſt ſtrictly the worſhipping of images, and Gregory the third, Paul, and Leo the third, Biſhops of Rome, with this Council commanding and decreeing that images ſhould be worſhipped, moſt evidently appeareth.

Now when Conſtantine the young Emperor came to the age of twenty years, he was daily in leſs and leſs eſtimation. For ſuch as were about his mother, perſwaded her, that it was Gods determination that ſhe ſhould reign alone, and not her ſon with her. The ambitious woman believing the ſame, deprived her ſon of all Imperial dignity, and compelled all the men of war, with their Captains, to ſwear to her that they would not ſuffer her Son Conſtantine to reign during her life. With which indignity the young Prince being moved, recovered the regiment of the Empire unto himſelf by force, and being brought up in true Religion in his Fathers time, ſeeing the ſuperſtition of his Mother Irene, and the idolatry committed by images, caſt down, brake, and burned all the idols and images that his Mother had ſet up. But within a few years after, Irene the Empreſs, taken again into her Sons favour, after ſhe had perſwaded him to put out Nicephorus his uncles eyes, and to cut out the tongues of his four other uncles, and to forſake his wife, by ſuch means to bring him into hatred with all his Subjects; now further to declare that ſhe was no Changling, but the ſame woman that had before digged up and burned her father in laws body, and that ſhe would be as natural a Mother as ſhe had been a kind Daughter, ſeeing the images, which ſhe loved ſo well, and had with ſo great coſt ſet up daily deſtroyed by her own Son the Emperor, by the help of certain good companions, deprived her Son of the Empire: And firſt, like a kind and loving Mother, put out both his eyes, and laid him in Priſon, where after long and many torments, ſhe at the laſt moſt cruelly ſlew him.

In this Hiſtory, joyned to Eutropius, it is written, that the Sun was darkened by the ſpace of xvii. dates moſt ſtrangely and dreadfully, and that all men ſaid, that for the horribleneſs of that cruel and unnatural fact of Irene, and the putting out of the Emperors eyes, the Sun had loſt his light. But indeed, God would ſignifie by the darkneſs of the Sun, into what darkneſs and blindneſs of ignorance and idolatry Chriſtendom ſhould fall by the occaſion of images. The bright Sun of his eternal truth, and light of his holy word, by the miſts and black clouds of mens traditions being blemiſhed and darkened, as by ſundry moſt terrible earthquakes that happened about the ſame time, God ſignified, that the quiet eſtate of true Religion, ſhould by ſuch idolatry be moſt horribly toſſed and turmoyled. And here may you ſee what a gracious and vertuous Lady this Irene was, how loving a niece to her husbands

husbands uncles, how kind a mother in law to her sons wife, how loving a daughter to her father in law, how natural a mother to her own son, and what a stout and valiant a Captain the Bishops of Rome had of her, for the setting up and maintenance of their idols or images. Surely, they could not have found a meeter Patron for the maintenance of such a matter, than this Irene, whose ambition and desire of rule was insatiable, whose treason continually studied and wrought, was most abominable, whose wicked and unnatural cruelty passed Medea and Progne, whose detestable parricides have ministred matter to Poets, to write their horrible Tragedies.

And yet certain Historiographers, who do put in writing all these her horrible wickednesses, for love they had to images, which she maintained, do praise her as a godly Empress, and as sent from God. Such is the blindnes of false Superstition, if it once take possession in a mans mind, that it will both declare the vices of wicked Princes, and also commend them. But not long after, the said Irene being suspected to the Princes and Lords of Greece of treason, in alienating the Empire to Charles King of the Francons, and for practising a secret marriage between her self and the said King, and being convicted of the same, was by the said Lords deposed and deprived again of the Empire, and carried into exile into the Iland Lesbos, where she ended her lewd life.

Another Council against Images.

While these tragedies about images were thus working in Greece, the same question of the use of images in Churches began to be moved in Spain also. And at Eliberi, a notable city, now called Granate, was a council of Spanish Bishops, and other learned men assembled, and there, after long deliberation and debating of the matter, it was concluded at length by the whole Council, after this sort, in the 36. Article.

Doctors of the Council against images.

We think that pictures ought not to be in Churches, lest that which is honoured or worshipped be painted on walls. And in the xli. Canon of that Council it is thus written; We thought good to admonish the faithful, that as much as in them lyeth, they suffer no images to be in their Houses, but if they fear any violence of their servants, at the least let them keep themselves clean and pure from images, if they do not so, let them be accounted as none of the Church. Note here, I pray you, how a whole and great Country in the West and South parts of Europe, nearer to Rome a great deal than to Greece in situation of place, do agree with the Greeks against images, and do not only forbid them in Churches, but also in private Houses, and do excommunicate them that do the contrary: And another Council of the Learned men of all Spain also, called Concilium Toletanum Duodecimum, decreed and determined likewise against image and image-worshippers. But when these decrees of the Spanish Council at Eliberi came to the knowledge of the Bishop of Rome and his adherents, they fearing lest all Germany also would decree against images, and forsake them, thought to prevent the matter, and by the consent and help of the prince of Francons (whose power was then most great in the west parts of the world) assembled a Council of Germans at Frankford, and there procured the Spanish Council against images aforementioned, to be condemned by the name of the Fœlician Heresie (for that Fœlix Bishop of Aquitania was chief in that Council) and obtained that the Acts of the second Nicene Council, assembled by Irene (the holy Empress whom ye heard of before) and the sentence of the Bishop of Rome for images might be received.

Yet another Council against images.

For

For much after this sort do the Papists report of the history of the Council of Frankford. Notwithstanding the book of Carolus Magnus his own writing, as the title sheweth, which is now put in print, and commonly in mens hands, sheweth the judgment of that Prince, and of the whole Council of Frankford also, to be against images, and against the second Council of Nice assembled by Irene for images, and calleth it an arrogant, foolish, and ungodly Council, and declareth the assembly of the Council of Frankford, to have been directly made and gathered against that Nicene Council, and the errors of the same. So that it must needs follow, that either there were in one Princes time two Councils assembled at Frankford, one contrary to the other, which by no History doth appear, or else that after their custome, the Popes and Papists have most shamefully corrupted the Council, as their manner is to handle, not only Councils, but also all Histories and Writings of the old Doctors, falsifying and corrupting them for the maintenance of their wicked and ungodly purposes, as hath in times of late come to light, and doth in our dales more and more continually appear most evidently. Let the forged gift of Constantine, and the notable attempt to falsifie the first Nicene Council for the Popes Supremacy, practised by Popes in S. Augustines time, be a witness hereof: which practice indeed had then taken effect, had not the diligence and wisdom of S. Augustine, and other learned and godly Bishops in Affrick, by their great labour and charges also, resisted and stopped the same. Now to come towards an end of this History, and to shew you the principal point that came to pass by the maintenance of images. Whereas from Constantinus Magnus time, until this day, all authority imperial and princely dominion of the Empire of Rome, remained continually in the right and possession of the Emperors, who had their continuance and seat Imperial at Constantinople the City Royal. Leo the third, then Bishop of Rome, seeing the Greek Emperors so bent against his gods of gold and silver, timber and stone, and having the King of the Francons or Frenchmen, named Charles, whose power was exceeding great in the West Countries, very applyable to his mind, for causes hereafter appearing, under the pretence that they of Constantinople were for that matter of images under the Popes ban and curse, and therefore unworthy to be Emperors, or to bear rule, and for that the Emperors of Greece being far off, were not ready at a beck to defend the Pope against the Lombards his enemies, and others with whom he had variance: this Leo the third, I say, attempted a thing exceeding strange and unheard of before, and of incredible boldness and presumption: For he by his Papal authority doth translate the Government of the Empire, and the Crown and name Imperial from the Greeks, and giveth it unto Charles the great, King of the Francons, not without the consent of the forenamed Irene, Empress of Greece, who also sought to be joyned in marriage with the said Charles. For the which cause the said Irene was by the Lords of Greece deposed and banished, as one that had betrayed the Empire, as ye before have heard. And the said Princes of Greece did, after the deprivation of the said Irene, by common consent, elect and create (as they always had done) an Emperor named Nicephorus, whom the Bishop of Rome, and they of the West would not acknowledge for their Emperor; For they had already created them another: and so there became two Emperors. And the Empire which was before one, was divided into two parts, upon occasion of

The forged gift of Constantine, &c.

Nicene Council like to be falsified

These things were done about the 803 year of our Lord.

of idols and images, and the worſhipping of them: even as the Kingdom of the Iſraelites was in old time, for the like cauſe of Idolatry, divided in King Rehoboam's time. And ſo the Biſhop of Rome, having the favour of Charles the Great by this means aſſured to him, was wonderfully enhanced in power and authority, and did in all the Weſt Church (eſpecially in Italy) what he liſt, where images were ſet up, garniſhed, and worſhipped of all ſorts of men. But images were not ſo faſt ſet up, and ſo much honoured in Italy and the Weſt, but Nicephorus, Emperor of Conſtantinople, and his Succeſſors, Scauratius, the two Michaels, Leo, Theophilus, and other Emperors their Succeſſors in the Empire of Greece, continually pulled them down, brake them, burned them, and deſtroyed them as faſt. And when Theodorus the Emperor, would at the Council of Lyons have agreed with the Biſhop of Rome, and have ſet up images: he was by the Nobles of the Empire of Greece deprived, and another choſen in his place, and ſo roſe a jealouſie, ſuſpicion, grudge, hatred, and enmity between the Chriſtians, and Empires of the Eaſt Countries and Weſt, which could never be quenched nor pacified. So that when the Saracens firſt, and afterward the Turks, invaded the Chriſtians, the one part of Chriſtendom would not help the other. By reaſon whereof at the laſt, the noble Empire of Greece, and the City Imperial, Conſtantinople, was loſt, and is come into the hands of the Infidels, who now have overcome almoſt all Chriſtendom, and poſſeſſing paſt the middle of Hungary, which is part of the Weſt Empire, do hang over all our heads, to the utter danger of all Chriſtendom. Or, *Stauratius.*

Thus we ſee what a ſea of miſchiefs the maintenance of images hath brought with it, what an horrible Schiſm between the Eaſt and the weſt Church, what an hatred between one Chriſtian and another, Councils againſt Councils, Church againſt Church, Chriſtians againſt Chriſtians, Princes againſt Princes, rebellions, treaſons, unnatural and moſt cruel murders, the daughter digging up and burning her father the Emperors body, the mother, for love of idols, moſt abominably murdering of her own ſon, being an Emperor; at the laſt, the tearing in ſunder of Chriſtendom and the Empire into two pieces, till the Infidels, Saracens and Turks, common enemies to both parts, have moſt cruelly vanquiſhed, deſtroyed and ſubdued the one part, the whole Empire of Greece, Aſia the leſs, Thracia, Macedonia, Epirus, and many other great and goodly Countries and Provinces, and have won a great piece of the other Empire, and put the whole in dreadful fear and moſt horrible danger. For it is not without a juſt and great cauſe to be dreaded, leſt as the Empire of Rome was even for the like cauſe of images, and the worſhipping of them, torn in pieces and divided, as was for idolatry the Kingdom of Iſrael in old time divided; ſo like puniſhment, as for the like offence, fell upon the Jews, will alſo light upon us: that is, leſt the cruel tyrant, and enemy of our Commonwealth and Religion, the Turk, by Gods juſt vengeance, ſhould likewiſe partly murder, and partly lead away into captivity us Chriſtians, as did the Aſſyrian and Babylonian Kings murder and lead away the Iſraelites, and leſt the Empire of Rome and Chriſtian Religion be ſo utterly brought under foot, as was then the Kingdom of Iſrael and true Religion of God, whereunto the matter already (as I have declared) ſhewly inclineth on our part, the greater part of Chriſtendom, within leſs than three hundred years ſpace, being brought into captivity and moſt miſerable thraldom under the

Turk, and the noble Empire of Greece clean everted. Whereas if the Christians, divided by these image matters, had holden together, no Infidels and Miscreants could thus have prevailed against Christendom. And all this mischief and misery, which we have hitherto fallen into, do we owe to our mighty gods of gold and silver, stock and stone, in whose help and defence (where they cannot help themselves) we have trusted so long, until our enemies the Infidels have overcome and over-run us almost altogether. A just reward for those that have left the mighty living God, the Lord of Hosts, and have stopped and given the honour due to him, to dead blocks and stocks, who have eyes and see not, feet and cannot go, and so forth, and are cursed of God, and all they that make them, and that put their trust in them.

Thus you understand (well-beloved in our Saviour Christ) by the judgment of the old learned and godly Doctors of the Church, and by ancient Histories Ecclesiastical, agreeing to the verity of Gods word, alledged out of the Old Testament and the New, that images and image-worshipping were in the Primitive Church (which was most pure and uncorrupt) abhorred and detested, as abominable and contrary to true Christian Religion. And that when images began to creep into the Church, they were not only spoken and written against by godly and learned Bishops, Doctors, and Clerks, but also condemned by whole Councils of Bishops and learned men assembled together, yea, the said Images by many Christian Emperors and Bishops were defaced, broken, and destroyed, and that above seven hundred, and eight hundred years ago, and that therefore it is not of late dates (as some would bear you in hand) that images and image-worshipping have been spoken and written against. Finally, you have heard what mischief and misery hath by the occasion of the said images fallen upon whole Christendom, besides the loss of infinite souls, which is most horrible of all. Wherefore let us beseech God, that we, being warned by his holy word, forbidding all idolatry, and by the writing of old godly Doctors and Ecclesiastical Histories written, and preserved by Gods Ordinance for our admonition and warning, may flee from all idolatry, and so escape the horrible punishment and plagues, as well worldly, as everlasting, threatned for the same, which God our heavenly Father grant us, for our only Saviour and Mediator, Jesus Christs sake. Amen.

The

The Third Part of the Homily againſt Images, and the worſhipping of them, containing the confutation of the principal Arguments which are uſed to be made for the maintenance of Images. Which part may ſerve to inſtruct the Curates themſelves, or men of good Underſtanding.



DOth ye have heard how plainly, how vehemently, and that in many places, the Word of God ſpeaketh againſt not only idolatry and worſhipping of images, but alſo againſt idols and images themſelves: (I mean alwaies thus herein, in that we be ſtirred and provoked by them to worſhip them, and not as though they were ſimply forbidden by the New Teſtament, without ſuch occaſion and danger). And ye have heard likewiſe out of hiſtories Eccleſiaſtical, the beginning, proceeding, and ſucceſs of idolatry by images, and the great contention in the Church of Chriſt about them, to the great trouble and decay of Chriſtendome and withal ye have heard the ſentences of old ancient Fathers, and godly learned Doctors and Biſhops, againſt images and idolatry, taken out of their own writings. It remaineth, that ſuch reaſons as be made for the maintenance of images, and exceſſive painting, gilding and decking, as well of them, as of the Temples or Churches, alſo be anſwered and confuted, partly by application of ſome places before alledged, to their reaſons, and partly, by otherwiſe anſwering the ſame. Which part hath the laſt place in this Treatiſe, for that it cannot be well underſtood of the meaner ſort, nor the arguments of image-maintainers, can without prolixity too much tedious, be anſwered without the knowledge of the Treatiſe going before. And although divers things before mentioned, be here repeated again, yet this repetition is not ſuperfluous, but in a manner neceſſary, for that the ſimple ſort cannot elſe underſtand how the foreſaid places are to be applyed to the arguments of ſuch as do maintain images, wherewith otherwiſe they might be abuſed.

Firſt, it is alledged by them that maintain images, that all laws, prohibitions and curſes, noted by us out of the holy Scripture, and ſentences of the Doctors alſo by us alledged, againſt images and the worſhipping of them, appertain to the idols of the Gentiles or Pagans, as the idol of Jupiter, Mars, Mercury, &c. and not to our images of God, of Chriſt and his Saints. But it ſhall be declared both by Gods Word, and the ſentences of the ancient Doctors, and judgment of the Primitive Church, that all images, as well ours, as the idols of the Gentiles, be forbidden and unlawful, namely in Churches and Temples. And firſt this is to be replyed out of Gods Word, that the images of God the Father, the Son, and the Holy Ghoſt, either ſeverally, or the images of the Trinity, which we had in every Church, be by the Scriptures expreſſly and directly forbidden, and condemned, as appeareth by theſe places: the Lord ſpake unto you out of the middle of fire, you heard the voice Deut. 4.

voice or sound of his words, but you did see no form or shape at all, lest peradventure you being deceived, should make to your self any graven image or likeness, and so forth, as is at large rehearsed in the first part of this Treatise against images. And therefore in the old Law, the middle of the propitiatory, which represented Gods Seat, was empty, lest any should take occasion to make any similitude or likeness of him. Isai. 40. Isaiah, after he hath set forth the incomprehensible Majesty of God, he asketh, to whom then will ye make God like? or what similitude will ye set up unto him? Shall the Carver make him a carved image? and shall the Goldsmith cover him with gold, or cast him into a form of silver plates? And for the poor man, shall the image-maker frame an image of timber, that he may have somewhat to set up also? And after this he cryeth out: O wretches, heard ye never of this? hath it not been preached to you since the beginning, how by the creation of the world, and the greatness of the work, they might understand the Majesty of God, the Maker and Creator of all, to be greater then that it could be expressed or set forth in any image or bodily similitude? Thus far the Prophet Isaiah, who from the xliv. Chapter, to the xlix. treateth in a Acts 17. manner of no other thing. And S. Paul, in the Acts of the Apostles, evidently teacheth the same, that no similitude can be made unto God, in gold, silver, stone, or any other matter. By these and many other places of Scripture it is evident, that no image either ought, or can be made unto God. For how can God, a most pure Spirit, whom man never saw, be expressed by a gross, bodily, and visible similitude? How can the infinite Majesty and Greatness of God, incomprehensible to mans mind, much more not able to be compassed with the sense, be expressed in a small and little image? How can a dead and dumb image express the living God? What can an image, which when it is fallen, cannot rise up again, which can neither help his friends, nor hurt his enemies, express of the most puissant and mighty God, who alone is able to reward his friends, and to destroy his enemies everlastingly? A Habak. 2. man might justly cry with the Prophet Habakkuk, Shall such Images instruct or teach any thing right of God? Or shall they become Doctors? Wherefore men that have made an image of God, whereby to honour him, have thereby dishonoured him most highly, diminished his Majesty, blemished his glory, and falsified his truth. Rom. 1. And therefore S. Paul saith, that such as have framed any similitude or image of God like a mortal man, or any other likeness, in timber, stone, or other matter, have changed his truth into a lie. For both they thought it to be no longer that which it was, a stock or stone, and took it to be that which it was not, as God, or an image of God. Wherefore an image of God is John 8. not only a lie, but a double lie also. But the Devil is a liar, and the Father of lies: wherefore the lying images which be made of God, to his great dishonour, and horrible danger of his people, came from the Devil.

Wherefore they be convict of foolishness and wickedness in making of images of God, or the Trinity; for that no image of God ought or can be made, as by the Scriptures and good reason evidently appeareth: yea, and once to desire the image of God, cometh of infidelity, thinking not God to be present, except they might see some sign or image of him, as appeareth by the Hebrews in the wilderness, willing Aaron to make them gods whom they might see go before them. Where

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they object, that ſeeing Iſaiah and Daniel, by certain deſcriptions of God, as ſitting on a high ſeat, &c. Why may not a Painter likewiſe ſet him forth in colours to be ſeen, as it were a Judge ſitting on a throne, as well as he is deſcribed in writing by the Prophets, ſeeing that Scripture or Writing, and Picture, differ but a little? Firſt, it is to be anſwered, that things forbidden by Gods word, as painting of images of God, and things permitted of God, as ſuch deſcriptions uſed of the Prophets, be not all one: neither ought, nor can mans reaſon (although it ſhew never ſo goodly) prevail any thing againſt Gods expreſs word, and plain Statute Law, as I may well term it. Furthermore, the Scripture, although it have certain deſcriptions of God, yet if you read forward, it expoundeth it ſelf, declaring that God is a pure Spirit, infinite, who repleniſheth Heaven and Earth, which the picture doth not, nor expoundeth it ſelf, but rather when it hath ſet God forth in a bodily ſimilitude, leaveth a man there, and will eaſily bring one into the Hereſie of the Anthropomorphites, thinking God to have hands and feet, and to ſit as a man doth: which they that do (ſaith S. Auguſtine in his Book de fide & ſymbolo cap. 7.) fall into that Sacrilege which the Apoſtle deteſteth in thoſe, who have changed the glory of the incorruptible God, into the ſimilitude of a corruptible man. For it is wickedneſs for a Chriſtian to erect ſuch an image to God in a Temple, and much more wickedneſs to erect ſuch an one in his heart, by believing of it. But to this they reply, that this reaſon notwithſtanding, images of Chriſt may be made, for that he took upon him fleſh, and became man. It were well that they would firſt grant, that they have hitherto done moſt wickedly, in making and maintaining of images of God, and of the Trinity in every place, whereof they are by force of Gods word and good reaſon convicted, and then to deſcend to the tryal for other images.

Now concerning their Objection, that an image of Chriſt may be made, the anſwer is eaſie: For in Gods Word and Religion, it is not only required whether a thing may be done, or no: but alſo, whether it be lawful and agreeable to Gods word to be done, or no. For all wickedneſs may be, and is daily done, which yet ought not to be done. And the words of the reaſons above alledged out of the Scriptures are, that images neither ought, nor can be made unto God. Wherefore to reply that images of Chriſt may be made, except withal it be proved that it is lawful for them to be made, is, rather than to hold ones peace to ſay ſomewhat, but nothing to the purpoſe. And yet it appeareth that no image can be made of Chriſt, but a lying image (as the Scripture peculiarly calleth images lies) for Chriſt is God and man. Seeing therefore, that for the Godhead, which is the moſt excellent part, no images can be made, it is falſly called the image of Chriſt. Wherefore images of Chriſt be not only defects, but alſo lies. Which reaſon ſerveth alſo for the images of Saints, whoſe ſouls, the moſt excellent parts of them, can by no images be preſented and expreſſed. Wherefore, they be no images of Saints, whoſe ſouls reign in joy with God, but of the bodies of Saints, which as yet lye putrified in the graves. Furthermore, no true image can be made of Chriſts body, for it is unknown now of what form and countenance he was. And there be in Greece and at Rome, and in other places, divers images of Chriſt, and none of them like to other, and yet every of them affirmeth, that theirs is the true and lively image of Chriſt, which cannot poſſibly be. Wherefore, as ſoon as Rom. 1.

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an image of Christ is made, by and by is a lie made of him, which by Gods word is forbidden. Which also is true of the images of any Saints of antiquity, for that it is unknown of what form and countenance they were. Wherefore seeing that Religion ought to be grounded upon truth, Images which cannot be without lies, ought not to be made, or put to any use of Religion, or to be placed in Churches and Temples, places peculiarly appointed to true Religion and service of God. And thus much, that no true image of God, our Saviour Christ, or his Saints can be made: wherewithal is also confuted their allegation, that images be the Lay-mens Books. For it is evident by that which is afore rehearsed, that they teach no things of God, of our Saviour Christ, and of his Saints, but lies and errors. Wherefore either they be no Books, or if they be, they be false and lying Books, the teachers of all error.

And now if it should be admitted and granted, that an image of Christ could truly be made, yet it is unlawful that it should be made, yea, or that the image of any Saint should be made, specially to be set up in Temples, to the great and unavoidable danger of idolatry, as hereafter shall be proved. And first concerning the image of Christ, that though it might be had truly, yet it were unlawful to have it in Churches publickly, is a notable place in Irenæus, who reproved the Heretics called Gnostici, for that they carried about the image of Christ, made truly after his own proportion in Pilate's time (as they said) and therefore more to be esteemed than those lying images of him which we now have. The which Gnostici also used to set garlands upon the head of the said image, to shew their affection to it. But to go to Gods word. Be not, I pray you, the words of the Scripture plain? Beware lest thou being deceived, make to thy self (to say, to any use of Religion) any graven image, or any similitude of any thing, &c. And cursed be the man that maketh a graven or molten image, abomination before the Lord, &c. Be not our images such? Be not our images of Christ and his Saints, either carved or molten, or cast, or similitudes of men and women? It is happy that we have not followed the Gentiles in making of images of beasts, fishes, and vermines also. Notwithstanding, the image of an Horse, as also the image of the Asse that Christ rode on, have in divers places been brought into the Church and Temple of God. And is not that which is written in the beginning of the Lords most holy Law, and daily read unto you, most evident also? Thou shalt not make any likeness of any thing in heaven above, in earth beneath, or in the water under the earth, &c. Could any more be forbidden, and said, than this? Either of the kinds of images, which be either carved, molten, or otherwise similitudes? or of things whereof images are forbidden to be made? Are not all things either in heaven, earth, or water under the earth? And be not our images of Christ and his Saints, likenesses of things in heaven, earth, or in the water? If they continue in their former answer, that these prohibitions concern the idols of the Gentiles, and not our images: First, that answer is already confuted, concerning the images of God and the Trinity, at large, and concerning the images of Christ also, by Irenæus. And that the Law of God is likewise to be understood against all our images, as well of Christ, as his Saints, in Temples and Churches, appeareth further by the judgment of the old Doctors, and Primitive Church. Epiphanius renting a painted cloth,

Lib. 1. *c.* 24.

Levit. 26.

Deut. 5.
Sculptile.
Fusile.
Similitudo.
Deut. 27.

Exod. 20.

wherein

wherein was the picture of Chriſt, or of ſome Saint, affirming it to be againſt our Religion, that any ſuch image ſhould be had in the Temple or Church (as is before at large declared) judged that not only idols of the Gentiles, but that all images of Chriſt and his Saints alſo, were forbidden by Gods Word and our Religion. Lactantius affirming it to be certain, that no true Religion can be where any image or picture is (as is before declared) judged, that as well all images and pictures, as the idols of the Gentiles were forbidden, elſe would he not ſo generally have ſpoken and pronounced of them. And S. Auguſtine (as is before alledged) greatly alloweth M. Varro, affirming that Religion is moſt pure without images; and ſaith himſelf, Images be of more force to crook an unhappy ſoul, than to teach and inſtruct it. And he ſaith further, Every child, yea, every beaſt knoweth that it is not God that they ſee. Wherefore then doth the Holy Ghoſt ſo often admoniſh us of that which all men know? Whereunto S. Auguſtine anſwereth us. For (ſaith he) when images are placed in Temples, and ſet in honourable ſublimity, and begin once to be worſhipped, forthwith breedeth the moſt vile affection of error. This is Saint Auguſtines judgment of images in Churches, that by and by they breed error and idolatry. The Chriſtian Emperors, the learned Biſhops, all the learned men of Aſia, Greece, and Spain, aſſembled in Councils at Conſtantinople and in Spain, ſeven and eight hundred years ago, and more, condemning and deſtroying all images, as well of Chriſt, as of the Saints, ſet up by the Chriſtians (as is before at large declared) teſtifie, that they underſtood Gods word ſo, that it forbad our images, as well as the idols of the Gentiles. And as it is written, Sap. 14. that images were not from the beginning, neither ſhall they continue to the end: So were they not in the beginning in the Primitive Church, God grant they may in the end be deſtroyed. For all Chriſtians in the Primitive Church, as Origen againſt Celſus, Cyprian alſo and Arnobius do teſtifie, were ſore charged and complained on, that they had no Altars nor Images. Wherefore did they not (I pray you) conform themſelves to the Gentiles in making of images, but for lack of them ſuſtained their heavy diſpleaſure, if they had taken it to be lawful by Gods word to have images? It is evident therefore, that they took all images to be unlawful in the Church or Temple of God, and therefore had none (though the Gentiles therefore were moſt highly diſpleaſed) following this rule, We muſt obey God rather than men. And Zephyrus, in his Notes upon the Apology of Tertullian, gathereth, that all his vehement perſwaſion ſhould be but cold, except we know this once for all, that Chriſtian men in his time did moſt hate images, with their ornaments. And Irenæus (as is above declared) reproveth the Hereticks called Gnoſtici, for that they carried about the image of Chriſt. And therefore the Primitive Church, which is ſpecially to be followed as moſt incorrupt and pure, had publickly in Churches neither idols of the Gentiles, nor any other images, as things directly forbidden by Gods word. And thus it is declared by Gods word, the ſentences of the Doctors, and the judgment of the Primitive Church, which was moſt pure and ſincere, that all images, as well ours, as the idols of the Gentiles, be by Gods word forbidden, and therefore unlawful, ſpecially in Temples and Churches.

Lib. 4. c. 3. de Civ. Dei. In Pſ. 36. & 113.

Sap. 14.

Origen. cont. Celſum. l. 4. & 8. Cyprianus contra Demetrium.

Acts. 5.

Now if they (as their cuſtome is) flee to this anſwer, that Gods word forbiddeth not abſolutely all Images to be made, but that they ſhould

should not be made to be worshipped, and that therefore we may have images, so we worship them not, for that they be things indifferent, which may be abused, or well used. Which seemeth also to be the judgment of Damascene and Gregory the first, as is above declared. And this is one of their chief allegations for the maintenance of images, which have been alledged since Gregory the first his time.

Damas. *l.* 4. *de fide orth.* c. 17. Greg. *in Epist. ad Serenum Massil.*

Well then, we be come to their second allegation, which in part we would not stick to grant them. For we are not so superstitious or scrupulous, that we do abhor either flowers wrought in Carpets, Hangings, and other Arras, either images of Princes printed or stamped in their coyns, which when Christ did see in a Roman coyn, we read not that he reprehended it, neither do we condemn the Arts of painting and image-making, as wicked of themselves. But we would admit and grant them, that images used for no Religion, or Superstition rather, we mean images of none worshipped, nor in danger to be worshipped of any, may be suffered. But images placed publickly in temples, cannot possibly be without danger of worshipping and idolatry, wherefore they are not publickly to be had or suffered in temples and Churches. The Jews, to whom this Law was first given (and yet being a moral Commandment, and not ceremonial, as all Doctors interpret it, it bindeth us as well as them) the Jews I say, who should have the true sense and meaning of Gods Law, so peculiarly given unto them, neither had in the beginning any images publickly in their temple (as Origen and Josephus at large declare) neither after the restitution of the temple, would by any means consent to Herod, Pilate, or Petronius, that images should be placed only in the temple at Jerusalem, although no worshipping of images was required at their hands; but rather offered themselves to the death, than to assent that images should once be placed in the temple of God, neither would they suffer any image-maker among them. And Origen added this cause, lest their minds should be plucked from GOD, to the contemplation of earthly things. And they are much commended for this earnest zeal, in maintaining of GODS honour and true religion. And truth it is, that the Jews and Turks, who abhor Images and Idols as directly forbidden by GODS word, will never come to the truth of our religion, whilst the stumbling blocks of Images remain amongst us, and lie in their way. If they object yet the brasen Serpent which Moses did set up, or the Images of the Cherubims, or any other Images which the Jews had in their temple, the answer is easie: We must in Religion obey Gods general Law; which bindeth all men, and not follow examples of particular dispensation, which be no warrants for us: else we may by the same reason resume Circumcision and Sacrificing of Beasts, and other Rites permitted to the Jews. Neither can those images of Cherubims, set in secret where no man might come, nor behold, be any example for our publick setting up of images in Churches and Temples. But to let the Jews go. Where they say that images, so they be not worshipped, as things indifferent may be tolerable in Temples and Churches: we infer and say for the adversative, that all our images of God, our Saviour Christ, and his Saints, publickly set up in Temples and Churches, places peculiarly appointed to the true worshipping of God, be not things indifferent, nor tolerable; but against Gods Law and Commandment, taking

Origen. *cont.* Celsum *l.* 4. Joseph. *antiq. l.* 17. *c.* 8. *l.* 18. *c.* 5. *l.* 18. *c.* 15.

their

theſr own interpretation and expoſition of it. Firſt, for that all images, ſo ſet up publickly, have been worſhipped of the unlearned and ſimple ſort ſhortly after they have been publickly ſo ſet up, and in concluſion, of the wiſe and learned alſo. Secondly, for that they are worſhipped in ſundry places now in our time alſo. And thirdly, for that it is impoſſible that images of God, Chriſt, or his Saints, can be ſuffered (eſpecially in Temples and Churches) any while or ſpace, without worſhipping of them: and that idolatry, which is moſt abominable before God, cannot poſſibly be eſcaped and avoided, without the aboliſhing and deſtruction of images and pictures in Temples and Churches, for that idolatry is to images, ſpecially in Temples and Churches, an inſeparable accident (as they term it) ſo that images in Churches, and idolatry, go alwaies both together, and that therefore the one cannot be avoided, except the other (ſpecially in all publick places) be deſtroyed. Wherefore, to make images, and publickly to ſet them up in the Temples and Churches, places appointed peculiarly to the ſervice of God, is to make images to the uſe of Religion, and not only againſt this Precept, Thou ſhalt make no manner of images; but againſt this alſo, Thou ſhalt not bow down to them, nor worſhip them. For they being ſet up, have been, be, and ever will be worſhipped. And the full proof of that which in the beginning of the firſt part of this Treatiſe was touched, is here to be made and performed: to wit, that our images, and idols of the Gentiles be all one, as well in the things themſelves, as alſo in that our images have been before, be now, and ever will be worſhipped, in like form and manner, as the idols of the Gentiles were worſhipped, ſo long as they be ſuffered in Churches and Temples. Whereupon it followeth, that our images in Churches have been, be, and ever will be none other but abominable idols, and be therefore no things indifferent. And every of theſe parts ſhall be proved in order, as hereafter followeth. And firſt, that our images, and the idols of the Gentiles, be all one concerning themſelves, is moſt evident, the matter of them being gold, ſilver, or other metal, ſtone, wood, clay, or plaiſter, as were the idols of the Gentiles, and ſo being either moulten or caſt, either carved, graven, hewen, or otherwiſe formed and faſhioned after the ſimilitude and likeneſs of man or woman, be dead and dumb works of mans hands, having mouths and ſpeak not, eyes and ſee not, hands and feel not, feet and go not, and ſo as well in form as matter, be altogether like the idols of the Gentiles. Inſomuch that all the titles which be given to the idols in the Scriptures, may be verified of our images. Wherefore, no doubt but the like curſes which are mentioned in the Scriptures, will light upon the makers and worſhippers of them both. Secondly, that they have been and be worſhipped in our time, in like form and manner as were the idols of the Gentiles, is now to be proved. And for that idolatry ſtandeth chiefly in the mind, it ſhall in this part firſt be proved, that our image-maintainers have had, and have the ſame opinions and judgment of Saints, whoſe images they have made and worſhipped, as the Gentiles idolaters had of their gods. And afterwards ſhall be declared, that our image-maintainers and worſhippers, have uſed, and uſe the ſame outward Rites and manner of honouring and worſhipping their images, as the Gentiles did uſe before their idols, and that therefore they commit idolatry, as well inwardly and outwardly, as did the wicked Gentiles idolaters.

Simulachra gentium.

Argentum & aurum.

Fuſile, Similitudo, Sculptile, Similachrum opera manuum hominum.

Dii tutelares.

And concerning the first part of the idolatrous opinions of our image-maintainers. What, I pray you, be such Saints with us, to whom we attribute the defence of certain Countries, spoiling God of his due honour herein, but Dii Tutelares of the Gentiles idolaters? Such as were Belus to the Babylonians and Assyrians, Osiris and Isis to the Egyptians, Vulcan to the Lemnians, and to such other. What be such Saints to whom the safeguard of certain Cities are appointed, but Dii Præsides with the Gentiles idolaters? Such as were at Delphos Apollo, at Athens Minerva, at Carthage Juno, at Rome Quirinus, &c. What be such Saints, to whom, contrary to the use of the Primitive Church, Temples and Churches be builded, and Altars erected, but Dii Patroni, of the Gentiles idolaters? Such as were in the Capitol, Jupiter, in Paphus Temple Venus, in Ephesus Temple Diana; and such like. Alas, we seem in thus thinking and doing to have learned our Religion, not out of Gods word, but out of the Pagan Poets, who say, Excessere omnes adytis, arisque relictis, Dii quibus imperium hoc steterat, &c. That is to say, All the gods by whose defence this Empire stood, are gone out of the Temples, and have forsaken their Altars. And where one Saint hath images in divers places, the same Saint hath divers names thereof, most like to the Gentiles. When you hear of our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilsdon, and such others; what is it but an imitation of the Gentiles idolaters? Diana Agrotera, Diana Coriphea, Diana Ephesia, &c. Venus Cypria, Venus Paphia, Venus Gnidia. Whereby is evidently meant, that the Saint for the image sake, should in those places, yea, in the images themselves, have a dwelling, which is the ground of their idolatry. For where no images be, they have no such means. Terentius Varro sheweth, that there were three hundred Jupiters in his time, there were no fewer Veneres and Dianæ's, we had no fewer Christophers, Ladies, and Mary Magdalens, and other Saints, Oenomaus and Hesiodus shew, that in their time there were thirty thousand gods. I think we had no fewer Saints, to whom we gave the honour due to God. And they have not only spoiled the true living God of his due Honour in Temples, Cities, Countries, and Lands, by such devices and inventions as the Gentiles idolaters have done before them: but the Sea and Waters have as well special Saints with them, as they had Gods with the Gentiles, Neptune, Triton, Nereus, Castor, and Pollux, Venus, and such other: In whose places be come Saint Christopher, Saint Clement, and divers other, and specially our Lady, to whom shipmen sing Ave maris stella. Neither hath the fire scaped the idolatrous inventions. For instead of Vulcan and Vesta, the Gentiles gods of the fire, our men have placed Saint Agatha, and make letters on her day for to quench fire with. Every Artificer and Profession hath his special Saint, as a peculiar god. As for example, Scholars have Saint Nicholas and S. Gregory, Painters, S. Luke; neither lack Souldiers their Mars, nor Lovers their Venus, amongst Christians. All diseases have their special Saints, as gods the curers of them. The Por Saint Roche, the Falling-evil Saint Cornelis, the Tooth-ache Saint Apollin, &c. Neither do beasts nor cattel lack their gods with us, for Saint Loy is the Horseleach, and Saint Anthony the swineheard, &c. Where is Gods Providence and due honour in the mean season? who saith, The Heavens be mine, and the Earth is mine, the whole world and all that in it is, I do give victory, and I put to flight, of me be all counsels and help,

Dii Præsides.

Dii Patroni.

help, &c. Except I keep the City, in vain doth he watch that keepeth it, thou Lord ſhalt ſave both men and beaſts. But we have left him neither heaven, nor earth, nor water, nor country, nor city, peace nor war, to rule and govern, neither men, nor beaſts, nor their diſeaſes to cure; that a godly man might juſtly for zealous indignation cry out, O heaven, O earth, and ſeas, what madneſs and wickedneſs againſt God are men fallen into! What diſhonour do the Creatures to their Creator and Maker! And if we remember God ſometimes, yet becauſe we doubt of his ability or will to help, we joyn to him another helper, as if he were a Noun Adjective, uſing theſe ſayings; ſuch as learn, God and Saint Nicholas be my ſpeed: ſuch as neeſe, God help and Saint John: to the Horſe, God and Saint Loy ſave thee. Thus are we become like Horſes and Mules, which have no underſtanding. For, is there not one God only, who by his power and wiſdom made all things, and by his Providence governeth the ſame? and by his goodneſs maintaineth and ſaveth them? Be not all things of him, by him, and through him? Why doſt thou turn from the Creator to the Creatures? This is the manner of the Gentiles idolaters: but thou art a Chriſtian, and therefore by Chriſt alone haſt acceſs to God the Father, and help of him only. Theſe things are not written to any reproach of the Saints themſelves, who were the true Servants of God, and did give all honour to him, taking none unto themſelves, and are bleſſed ſouls with God; but againſt our fooliſhneſs and wickedneſs, making of the true Servants of God, falſe gods, by attributing to them the power and honour which is Gods, and due to him only. And for that we have ſuch opinions of the power and ready help of Saints, all our Legends, Hymns, Sequences, and Maſſes, did contain Stories, Lauds, and Praiſes of them, and Prayers to them; yea, and Sermons alſo altogether of them, and to their praiſes, Gods word being clean laid aſide. And this we do altogether agreeable to the Saints, as did the Gentiles idolaters to their falſe Gods. For theſe opinions which men have had of mortal perſons, were they never ſo holy, the old moſt godly and learned Chriſtians have written againſt the feigned Gods of the Gentiles, and Chriſtian Perſons have deſtroyed their images, who if they were now living, would doubtleſs likewiſe both write againſt our falſe opinions of Saints, and alſo deſtroy their images. For it is evident, that our image-maintainers have the ſame opinion of Saints which the Gentiles had of their falſe gods, and thereby are moved to make them images as the Gentiles did. If anſwer be made, that they make Saints but interceſſors to God, and means for ſuch things as they would obtain of God: that is, even after the Gentiles idolatrous uſage, to make them of Saints, gods, called Dii Medioximi, to be mean interceſſors and helpers to God, as though he did not hear, or ſhould be weary if he did all alone. So did the Gentiles teach, that there was one chief power working by other, as means, and ſo they made all Gods ſubject to fate or deſtiny; as Lucian in his Dialogues feigneth that Neptune made ſuit to Mercury, that he might ſpeak with Jupiter. And therefore in this alſo, it is moſt evident that our image-maintainers be all one in opinion with the Gentiles idolaters. *Medioximi Dii.*

Now remaineth the third part, that their Rites and Ceremonies in honouring and worſhipping of the Images or Saints be all one with the Rites which the Gentiles idolaters uſed in honouring their idols.

First, what meaneth it, that Christians, after the example of the Gentiles idolaters, go on pilgrimage to visit images, where they have the like at home, but that they have a greater opinion of holiness and vertue in some images, than other some, like as the Gentiles idolaters had? which is the readiest way to bring them to idolatry by worshipping of them, and directly against Gods word, who saith, Seek me, and ye shall
Amos 5. live, and do not seek Bethel, enter not into Gilgal, neither go to Beersheba. And against such as had any Superstition in holiness of the place, as though they should be heard for the places sake, saying, Our Fathers worshipped in this Mountain, and ye say, that at Jerusalem is the place where men should worship; our Saviour Christ pronounceth, Believe
John 4. me, the hour cometh when you shall worship the Father, neither in this Mountain, nor at Jerusalem, but true worshippers shall worship the Father in spirit and truth. But it is too well known, that by such pilgrimage going, Lady Venus and her son Cupid, were rather worshipped wantonly in the flesh, than God the Father, and our Saviour Christ his Son, truly worshipped in the spirit.

Rom. 1. And it was very agreeable (as Saint Paul teacheth) that they which fell to idolatry, which is spiritual fornication, should also fall into carnal fornication, and all uncleanness, by the just judgments of God, delivering them over to abominable concupiscences.

What meaneth it that Christian men, after the use of the Gentiles idolaters, cap and kneel before images? which if they had any sense and gratitude, would kneel before men, Carpenters, Masons, Plaisterers, Founders, and Goldsmiths, their makers and framers, by whose means they have attained this honour, which else should have been evil-favoured and rude lumps of clay, or plaister, pieces of timber, stone, or metal, without shape or fashion, and so without all estimation and ho-
Horatius. nour, as that idol in the Pagan Poet confesseth, saying, I was once a vile block, but now I am become a God, &c. What a fond thing is
Adorare. it for man, who hath life and reason, to bow himself to a dead and in-
Gen. 23. and 33. sensible Image, the work of his own hand? is not this stooping and kneeling before them, adoration of them, which is forbidden so earnestly by Gods word? Let such as so fall down before images of Saints, know and confess that they exhibit that honour to dead stocks and
3 Reg. 1. stones, which the Saints themselves, Peter, Paul, and Barnabas would
Acts 10. and 14. not to be given them being alive; which the Angel of God forbiddeth
Apoc. 19. to be given to him. And if they say, they exhibit such honour not to the image, but to the Saint whom it representeth, they are convicted of folly, to believe that they please Saints with that honour, which they abhor as a spoil of Gods honour: for they be no changlings: but now both having greater understanding, and more fervent love of God, do more abhor to deprive him of his due honour: and being now like unto the Angels of God, do with Angels flee to take unto them by Sacriledge the honour due to God: And herewithal is confuted their lewd distinction of Latria and Dulia, where it is evident, that the Saints of God cannot abide, that as much as any outward worshipping be done or exhibited to them. But Satan, Gods enemy, desiring to rob God of his honour, desireth exceedingly that such honour might be given
Matth. 4. to him. Wherefore those which give the honour due to the Creator, to any Creature, do service acceptable to no Saints, who be the friends of God, but unto Satan, God and mans mortal and

sworn

ſworn enemy. And to attribute ſuch deſire of divine honour to Saints, is to blot them with a moſt odious and devilish ignominy and villany, and indeed of Saints to make them Satans and very Devils, whoſe property is to challenge to themſelves the honour which is due to God only. And furthermore, in that they ſay that they do not worſhip the images, as the Gentiles did their idols, but God and the Saints whom the images do repreſent, and therefore that their doings before images, be not like the idolatry of the Gentiles before their idols, Saint Auguſtine, Lactantius, and Clemens, do prove evidently, that by this anſwer, they be all one with the Gentiles Idolaters. The Gentiles (ſaith Saint Auguſtine) which ſeem to be of the purer Religion, ſay, We worſhip not the images, but by the corporeal image, we do behold the ſigns of the things which we ought to worſhip. And Lactantius ſaith, The Gentiles ſay, we fear not the images, but them after whoſe likeneſſes the images be made, and to whoſe names they be conſecrated. Thus far Lactantius. And Clemens ſaith, That Serpent the Devil, uttereth theſe words by the mouth of certain men, We to the honour of the inviſible God, worſhip viſible images: which ſurely is moſt falſe. See how in uſing the ſame excuſes which the Gentiles idolaters pretended, they ſhew themſelves to joyn with them in idolatry. For notwithſtanding this excuſe, Saint Auguſtine, Clemens, and Lactantius prove them idolaters. And Clemens ſaith, That the Serpent, the Devil, putteth ſuch excuſes in the mouth of idolaters. And the Scriptures ſay, they worſhip the ſtocks and ſtones (notwithſtanding this excuſe) even as our image-maintainers do. And Ezekiel therefore calleth the Gods of the Aſſyrians, ſtocks and ſtones, although they were but images of their Gods. So are our images of God and the Saints named by the names of God and his Saints, after the uſe of the Gentiles. And the ſame Clemens ſaith thus in the ſame Book, They dare not give the name of the Emperour to any other, for he puniſheth his offender and traytour by and by: but they dare give the name of God to others, becauſe he for repentance ſuffereth his offenders. And even ſo do our image-worſhippers give both names of God and the Saints, and alſo the honour due to God, to their images, even as did the Gentiles idolaters to their idols. What ſhould it mean that they, according as did the Gentiles idolaters, light candles at noon time, or at midnight, before them, but therewith to honour them? for other uſe is there none in ſo doing. For in the day it needeth not, but was ever a proverb of fooliſhneſs, to light a candle at noon time. And in the night, it availeth not to light a candle before the blind, and God hath neither uſe nor honour thereof. And concerning this candle-lighting, it is notable that Lactantius above a thouſand years ago hath written, after this manner, If they would behold the heavenly light of the Sun, then ſhould they perceive that God hath no need of their candles, who for the uſe of man hath made ſo goodly a Light. And whereas in ſo little a circle of the Sun, which for the great diſtance, ſeemeth to be no greater than a mans head, there is ſo great brightneſs, that the ſight of mans Eye is not able to behold it, but if one ſtedfaſtly look upon it a while, his Eyes will be dulled and blinded with darkneſs. How great light, how great clearneſs may we think to be with God, with whom is no night nor darkneſs? and ſo forth. And by and by he ſaith, Seemeth he therefore to be in his right mind,

Auguſt. *Pſal.* 135.

Lactan. *l.* 1. *inſt.*

Lib. 6. *Inſtit. cap.* 2.

mind, who offereth up to the giver of light, the light of a wax candle for a gift? He requireth another light of us, which is not smoky, but bright and clear, even the light of the mind and understanding. And shortly after he saith, But their gods, because they be earthy, have need of light, lest they remain in darkness, whose worshippers, because they understand no heavenly thing, do draw religion, which they use, down to the earth, in the which, being dark of nature, is need of light. Wherefore they give to their gods no heavenly, but the earthly understanding of mortal men. And therefore they believe those things to be necessary and pleasant unto them, which are so to us, who have need either of meat when we be hungry, or drink when we be thirsty, or clothing when we be a cold, or when the Sun is set, candle light, that we may see. Thus far Lactantius, and much more, too long here to write, of candle lighting in Temples before images and idols for Religion: whereby appeareth both the foolishness thereof, and also, that in opinion and act, we do agree altogether in our Candle Religion, with the Gentiles idolaters. What meaneth it that they, after the example of the Gentiles idolaters, burn incense, offer up gold to images, hang up crutches, chains, and ships, legs, arms, and whole men and women of wax, before images, as though by them, or Saints (as they say) they were delivered from lameness, sickness, captivity, or shipwrack? Is not this Colere imagines, to worship images, so earnestly forbidden in Gods Word? If they deny it, let them read the xi. Chapter of Daniel the Prophet, who saith of Antichrist, He shall worship God whom his Fathers knew not, with gold, silver, and with precious stone, and other things of pleasure: in which place the Latin word is Colet. And in the second of Paralipomenon the xxix. Chapter, all the outward Rites and Ceremonies, as burning of incense, and such other, wherewith God in the Temple was honoured, is called Cultus (to say) worshipping, which is forbidden strictly by Gods word to be given to images. Do not all Stories Ecclesiastical declare, that our holy Martyrs, rather than they would bow and kneel, or offer up one crum of incense before an image or idol, have suffered a thousand kinds of most horrible and dreadful death? And what excuses soever they make, yet that all this running on pilgrimage, burning of incense and candles, hanging up of crutches, chains, ships, arms, legs, and whole men and women of wax, kneeling and holding up of hands, is done to the images, appeareth by this, that where no images be, or where they have been, and be taken away, they do no such things at all. But all the places frequented when the images were there, now they be taken away, be forsaken and left desart, nay, now they hate and abhor the place deadly, which is an evident proof, that that which they did before, was done in respect of the images. Wherefore, when we see men and women on heaps go on pilgrimage to images, kneel before them, hold up their hands before them, set up candle, burn incense before them, offer up gold and silver unto them, hang up ships, crutches, chains, men and women of wax before them, attributing health and safeguard, the gifts of God, to them, or the Saints whom they represent, as they rather would have it; who, I say, who can doubt, but that our image-maintainers, agreeing in all idolatrous opinions, outward Rites and Ceremonies with the Gentiles idolaters, agree also with them in committing most abominable idolatry: And to increase this madness, wicked

Colere.

Cultus.

and

men which have the keeping of ſuch images, for their greater lucre and advantage, after the example of the Gentiles idolaters, have reported and ſpread abroad, as well by lying tales, as witten fables, divers miracles of images. As that ſuch an image miraculouſly was ſent from Heaven, even like the Palladium, or magna Diana Epheſiorum. Such another was as miraculouſly found in the earth, as the mans head was in the Capitol, or the horſe head in Capua. Such an image was brought by Angels. Such an one came it ſelf far from the Eaſt to the Weſt, as dame Fortune fled to Rome. Such an image of our Lady was painted by Saint Luke, whom of a Phyſician they have made a Painter for that purpoſe. Such an one an hundred yokes of oxen could not move; like Bona Dea, whom the ſhip could not carry, or Jupiter Olympius, which laught the Artificers to ſcorn that went about to remove him to Rome. Some images, though they were hard and ſtony, yet for tender heart and pity, wept. Some like Caſtor and Pollux, helping their friends in battel, ſweat, as marble pillars do in dampiſh weather. Some ſpeak more monſtrouſly than ever did Balaam's Aſſe, who had life and breath in him. Such a Cripple came and ſaluted this Saint of Oak, and by and by he was made whole, and loe, here hangeth his crutch. Such an one in a tempeſt vowed to Saint Chriſtopher, and ſcaped, and behold here is his ſhip of wax. Such an one by Saint Leonards help brake out of priſon, and ſee where his fetters hang. And infinite thouſands moe miracles, by like or more ſhameleſs lies were reported. Thus do our image-maintainers, in earneſt apply to their images, all ſuch miracles as the Gentiles have feigned of their idols. And if it were to be admitted, that ſome miraculous acts were by illuſion of the Devil done where images be: (For it is evident that the moſt part were feigned lies, and crafty juglings of men) yet followeth it not therefore, that ſuch images are either to be honoured, or ſuffered to remain, no more than Ezechias left the braſen Serpent undeſtroyed, when it was worſhipped, although it were both ſet up by Gods Commandment, and alſo approved by a great and true miracle, for as many as beheld it, were by and by healed: neither ought miracles to perſwade us to do contrary to Gods word. For the Scriptures have for a warning hereof foreſhewed, that the Kingdom of Antichriſt ſhall be mighty in miracles and wonders, to the ſtrong illuſion of all the Reprobate. But in this they paſs the folly and wickedneſs of the Gentiles, that they honour and worſhip the reliques and bones of our Saints, which prove that they be mortal men and dead, and therefore no gods to be worſhipped, which the Gentiles would never confeſs of their gods for very ſhame. But the reliques we muſt kiſs and offer unto, ſpecially on relique-Sunday. And while we offer (that we ſhould not be weary or repent us of our coſt) the muſick and minſtreiſie goeth merrily all the offertory time, with praying and calling upon thoſe Saints, whoſe reliques be then in preſence. Yea, and the water alſo wherein thoſe reliques have been dipped, muſt with great reverence be reſerved, as very holy and effectual. Is this agreeable to Saint Chryſoſtome, who writeth thus of Reliques? Do not regard the aſhes of the Saints bodies, nor the reliques of their fleſh and bones, conſumed with time: but open the eyes of thy Faith, and behold them clothed with heavenly vertue, and the grace of the Holy Ghoſt, and ſhining with the brightneſs of the heavenly light. But our idolaters found too much vantage of reliques and relique water, to follow

Homilia de ſeptem Machabeis.

Saint

Saint Chryſoſtome's counſel. And becauſe Reliques were ſo gainful, few places there were but they had Reliques prouided for them. And for more plenty of Reliques, ſome one Saint had many heads, one in one place, and another in another place. Some had ſix arms, and xxvi. fingers. And where our Lord bare his Croſs alone, if all the pieces of the Reliques thereof were gathered together, the greateſt ſhip in England would ſcarcely bear them, and yet the greateſt part of it, they ſay, doth yet remain in the hands of the Infidels, for the which they pray on their beads bidding, that they may get it alſo in their hands, for ſuch godly uſe and purpoſe. And not only the bones of the Saints, but every thing appertaining to them was an holy Relique. In ſome place they offer a ſword, in ſome the ſcabbard, in ſome a ſhoe, in ſome a ſaddle that had been ſet upon ſome holy Horſe, in ſome the coals wherewith Saint Laurence was roſted, in ſome places the tayl of the Aſſe which our Lord Jeſus Chriſt ſate on, to be kiſſed and offered unto for a Relique. For rather than they would lack a Relique, they would offer you a Horſe-bone, inſtead of a Virgins arm, or the tayl of the Aſſe to be kiſſed and offered unto for Reliques. O wicked, impudent, and moſt ſhameleſs men, the deuiſers of theſe things! O ſilly, fooliſh, and daſtardly daws, and more beaſtly than the Aſſe whoſe tayl they kiſſed, that believe ſuch things. Now God be merciful to ſuch miſerable and ſilly Chriſtians, who by the fraud and falſhood of thoſe which ſhould have taught them the way of truth and life, have been made not only more wicked than the Gentiles idolaters, but alſo no wiſer than Aſſes, Horſes, and Mules, which have no underſtanding.

Of theſe things already rehearſed, it is evident, that our image-maintainers have not only made images, and ſet them up in Temples, as did the Gentiles idolaters their idols: but alſo that they have had the ſame idolatrous opinions of the Saints, to whom they have made images, which the Gentiles idolaters had of their falſe gods, and have not only worſhipped their images with the ſame Rites, Ceremonies, Superſtition, and all Circumſtances, as did the Gentiles idolaters their idols: but in many points alſo have far exceeded them in all wickedneſs, fooliſhneſs, and madneſs. And if this be not ſufficient to prove them image-worſhippers, that is to ſay, Idolaters: loe, you ſhall hear their own open confeſſion, I mean, not only, the decrees of the ſecond Nicene Council under Irene, the Roman Council under Gregory the third, in which, as they teach that Images are to be honoured and worſhipped, as is before declared: ſo yet do they it warily and fearfully, in compariſon to the blaſphemous bold blazing of manifeſt idolatry to be done to images, ſet forth of late, even in theſe our daies, the light of Gods truth ſo ſhining, that above other abominable doings and writings, a man would marvel moſt at their impudent, ſhameleſs, and moſt ſhameful bluſtering boldneſs, who would not at the leaſt have choſen them a time of more darkneſs, as meeter to utter their horrible blaſphemies in: but have now taken an Harlots face, not purpoſed to bluſh, in ſetting abroad the furniture of the Spiritual Whoredom. And hear the plain blaſphemy of the reverend Father in God, James Naclantus Biſhop of Clugium, written in his Expoſition of Saint Pauls Epiſtle to the Romans, and the firſt Chapter, and put in print now of late at Venice, may ſtand inſtead of all, whoſe words of image-worſhipping be theſe in Latin as he did write them, not one ſyllable altered.

Ergo

Ergo non ſolùm fatendum eſt, fideles in Eccleſia adorare coram imagine (ut nonnulli ad cautelam forte loquuntur) ſed & adorare imaginem, ſine quo volueris ſcrupulo, quin & eo illam veneranter cultu, quo & prototypon ejus propter quod ſi illud habet adorare latria, & illa latria: ſi dulia, vel hyperdulia, & illa pariter ejuſmodi cultu adoranda eſt.

The ſenſe whereof in Engliſh is this: Therefore it is not only to be confeſſed, that the faithful in the Church do worſhip before an image (as ſome peradventure do warily ſpeak) but alſo do worſhip the image it ſelf, without any ſcruple or doubt at all: Yea, and they worſhip the image with the ſame kind of worſhip, wherewith they worſhip the copy of the image, or the thing whereafter the image is made. Wherefore if the copy it ſelf is to be worſhipped with divine honour (as is God the Father, Chriſt, and the Holy Ghoſt) the image of them is alſo to be worſhipped with divine honour. If the copy ought to be worſhipped with inferiour honour, or higher worſhip; the image alſo is to be worſhipped with the ſame honour and worſhip. Thus far hath Naclantus, whoſe blaſphemies let Pope Gregorius the firſt confute, and by his authority damn them to hell, as his Succeſſors have worthily thundred. For although Gregory permitteth images to be had, yet he forbiddeth them by any means to be worſhipped, and praiſeth much Biſhop Serenus for the forbidding the worſhipping of them, and willeth him to teach the people to avoid by all means to worſhip any image. But Naclantus bloweth forth his blaſphemous Idolatry, willing images to be worſhipped with the higheſt kind of adoration and worſhip: and leſt ſuch wholſome doctrine ſhould lack authority, he groundeth it upon Ariſtotle in his Book de ſomno & vigilia, that is, of ſleeping and waking, as by his printed Book noted in the margin, is to be ſeen: whoſe impudent wickedneſs and idolatrous judgment, I have therefore more largely ſet forth, that ye may (as Virgil ſpeaketh of Sinon) of one know all theſe image-worſhippers and idolaters, and underſtand to what point in concluſion the publick having of images in Temples and Churches hath brought us; comparing the times and writings of Gregory the firſt, with our dates, the blaſphemies of ſuch idolaters as this inſtrument of Belial, named Naclantus, is. Wherefore, now it is by the teſtimony of the old godly Fathers and Doctors, by the open confeſſion of Biſhops aſſembled in Councils, by moſt evident ſigns and arguments, opinions, idolatrous acts, deeds, and worſhipping done to their images, and by their own open confeſſion and doctrine ſet forth in their Books, declared and ſhewed, that their images have been, and be commonly worſhipped, yea, and that they ought ſo to be: I will out of Gods word make this general argument againſt all ſuch makers, ſetters up, and maintainers of images in publick places. And firſt of all I will begin with the words of our Saviour Chriſt. Wo be to that man by whom an offence is given, wo be to him that offendeth one of theſe little ones, or weak ones: better were it for him, that a milſtone were hanged about his neck, and he caſt into the middle of the Sea, and drowned, than he ſhould offend one of theſe little ones, or weak ones. And in Deut. God himſelf denounceth him accurſed that maketh the blind to wander in his way. And in Levit. Thou ſhalt not lay a ſtumbling block or ſtone before the blind. But Images in Churches and Temples have been, and be, and (as afterward ſhall be proved) ever will be offences

Gregor. Epiſt. ad Serenum Maſſil.

Of Image worſhipping.

Matth. 18.

Deut. 27. Lev. 19.

and ſtumbling blocks, ſpecially to the weak, ſimple, and blind common people, deceiving their hearts by the cunning of the Artificer (as the Scripture expreſly in ſundry places doth teſtifie) and ſo bringing them to idolatry. Therefore wo be to the erecter, ſetter up, and maintainer
Sap. 13.14. of images in Churches and Temples, for a greater penalty remaineth for him than the death of the body.

If anſwer be yet made, that this offence might be taken away by diligent and ſincere doctrine and preaching of Gods Word, as by other means: and that images in Churches and Temples therefore be not things abſolutely evil to all men, although dangerous to ſome: and therefore that it were to be holden, that the publick having of them in Churches and Temples, is not expedient, as a thing perillous, rather than unlawful, and a thing utterly wicked. Then followeth the third article to be proved, which is this: That it is not poſſible, if images be ſuffered in Churches and Temples, either by preaching of Gods word, or by any other means, to keep the people from worſhipping of them, and ſo to avoid idolatry. And firſt concerning preaching. If it ſhould be admitted, that although images were ſuffered in Churches, yet might idolatry by diligent and ſincere preaching of Gods word be avoided: It ſhould follow of neceſſity, that ſincere Doctrine might alwaies be had and continue, as well as images, and ſo that whereſoever, to offence, were erected an image, there alſo, of reaſon, a godly and ſincere Preacher ſhould and might be continually maintained. For it is reaſon, that the warning be as common as the ſtumbling block, the remedy as large as is the offence, the medicine as general as the poyſon: but that is not poſſible, as both reaſon and experience teacheth. Wherefore preaching cannot ſtay idolatry; images being publickly ſuffered. For an image, which will laſt for many hundred years, may for a little be bought: but a good Preacher cannot without much be continually maintained. Item, if the Prince will ſuffer it, there will be by and by many, yea, infinite images: but ſincere Preachers were, and ever ſhall be but a few in reſpect of the multitude to be taught. For our Saviour Chriſt ſaith, The harveſt is plentiful, but the workmen be but few: which hath been hitherto continually true, and will be to the Worlds end: And in our time, and here in our Country ſo true, that every Shire ſhould ſcarcely have one good Preacher, if they were divided.

Now images will continually to the beholders preach their doctrine, that is, the worſhipping of images and idolatry, to the which Preaching mankind is exceeding prone, and inclined to give ear and credit: as experience of all nations and ages doth too much prove. But a true Preacher to ſtay this miſchief, is in very many places ſcarcely heard once in a whole year, and ſomewhere not once in ſeven years, as is evident to be proved. And that evil opinion which hath been long rooted in mens hearts, cannot ſuddainly by one Sermon be rooted out clean. And as few are inclined to credit ſound doctrine; as many, and almoſt all, be prone to ſuperſtition and idolatry. So that herein appeareth not only a difficulty, but alſo an impoſſibility of the remedy. Further, it appeareth not by any ſtory of credit, that true and ſincere Preaching hath endured in any one place above one hundred years: But it is evident that images, ſuperſtition, and worſhipping of images and idolatry have continued many hundred years. For all writings and experience do teſtifie, that good things do by little and little ever decay, until they

be

be clean baniſhed: and contrariwiſe, evil things do more and more increaſe, till they come to a full perfection and wickedneſs. Neither need we to ſeek examples far off for a proof hereof, our preſent matter is an example. For preaching of Gods word moſt ſincere (in the beginning) by proceſs of time waxed leſs and leſs pure, and after corrupt, and laſt of all, altogether laid down and left off, and other inventions of men crept in place of it. And on the other part, images among Chriſtian men were firſt painted, and that in whole ſtories together, which had ſome ſignification in them: Afterwards, they were embоſſed, and made of timber, ſtone, plaiſter, and metal. And firſt they were only kept privately in private mens houſes: And then after, they crept into Churches and Temples, but firſt by painting, and after by embоſſing; and yet were they no where at the firſt worſhipped. But ſhortly after they began to be worſhipped of the ignorant ſort of men, as appeareth by the Epiſtle that Gregory the firſt of that name, Biſhop of Rome, did write to Serenus Biſhop of Marſelles. Of the which two Biſhops, Serenus for idolatry committed to images, brake them, and burned them. Gregory, although he thought it tolerable to let them ſtand, yet he judged it abominable that they ſhould be worſhipped, and thought (as is now alledged) that the worſhipping of them might be ſtayed, by teaching of Gods word, according as he exhorteth Serenus to teach the people, as in the ſame Epiſtle appeareth. But whether Gregories opinion, or Serenus judgment were better herein, conſider ye, I pray you, for experience by and by confuteth Gregories opinion. For notwithſtanding Gregories writing, and the preaching of others, images being once publickly ſet up in Temples and Churches, ſimple men and women ſhortly after fell on heaps to worſhipping of them: And at the laſt, the learned alſo were carried away with the publick error, as with a violent ſtream or flood. And at the ſecond Councel Nicene, the Biſhops and Clergy decreed, that images ſhould be worſhipped: and ſo by occaſion of theſe ſtumbling blocks, not only the unlearned and ſimple, but the learned and wiſe, not the people only, but the Biſhops, not the ſheep, but alſo the ſhepherds themſelves (who ſhould have been guides in the right way, and light to ſhine in darkneſs) being blinded by the bewitching of images, as blind guides of the blind, fell both into the pit of damnable idolatry. In the which all the world, as it were drowned, continued until our age, by the ſpace of above eight hundred years, unſpoken againſt in a manner. And this ſucceſs had Gregories order, which miſchief had never come to paſs, had Biſhop Serenus his way been taken, and all idols and images been utterly deſtroyed and aboliſhed: for no man worſhippeth that that is not. And thus you ſee, how from having of images privately, it came to publick ſetting of them up in Churches and Temples, although without harm at the firſt, as was then of ſome wiſe and learned men judged: and from ſimple having them there, it came at the laſt to worſhipping of them. Firſt, by the rude people, who ſpecially (as the Scripture teacheth) are in danger of ſuperſtition and idolatry, and afterwards by the Biſhops, the learned, and by the whole Clergy. So that Laity and Clergy, learned and unlearned, all ages, ſexes, and degrees of men, women, and children, of whole Chriſtendom (an horrible and moſt dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices moſt deteſted of God, and moſt damnable to man, and that by the ſpace of eight hundred years and more. And to this end is come that beginning of Sap. 13.14.

ſetting up of images in Churches then judged harmleſs, in experience proved not only harmful, but exitious and peſtilent, and to the deſtruction and ſubverſion of all good Religion univerſally. So that I conclude, as it may be poſſible in ſome one City or little Country, to have images ſet up in Temples and Churches, and yet idolatry by earneſt and continual preaching of Gods true Word, and the ſincere Goſpel of our Saviour Chriſt, may be kept away for a ſhort time: So it is impoſſible, that (Images once ſet up and ſuffered in Temples and Churches) any great Countries, much leſs the whole World, can any long time be kept from idolatry. And the godly will reſpect, not only their own City, Country, and time, and the health of men of their age: but be careful for all places and times, and the ſalvation of men of all ages. At the leaſt, they will not lay ſuch ſtumbling blocks and ſnares for the feet of other Country-men and Ages, which experience hath already proved to have been the ruine of the world. Wherefore I make a general concluſion of all that I have hitherto ſaid: If the ſtumbling blocks, and poyſons of mens ſouls, by ſetting up of images, will be many, yea, infinite if they be ſuffered, and the warnings of the ſame ſtumbling blocks, and remedies for the ſaid poyſons by preaching but few, as is already declared: if the ſtumbling blocks be eaſie to be laid, the poyſon is ſoon provided, and the warnings and remedies hard to know or come by: if the ſtumbling blocks lie continually in the way, and poyſon be ready at hand every where, and warnings and remedies but ſeldom given: and if all men be more ready of themſelves to ſtumble and be offended, then to be warned, all men more ready to drink of the poyſon, than to taſte of the remedy (as is before partly, and ſhall hereafter more fully be declared) and ſo in fine, the poyſon continually and deeply drunk of many, the remedy ſeldom and faintly taſted of by a few: How can it be but that infinite of the weak and infirm ſhall be offended, infinite by ruine ſhall break their necks, infinite by deadly venom be poyſoned in their ſouls? And how is the charity of God, or love of our neighbours in our hearts then, if when we may remove ſuch dangerous ſtumbling blocks, ſuch peſtilent poyſons, we will not remove them? What ſhall I ſay of them which will lay ſtumbling blocks, where before there was none, and ſet ſnares for the feet, nay, for the ſouls of weak and ſimple ones, and work the danger of their everlaſting deſtruction, for whom our Saviour Chriſt ſhed his moſt precious blood, where better it were that the Arts of painting, plaiſtering, carving, graving, and founding, had never been found nor uſed, than one of them, whoſe ſouls in the ſight of God are ſo precious, ſhould by occaſion of image or picture periſh and be loſt. And thus is it declared that preaching cannot poſſibly ſtay idolatry, if images be ſet up publickly in Temples and Churches. And as true is it, that no other remedy, as writing againſt idolatry, Councils aſſembled, Decrees made againſt it, ſevere Laws likewiſe and Proclamations of Princes and Emperors, neither extream puniſhments and penalties, nor any other remedy could or can be poſſibly deviſed for the avoiding of idolatry, if images be publickly ſet up and ſuffered. For concerning writing againſt images, and idolatry to them committed, there hath been alledged unto you in the ſecond part of this Treatiſe a great many places out of Tertullian, Origen, Lactantius, S. Auguſtine, Epiphanius, S. Ambroſe, Clemens, and divers other learned and holy Biſhops and Doctors of the Church. And beſides theſe, all Hiſtories Eccleſiaſtical, and

Books

Books of other godly and learned Biſhops and Doctors are full of notable examples and ſentences againſt images and the worſhipping of them. And as they have moſt earneſtly written, ſo did they ſincerely and moſt diligently in their time teach and preach, according to their writings and examples. For they were then preaching Biſhops, and more often ſeen in Pulpits, than in Princes palaces, more often occupied in his legacy, who ſaid, Go ye into the whole world, & preach the Goſpel to all men, than in embaſſages and affairs of Princes in this world. And as they were more zealous and diligent, ſo were they of excellent learning and godlineſs of life, and by both of great authority and credit with the people, and ſo of more force and likelyhood to perſuade the people, and people more like to believe and follow their doctrine. But if their preachings could not help, much leſs could their writings, which do but come to the knowledge of a few that be learned, in compariſon to continual preaching, whereof the whole multitude is partaker. Neither did the old Fathers, Biſhops, and Doctors, ſeverally only by preaching and writing, but alſo altogether, great numbers of them aſſembled in Synods and Councils, make Decrees and Eccleſiaſtical Laws againſt images, and the worſhipping of them, neither did they ſo once or twice, but divers times, and in divers Ages and Countries, aſſembled Synods and Councils, and made ſevere Decrees againſt images and worſhipping of them, as hath been at large in the ſecond part of this Homily before declared. But all their writing, preaching, aſſembling in Councils, decreeing and making of Laws Eccleſiaſtical, could nothing help, either to pull down images to whom idolatry was committed, or againſt idolatry whilſt images ſtood. For thoſe blind books and dumb Schoolmaſters, I mean images and idols (for they call them Lay-mens books and Schoolmaſters) by their carved and painted writings, teaching and preaching idolatry, prevailed againſt all their written Books, and preaching with lively voice, as they call it. Well, if preaching and writing could not keep men from worſhipping of images and idolatry, if pen and words could not do it, you would think that penalty and ſword might do it, I mean, that Princes by ſevere Laws and puniſhments, might ſtay this unbridled affection of all men to idolatry, though images were ſet up and ſuffered. But experience proveth, that this can no more help againſt idolatry, than writing and preaching. For Chriſtian Emperors (whoſe authority ought of reaſon, and by Gods Law, to be greateſt) above eight in number, and ſix of them ſucceſſively reigning one after another (as is in the Hiſtories before rehearſed) making moſt ſevere Laws and Proclamations againſt idols and idolatry, images and the worſhipping of images, and executing moſt grievous puniſhments, yea, the penalty of death, upon the maintainers of images, and upon idolaters and image-worſhippers: could not bring to paſs, that either images once ſet up, might throughly be deſtroyed, or that men ſhould refrain from the worſhipping of them, being ſet up. And what think you then will come to paſs, if men of learning ſhould teach the people to make them, and ſhould maintain the ſetting up of them, as things neceſſary in Religion? To conclude, it appeareth evidently by all ſtories and writings, and experience in times paſt, that neither preaching, neither writing, neither the conſent of the learned, nor authority of the godly, nor the decrees of Councils, neither the Laws of Princes, nor extream puniſhments of the offenders in that behalf,

behalf, nor any other remedy or means, can help against idolatry, if images be suffered publickly. And it is truly said, that times past are Schoolmasters of wisdom to us that follow and live after. Therefore if in times past, the most vertuous and best learned, the most diligent also, and in number almost infinite, ancient Fathers, Bishops, and Doctors with their writing, preaching, industry, earnestness, authority, assemblies and Councils could do nothing against images and idolatry, to images once set up: what can we, neither in learning, nor holiness of life, neither in diligence, neither authority, to be compared with them, but men in contempt, and of no estimation (as the world goeth now) few also in number, in so great a multitude and malice of men. What can we do, I say, or bring to pass to the stay of idolatry or worshipping of images, if they be allowed to stand publickly in Temples and Churches? And if so many, so mighty Emperours, by so severe Laws and Proclamations, so rigorous and extream punishments and executions could not stay the people from setting up and worshipping of images: what will ensue, think you, when men shall commend them as necessary Books of the Lay-men. Let us therefore of these latter dales learn this lesson of the experience of antient antiquity, that idolatry cannot possibly be separated from images any long time: but that as an unseparable accident, or as a shadow followeth the body when the Sun shineth, so idolatry followeth and cleaveth to the publick having of images in Temples and Churches. And finally, as idolatry is to be abhorred and avoided, so are images (which cannot be long without idolatry) to be put away and destroyed. Besides the which experiments and proof of times before, the very nature and origin of images themselves draweth to idolatry most violently, and mens nature and inclination also is bent to idolatry so vehemently, that it is not possible to sever or part images, nor to keep men from idolatry, if images be suffered publickly. That I speak of the nature and origin of images, is this: Even as the first invention of them is naught, and no good can come of that which had an evil beginning, for they be altogether naught, as Athanasius in his Book against the Gentiles declareth, and Saint Jerome also upon the Prophet Jeremy the sixth Chapter, and Eusebius in the Seventh Book of his Ecclesiastical History the xviii. Chapter testifieth, that as they first came from the Gentiles, which were idolaters and worshippers of images, unto us, and as the invention of them was the beginning of spiritual fornication, as the word of God testifieth: Sap. 14. So will they naturally (as it were of necessity) turn to their origin from whence they came, and draw us with them most violently to idolatry, abominable to God and all godly men. For if the origin of images, and worshipping of them, as it is recorded in the eighth Chaptee of the Book of Wisdom, began of a blind love of a fond Father, framing for his comfort an image of his Son, being dead, and so at the last men fell to the worshipping of the image of him whom they did know to be dead: How much more will men and women fall to the worshipping of the images of God, our Saviour Christ, and his Saints, if they be suffered to stand in Churches and Temples publickly? for the greater the opinion is of the majesty and holiness of the person to whom an image is made, the sooner will the people fall to the worshipping of the said image. Wherefore the images of God, our Saviour Christ, the blessed Virgin Mary, the Apostles, Martyrs,

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and others of notable holineſs, are of all other images moſt dangerous for the peril of idolatry, and therefore greateſt heed to be taken that none of them be ſuffered to ſtand publickly in Churches and Temples. For there is no great dread leſt any ſhould fall to the worſhipping of the images of Annas, Caiaphas, Pilate, or Judas the traytor, if they were ſet up. But to the other, it is already at full proved, that idolatry hath been, is, and is moſt like continually to be committed. Now as was before touched, and is here moſt largely to be declared, the nature of man is none otherwiſe bent to worſhipping of images (if he may have them, and ſee them) than it is bent to whoredom and adultery in the company of harlots. And as unto a man given to the luſt of the fleſh, ſeeing a wanton harlot, ſitting by her, and embracing her, it profitteth little for one to ſay, Beware of fornication, God will con- 1 Cor. 6.
demn fornicators and adulterers: for neither will he, being overcome 1 Cor. 4.
with greater inticements of the ſtrumpet, giue ear or take heed to ſuch Hebr. 13.
godly admonitions, and when he is left afterwards alone with the harlot, nothing can follow but wickedneſs: even ſo, ſuffer images to be ſet in the Churches and Temples, ye ſhall in vain bid them beware of images, as Saint John doth, and flee idolatry, as all the Scrip- 1 John 5.
tures warn us, ye ſhall in vain preach and teach them againſt idolatry. For a number will notwithſtanding fall headlong unto it, what by the nature of images, and what by the inclination of their own corrupt nature.

Wherefore as for a man given to luſt, to ſit down by a ſtrumpet, is to tempt God; ſo is it likewiſe to erect an idol in this proneneſs of mans nature to idolatry, nothing but a tempting. Now if any will ſay that this ſimilitude proveth nothing, yet I pray them let the word of God, out of the which the ſimilitude is taken, prove ſomething. Doth not the word of God call idolatry, ſpiritual fornication? Doth Lev. 17. and
it not call a gilt or painted idol or image, a ſtrumpet with a painted 20.
face? Be not the ſpiritual wickedneſſes of an idols inticing like the Numb. 25.
flatteries of a wanton harlot? Be not men and women as prone to Deut. 31.
ſpiritual fornication (I mean idolatry) as to carnal fornication? if Baruc. 6.
this be denied, let all Nations upon the Earth which have been idolaters (as by all ſtories appeareth) prove it true. Let the Jews and the people of God, which were ſo often and ſo earneſtly warned, ſo dreadfully threatned concerning images and idolatry, and ſo extremely puniſhed therefore (and yet fell into it) prove it to be true; as in almoſt all the Books of the Old Teſtament, namely the Kings and the Chronicles, and the Prophets, it appeareth moſt evidently. Let all ages and times, and men of all ages and times, of all degrees and conditions wiſe men, learned men, princes, idiots, unlearned, and communalty, prove it to be true. If you require examples: For wiſe men, ye have the Egyptians, and the Indian Gymnoſophiſts, the wiſeſt men of the world, you have Solomon the wiſeſt of all other. For learned men, the Greeks, and namely the Athenians, exceeded all other Nations in ſuperſtition and idolatry, as in the hiſtory of the Acts of the Apoſtles S. Paul charg- Acts 17.
eth them. For Princes and Governors, you have the Romans, the ru- Rom. 1.
lers of the roſt (as they ſay) you have the ſame forenamed K. Solomon, and all the Kings of Iſrael and Judah after him, ſaving David, Ezechias, and Joſias, and one or two more. All theſe (I ſay) and infinite others, wiſe, learned, princes, and governors, being all idolaters, have you

for

for examples and a proof of mens inclination to idolatry. That I may pass over with silence in the mean time, infinite multitudes and millions of idiots and unlearned, the ignorant and grosse people, like unto
Psal.32. Horses and Mules in whom is no understanding, whose peril and danger to fall on heaps to idolatry by occasion of images, the Scriptures
Sap. 13.14. specially forethew and give warning of. And indeed how should the unlearned, simple, and foolish scape the nets and snares of idols, and images, in the which the wisest and the best learned have been so entangled, trapped, and wrapped? Wherefore the argument holdeth this ground sure, That men be as inclined of their corrupt nature to spiritual fornication, as to carnal, which the wisdom of God foreseeing, to the general prohibition, that none should make to themselves any image or similitude, addeth a cause, depending of mans corrupt nature. Lest
Deut.4. (saith God) thou being deceived with errour, honour and worship them. And of this ground of mans corrupt inclination, as well to spiritual fornication, as to carnal, it must needs follow, That as it is the duty of the godly Magistrate, loving honesty, and hating whoredom, to remove all strumpets and harlots, specially out of places notoriously suspected, or resorted unto of naughty packs, for the avoiding of carnal fornication: so it is the duty of the same godly Magistrate, after the examples of the godly Kings, Ezechias and Josias, to drive away all spiritual harlots (I mean idols and images) especially out of suspected places, Churches and Temples, dangerous for idolatry to be committed to images placed there, as it were in the appointed place and height of honour and worship (as Saint Augustine saith) where the
Augustin. in Psal.36. & 113. & lib.4. cap.3. de civitat. Dei. living God only (and not dead stones and stocks) is to be worshipped: It is (I say) the office of godly Magistrates likewise to avoid images and idols out of Churches and Temples, as spiritual harlots out of suspected places for the avoiding of idolatry, which is spiritual Fornication. And as he were the enemy of all honesty, that should bring strumpets and harlots out of their secret corners into the publick Market-place, there freely to dwell and practice their filthy Merchandise: So is the enemy of the true worshipping of God, that bringeth idols and images into the Temple and Church, the House of God, there openly to be worshipped, and to rob the zealous God of his honour, who will not give it to any other, nor his glory to carved images who is as much forsaken, and the bond of love between man and him as much broken by idolatry, which is spiritual Fornication, as is the knot and bond of marriage broken by carnal Fornication. Let all this be taken as a lie, if the word of God enforce it not to be true.
Deut.27. Cursed be the man, saith God in Deuteronomy, that maketh a carved or molten image, and placeth it in a secret corner: and all the people shall say, Amen. Thus saith God, for at that time no man durst have or worship images openly, but in corners only: and the whole World being the great Temple of God, he that in any corner thereof robbeth God of his glory, and giveth it to stocks and stones, is pronounced by Gods word accursed. Now he that will bring these spiritual harlots out of their lurking corners, into publick Churches and Temples, that spiritual Fornication may there openly of all men and women without shame be committed with them, no doubt that person is cursed of God, and twice cursed, and all good and godly men and women will say, Amen, and their Amen will take effect also. Yea, and

further-

furthermore the madneſs of all men profeſſing the Religion of Chriſt, now by the ſpace of a ſort of hundred years, and yet even in our time in ſo great light of the Goſpel, very many running on heaps by Sea and Land, to the great loſs of their time, expence and waſte of their goods, deſtitution of their Wives, Children, and Families, and danger of their own bodies and lives, to Compoſtella, Rome, Jeruſalem, and other far Countries, to viſit dumb and dead ſtocks and ſtones, doth ſufficiently prove the proneneſs of mans corrupt nature to the ſeeking of idols once ſet up, and the worſhipping of them. And thus as well by the origine and nature of idols and images themſelves, as by the proneneſs and inclination of mans corrupt nature to idolatry, it is evident, that neither images, if they be publickly ſet up, can be ſeparated, nor men, if they ſee images in Temples and Churches, can be ſtaid and kept from idolatry. Now whereas they yet alledge, that howſoever the People, Princes, Learned, Wiſe, and of Old time, have fallen into idolatry by occaſion of images, that yet in our time the moſt part, ſpecially the learned and wiſe, of any authority, take no hurt nor offence by idols and images, neither do run into far Countries to them, and worſhip them: And that they know well what an idol or image is, and how to be uſed, and that therefore it followeth, images in Churches and Temples to be an indifferent thing, as the which of ſome is not to be uſed: and that therefore they may juſtly hold (as was in the beginning of this part by them alledged) that it is not unlawful or wicked abſolutely to have images in Churches and Temples, though it may for the danger of the ſimple ſort ſeem to be not altogether expedient.

Whereunto may be well replyed, that Solomon alſo, the wiſeſt of all men, did well know what an idol or image was, neither took any harm thereof a great while himſelf, and alſo with his godly writings armed others againſt the danger of them. But yet afterward the ſame Solomon ſuffering his wanton Paramours to bring their idols into his Court and Palace, was by carnal Harlots perſwaded, and brought at the laſt to the committing of Spiritual Fornication with idols, and of the wiſeſt and godlieſt Prince, became the moſt fooliſh and wicked alſo. Wherefore it is better even for the wiſeſt to regard this warning, He that loveth danger ſhall periſh therein: and Let him that ſtandeth beware leſt he fall, rather than wittingly and willingly to lay ſuch a ſtumbling block for his own feet and others, that may perhaps bring him at laſt to break neck. The good King Ezechias did know well enough, that the braſen Serpent was but a dead image, and therefore he took no hurt himſelf thereby through idolatry to it: Did he therefore let it ſtand, becauſe himſelf took no hurt thereof? No, not ſo: but being a good King, and therefore regarding the health of his ſilly Subjects, deceived by that image, and committing idolatry thereto, he did not only take it down, but alſo brake it to pieces, and this he did to that image that was ſet up by the Commandment of God, in the preſence whereof great Miracles were wrought, as that which was a figure of our Saviour Chriſt to come, who ſhould deliver us from the mortal ſting of the old Serpent, Satan. Neither did he ſpare it in reſpect of the ancientneſs or antiquity of it, which had continued above ſeven hundred years, nor for that it had been ſuffered, and preſerved by ſo many godly Kings before his time.

Sap. 13. 14.

Eccl. 3. and 13.

1 Cor. 10.

4 Reg. 18.

how (think you) would that godly Prince (if he were now living) handle our idols, set up against Gods commandment directly, and being figures of nothing but folly, and for fools to gaze on, till they become as wise as the blocks themselves which they stare on, and so fall down as dared Lacks in that gaze, and being themselves alive, worship a dead stock or stone, gold or silver, and so become idolaters, abominable and cursed before the living God, giving the honour due unto him which made them when they were nothing, and to our Saviour Christ, who redeemed them being lost, to the dead and dumb idol, the work of mans hand, which never did, nor can do any thing for them, no, is not able to stir, nor once to move, and therefore worse than a vile worm which can move and creep? The excellent King Josias also did take himself no hurt of images and idols, for he did know well what they were: did he therefore, because of his own knowledge, let idols and images stand? much less did he set any up? Or rather did he not by his knowledge and authority also succour the ignorance of such as did not know what they were, by utter taking away of all such stumbling blocks as might be occasion of ruine to his people and subjects? Will they, because a few took no hurt by images or idols, break the general Law of God, Thou shalt make to thee no similitude, &c? They might as well, because Moses was not seduced by Jethroes daughter, nor Boaz by Ruth, being strangers, reason, that all the Jews might break the general Law of God, forbidding his people to joyn their children in marriage with strangers, lest they seduce their children that they should not follow God. Wherefore they which thus reason, though it be not expedient, yet it is lawful to have images publickly, and do prove that lawfulness by a few picked and chosen men: if they object that indifferently to all men, which a very few can have without hurt and offence, they seem to take the multitude for vile souls (as he saith in Virgil) of whose loss and safeguard no reputation is to be had, for whom yet Christ paid as dearly as for the mightiest Prince, or the wisest and best learned in the Earth. And they that will have it generally to be taken for indifferent, that a very few take no hurt of it, though infinite multitudes besides perish thereby, shew that they put little difference between the multitudes of Christians and brute Beasts, whose danger they so little esteem. Besides this, if they be Bishops or Parsons, or otherwise having charge of mens consciences that thus reason, It is lawful to have images publickly, though it be not expedient, what manner of Pastors shew they themselves to be to their flock, which thrust unto them that which they themselves confess not to be expedient for them, but to the utter ruine of the souls committed to their charge, for whom they shall give a strict account before the Prince of Pastors at the last day? For indeed to object to the weak, and ready to fall of themselves, such stumbling blocks, is a thing not only not expedient, but unlawful, yea, and most wicked also. Wherefore it is to be wondered how they can call images, set up in Churches and Temples to no profit or benefit of any, and to so great peril and danger, yea, hurt and destruction of many, or rather infinite, things indifferent. Is not the publick setting up of them rather a snare for all men, and the tempting of God? I beseech these reasoners to call to mind their own accustomed Ordinance and Decree, whereby they determined that the Scripture, though by God himself commanded to be known of all men, women, and children,

should

ſhould not be read of the ſimple, nor had in the vulgar tongue, for that (as they ſaid) it was dangerous, by bringing the ſimple people into errours. And will they not forbid images to be ſet up in Churches and Temples, which are not commanded, but forbidden moſt ſtrictly by God, but let them ſtill be there, yea, and maintain them alſo, ſeeing the people are brought, not into danger only, but indeed into moſt abominable errours and deteſtable idolatry thereby? Shall Gods word, by God commanded to be read unto all, and known of all, for danger of Hereſie (as they ſay) be ſhut up? and idols and images, notwithſtanding they be forbidden by God, and notwithſtanding the danger of idolatry by them, ſhall they yet be ſet up, ſuffered, and maintained in Churches and Temples? O worldly and fleſhly wiſdom, even bent to maintain the inventions and traditions of men by carnal reaſon, and by the ſame to diſanul or deface the holy Ordinances, Laws, and honour of the Eternal God, who is to be honoured and praiſed for ever. Amen. Deut. 31.

Now it remaineth for the concluſion of this Treatiſe, to declare as well the abuſe of Churches and Temples, by too coſtly and ſumptuous decking and adorning of them, as alſo the lewd painting, gilding, and cloathing of idols and images, and ſo to conclude the whole Treatiſe.

In Tertullians time, an hundred and threeſcore years after Chriſt, Chriſtians had none other Temples but common Houſes, whither they for the moſt part ſecretly reſorted. And ſo far off was it that they had before his time any goodly or gorgious decked Temples, that laws were made in Antonius, Verus and Commodus the Emperours times, that no Chriſtians ſhould dwell in Houſes, come in publick Baths, or be ſeen in Streets or any where abroad, and that if they were once accuſed to be Chriſtians, they ſhould by no means be ſuffered to eſcape. As was practiſed on Apollonius, a noble Senator of Rome, who being accuſed of his own bondman and ſlave that he was a Chriſtian, could neither by his defence and apology, learnedly and eloquently written and read publickly in the Senate, nor in reſpect that he was a Citizen, nor for the dignity of his order, nor for the vileneſs and unlawfulneſs of his accuſer, being his own ſlave, by likelyhood of malice moved to forge lies againſt his Lord, nor for other reſpect or help, be delivered from death. So that Chriſtians were then driven to dwell in Caves and Dens: ſo far off was it that they had any publick Temples adorned and decked as they now be. Which is here rehearſed to the confutation of thoſe, which report ſuch glorious gloſſed fables of the goodly and gorgious Temple, that Saint Peter, Linus, Cletus, and thoſe thirty Biſhops their Succeſſors had at Rome, until the time of the Emperor Conſtantine, and which Saint Policarp ſhould have in Aſia, or Irenæus in France, by ſuch lyes, contrary to all true Hiſtories, to maintain the ſuperfluous gilding and decking of Temples now adaies, wherein they put almoſt the whole ſum and pith of our Religion. But in thoſe times the world was won to Chriſtendom, not by gorgious, gilded, and painted Temples of Chriſtians, which had ſcarcely Houſes to dwell in: but by the godly, and, as it were, golden minds, and firm faith of ſuch as in all adverſity and perſecution profeſſed the truth of our religion. And after theſe times in Maximinian and Conſtantius the Emperors Proclamation, the places where Chriſtians reſorted to publick prayer, were called Conventicles. And in Galerius Maximinus the Emperor's Epiſtle, they are called

Tertul. Apolog. cap. 39.

Euſeb. lib. 5. Eccl. Hiſt.

Hieronymus.

Euſeb. lib. 8. *Cap.* 19. *and lib.* 9. *cap.* 9. Oratories and Dominicæ, to ſay, places dedicated to the ſervice of the Lord. And here by the way it is to be noted, that at that time there were no Churches or Temples erected unto any Saint, but to God only, as Saint Auguſtine alſo recordeth, ſaying. We build no Temples unto our Martyrs. And Euſebius himſelf calleth Churches, Houſes of Prayer, and ſheweth that in Conſtantine the Emperours time, all men rejoyced, ſeeing inſtead of low Conventicles, which tyrants had deſtroyed, high Temples to be builded. Loe, unto the time of Conſtantine, by the ſpace of above three hundred years after our Saviour Chriſt, when Chriſtian Religion was moſt pure, and indeed golden, Chriſtians had but low and poor Conventicles, and ſimple Oratories, yea, Caves under the ground, called Cryptæ, where they for fear of perſecution aſſembled ſecretly together. A figure whereof remaineth in the Vaults which yet are builded under great Churches, to put us in remembrance of the old ſtate of the primitive Church before Conſtantine, whereas in Conſtantines time, and after him, were builded great and goodly Temples for Chriſtians, called Baſilicæ, either for that the Greeks uſed to call all great and goodly places Baſilicas, or for that the high and everlaſting King God, and our Saviour Chriſt was ſerved in them. But although Conſtantine, and other Princes, of good zeal to our Religion, did ſumptuouſly deck and adorn Chriſtians Temples, yet did they dedicate at that time all Churches and Temples to God, or our Saviour Chriſt, and to no Saint, for that abuſe began long after in Juſtinians time. And that goргiouſneſs then uſed, as it was born with, as riſing of a good zeal: ſo was it ſignified of the godly learned even at that time, that ſuch coſt might otherwiſe have been better beſtowed. Let Saint Jerome (although otherwiſe too great a liker and allower of external and outward things) be a proof hereof, who hath theſe words in his Epiſtle to Demetriades, Let others (ſaith Saint Jerome) build Churches, cover walls with tables of Marble, carry together huge pillars, and gild their tops or heads, which do not feel or underſtand their precious decking and adorning, let them deck the doors with ivory and ſilver, and ſet the golden Altars with precious ſtones, I blame it not, let every man abound in his own ſenſe, and better is it ſo to do, than carefully to keep their riches laid up in ſtore. But thou haſt another way appointed thee, to cloth Chriſt in the poor, to viſit him in the ſick, feed him in the hungry, lodge him in thoſe who do lack harbour, and eſpecially ſuch as be of the houſhold of Faith.

Cryptæ.

Baſilicæ.

Novel. conſtit. 3. *&* 47.

And the ſame Saint Jerome toucheth the ſame matter ſomewhat more freely in his Treatiſe of the life of Clerks to Nepotian, ſaying thus, Many build walls, and erect pillars of Churches, the ſmooth Marbles do gliſter, the roof ſhineth with gold, the altar is ſet with precious ſtones: But of the Miniſters of Chriſt, there is no election or choice. Neither let any man object and alledge againſt me the rich Temple that was in Jewry, the table, candleſticks, incenſe, ſhips, platters, cups, mortars, and other things all of gold. Then were theſe things allowed of the Lord, when the Prieſts offered ſacrifices, and the blood of beaſts was accounted the redemption of ſins. Howbeit all theſe things went before in figure, and they were written for us, upon whom the end of the world is come. And now when that our Lord being poor, hath dedicated the poverty of his houſe, let us remember his croſs, and we ſhall eſteem riches as mire and dung. What do we marvel at that which Chriſt calleth wicked

Mammon?

Mammon? whereto we do ſo highly eſteem and love that which S. Peter doth for a glory teſtifie that he had not? Hitherto S. Jerome.

Thus you ſee how S. Jerome teacheth the ſumptuouſnes amongſt the Jews to be a figure to ſignifie, and not an example to follow, and that thoſe outward things were ſuffered for a time, until Chriſt our Lord came, who turned off thoſe outward things into ſpirit, faith, and truth. And the ſame Saint Jerome upon the ſeventh Chapter of Jeremy, ſaith, God commandeth both the Jews at that time, and now us who are placed in the Church, that we have no truſt in the goodlineſs of building and guilt roofs, and in walls covered with tables of Marble, and ſay, the temple of the Lord, the temple of the Lord. For that is the temple of the Lord, wherein dwelleth true faith, godly converſation, and the company of all vertues. And upon the Prophet Agge, he deſcribeth the true and right decking or ornaments of the temple after this ſort: I (ſaith Saint Jerome) do think the ſilver wherewith the Houſe of God is decked, to be the Doctrine of the Scriptures, of the which it is ſpoken, The doctrine of the Lord is a pure doctrine, Silver tried in the fire, purged from droſs, purified ſeven times. And I do take Gold to be that which remaineth in the hid ſenſe of the Saints and the ſecret of the heart, and ſhineth with the true light of God. Which is evident that the Apoſtle alſo meant of the Saints that build upon the foundation of Chriſt, ſome ſilver, ſome gold, ſome precious ſtones: that by the gold, the hid ſenſe, by ſilver, godly utterance, by precious ſtones, works which pleaſe God, might be ſignified. With theſe metals, the Church of our Saviour is made more goodly and gorgeous, than was the Synagogue in old time. With theſe lively ſtones, is the Church and Houſe of Chriſt builded, and peace is given to it for ever. All theſe be Saint Jeromes ſayings. No more did the old godly Biſhops and Doctors of the Church allow the over-ſumptuous furniture of Temples and Churches, with plate, veſſels of gold, ſilver, and precious veſtments. S. Chryſoſtome ſaith, in the miniſtery of the holy Sacraments, there is no need of golden veſſels, but of golden minds. And S. Ambroſe ſaith, Chriſt ſent his Apoſtles without gold, and gathered his Church without gold. The Church hath gold, not to keep it, but to beſtow it on the neceſſities of the poor. The Sacraments look for no gold, neither do they pleaſe God for the commendation of gold, which are not bought for gold. The adorning and decking of the Sacraments, is the redemption of Captives. Thus much ſaith S. Ambroſe. 2. *Offi. capite* 28.

Saint Jerome commendeth Exuperius Biſhop of Toloſe, that he carried the Sacrament of the Lords body in a wicker basket, and the Sacrament of his blood in a glaſs, and ſo caſt covetouſnes out of the Church. And Bonifacius Biſhop and Martyr, as is recorded in the decrees, teſtifieth, that in old time the Miniſters uſed wooden, and not golden veſſels. And Zephyrinus the xvi. Biſhop of Rome, made a decree, that they ſhould uſe veſſels of glaſs. Likewiſe were the veſtures uſed in the Church in old time very plain and ſingle, and nothing coſtly. And Rabanus at large declareth, that this coſtly and manifold furniture of veſtments of late uſed in the Church, was fetcht from the Jewiſh uſage, and agreeth with Aarons apparelling almoſt altogether. For the maintenance of the which Innocentius the Pope pronounceth boldly, that all the cuſtomes of the old Law be not aboliſhed, and we might in ſuch apparel, of Chriſtians the more willingly become Jewiſh. This is noted, not againſt *Tit. de conſecra. cont. Triburien.* *Lib. 1. inſt. cap. 14.*

Churches

Churches and Temples, which are most necessary, and ought to have their due use and honour, as is in another Homily for that purpose declared, not against the convenient cleannes and ornaments thereof: but against the sumptuousnes and abuses of the Temples and Churches. For it is a Church or Temple also that glittereth with no marble, shineth with no gold nor silver, glistereth with no pearls nor precious stones: but with plainnes and frugality, signifieth no proud doctrine nor people, but humble, frugal, and nothing esteeming earthly and outward things, but gloriously decked with inward ornaments, according as the Prophet declareth, saying, The Kings daughter is altogether glorious inwardly.

Now concerning excessive decking of images and idols, with painting, gilding, adorning, with precious vestures, pearl, and stone, what is it else, but for the further provocation and inticement to spiritual fornication, to deck spiritual Harlots most costly and wantonly, which the idolatrous Church understandeth well enough. For she being indeed not only an harlot (as the Scripture calleth her) but also a foul, filthy, old withered harlot (for she is indeed of ancient years) and understanding her lack of natural and true beauty, and great loathsomnes which of her self she hath, doth (after the custome of such harlots) paint her self, and deck and tire her self with gold, pearl, stone, and all kind of precious jewels, that the shining with the outward beauty and glory of them, may please the foolish phantasie of fond lovers, and so entice them to spiritual fornication with her. Who, if they saw her (I will not say naked) but in simple apparel, would abhor her, as the foulest and filthiest harlot that ever was seen: According as appeareth by the description of the garnishing of the great strumpet of all strumpets, the Mother of Whoredom, set forth by Saint John in his Revelation, who by her glory provoked the Princes of the Earth to commit whoredom with her. Whereas on the contrary part, the true Church of God, as a chast Matron, espoused (as the Scripture teacheth) to one Husband, our Saviour Jesus Christ, whom alone she is content only to please and serve, and looketh not to delight the eyes or phantasies of any other strange lovers or wooers is content with her natural ornaments, not doubting, by such sincere simplicity best to please him, who can well skill of the difference between a painted visage, and true natural beauty. And concerning such glorious gilding and decking of images, both Gods word written in the tenth Chapter of the Prophet Jeremy, and Saint Hieroms Commentaries upon the same, are most worthy to be noted. First, the words of the Scriptures be these,

Apoc. 17.

Jer. 10.

The workman with his Axe hewed the timber out of the wood with the work of his hands, he decked it with gold and silver, he joyned it with nails and pins, and the stroke of an hammer, that it might hold together. They be made smooth as the Palm, and they cannot speak: if they be borne they remove, for they cannot go. Fear ye them not, for they can neither do evil nor good: Thus saith the Prophet. Upon which text, Saint Hierome hath these words, This is the description of idols, which the Gentiles worship, their matter is vile and corruptible. And whereas the Artificer is mortal, the things he maketh must needs be corruptible: he decketh it with silver and gold, that with the glittering or shining of both metals, he may deceive the simple. Which error indeed hath passed over from the Gentiles, that we should

judge

judge Religion to ſtand in riches. And by and by after he ſaith, They have the beauty of metals, and be beautified by the Art of Painting, but good or profit is there none in them. And ſhortly after again, They make great promiſes, and deviſe an image of vain worſhipping of their own phantaſies, they make great brags to deceive every ſimple body, they dull and amaze the underſtanding of the unlearned, as it were with golden ſentences, and eloquence, ſhining with the brightneſs of ſilver. And of their own deviſers and makers are theſe images advanced and magnified in the which is no utility nor profit at all, and the worſhipping of the which properly pertaineth to the Gentiles and Heathen, and ſuch as know not God.

Thus far of Saint Jeromes words. Whereupon you may note as well his judgment of images themſelves, as alſo of the painting, gilding, and decking of them: that it is an errour which came from the Gentiles, that it perſwadeth Religion to remain in riches, that it amazeth and deceiveth the ſimple and unlearned with golden ſentences, and ſilver-ſhining eloquence, and that it appertaineth properly to the Gentiles and Heathens, and ſuch as know not God. Wherefore the having, painting, gilding, and decking of images, by Saint Jeromes judgment, is erroneous, ſeducing and bringing into errour (ſpecially the ſimple and unlearned) heatheniſh, and void of the knowledge of God.

Surely the Prophet Daniel in the eleventh Chapter, declareth ſuch ſumptuous decking of images with gold, ſilver, and precious ſtones, to be a token of Antichriſts Kingdom, who (as the Prophet foretelleth) ſhall worſhip God with ſuch gorgeous things. Now uſually ſuch exceſſive adorning and decking of images, hath riſen and been maintained, either of Offerings provoked by ſuperſtition and given in idolatry, or of ſpoils, robberies, uſury, or goods otherwiſe unjuſtly gotten, whereof wicked men have given part to the Images or Saints (as they call them) that they might be pardoned of the whole: as of divers writings and old monuments concerning the cauſe and end of certain great gifts, may well appear. And indeed ſuch mony ſo wickedly gotten, is moſt meet to be put to ſo wicked a uſe. And that which they take to be amends for the whole before God, is more abominable in his ſight, than both the wicked getting, and the more wicked ſpending of all the reſt. For how the Lord alloweth ſuch gifts, he declareth evidently in the Prophet Iſaiah, ſaying, I (ſaith the Lord) do love judgment, and I hate ſpoil and raveny offered in Sacrifice: which the very Gentiles underſtood. For Plato ſheweth, That ſuch men as ſuppoſe that God doth pardon wicked men, if they give part of their ſpoils and rapine to him, take him to be like a Dog, that would be entreated and hired with part of the Prey, to ſuffer the Wolves to worry the Sheep. And in caſe the goods wherewith images be decked, were juſtly gotten, yet it is extreme madneſs, ſo fooliſhly and wickedly to beſtow goods purchaſed by wiſdom and truth. Of ſuch lewdneſs Lactantius writeth thus, Men do in vain deck images of the gods with gold, ivory and precious ſtone, as though they could take any pleaſure in thoſe things. For what uſe have they of precious gifts, which underſtand nor feel nothing? Even the ſame that dead men have. For with like reaſon do they bury dead bodies, ſtored with ſpices and odours, and clothed with precious veſtures, and deck images, which neither felt nor knew

Dialog. de legib. 10.

Lib. 2. inſt. cap. 4.

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when they were made, nor understand when they be honoured, for they get no sense and understanding by their consecration. Thus far Lactantius, and much more, too long here to rehearse, declaring, that as little Girls play with little Puppets, so be these decked images great puppets for old fools to play with. And that we may know what, not only men of our Religion, but Ethnicks also, judge of such decking of dead images, it is not unprofitable to hear what Seneca, a wise and excellent learned Senator of Rome, and Philosopher, saith concerning the foolishness of ancient and grave men, used in his time in worshipping and decking of images: We (saith Seneca) be not twice children (as the common saying is) but alwaies children: but this is the difference, that we being elder, play the children: and in these playes they bring in before great and well decked puppets (for so he calleth images) ointments, incense, and odours. To these puppets they offer up Sacrifice, which have a mouth, but not the use of teeth. Upon these they put attiring and precious apparel, which have no use of clothes. To these they give gold and silver, which they who receive it (meaning the images) lack, as well as they that have given it from them. And Seneca much commendeth Dionysius, King of Sicily, for his merry robbing of such decked and jewelled puppets. But you will ask, what doth this appertain to our images, which is written against the idols of the Gentiles? Altogether surely. For what use or pleasure have our images of their decking and precious ornaments? Did our images understand when they were made? or know, when they be so trimmed and decked? Be not these things bestowed upon them, as much in vain, as upon dead men which have no sense? Wherefore it followeth, that there is like foolishness and lewdness in decking of our images as great puppets for old fools, like children, to play the wicked play of idolatry, as was before among the Ethnicks and Gentiles. Our Churches stand full of such great puppets, wondrously decked and adorned; Garlands and Coronets be set on their heads, precious pearls hanging about their necks, their fingers shine with rings, set with precious stones, their dead and stiff bodies are clothed with garments stiff with gold. You would believe that the images of our Men-saints, were some Princes of Persia Land with their proud apparel, and the idols of our Women-saints, were nice and well trimmed Harlots, tempting their Paramours to wantonness: Whereby the Saints of God are not honoured, but most dishonoured, and their godliness, soberness, chastity, contempt of riches, and of the vanity of the World, defaced and brought in doubt by such monstrous decking, most differing from their sober and godly lives. And because the whole Pageant must throughly be play'd, it is not enough thus to deck idols, but at the last come in the Priests themselves, likewise decked with gold and pearl, that they may be meet Servants for Lords and Ladies, and fit worshippers of such gods and goddesses. And with a solemn pace they pass forth before these golden puppets, and fall down to the ground on their marrow bones before these honourable idols, and then rising up again, offer up odours and incense unto them, to give the people an example of double idolatry, by worshipping not only the idol, but the gold also, and riches wherewith it is garnished. Which things, the most part of our old Martyrs, rather than they would do, or once kneel, or offer up one crumb of incense before an image, suffered most

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cruel and terrible deaths, as the Hiſtories of them at large do declare. And here again their allegation out of Gregory the firſt and Damaſcen, that Images be the Lay-mens Books, and that Pictures are the Scripture of idiots and ſimple perſons, is worthy to be conſidered. For as it hath been touched in divers places before, how they be Books teaching nothing but lies, as by Saint Paul in the firſt Chapter to the Romans evidently appeareth, of the images of God: So what manner of Books and Scripture theſe painted and gilt images of Saints be unto the common people, note well I pray you. For after that our Preachers ſhall have inſtructed and exhorted the people to the following of the vertues of the Saints, as contempt of this world, poverty, ſoberneſs, chaſtity, and ſuch like vertues, which undoubtedly were in the Saints: Think you, as ſoon as they turn their faces from the Preacher, and look upon the graven Books and painted Scripture of the glorious gilt images and idols, all ſhining and glittering with metal and ſtone, and covered with precious veſtures, or elſe with Chœrea in Terence, behold a painted table, wherein is ſet forth by the Art of the Painter, an image with a nice and wanton apparel and countenance, more like to Venus or Flora, than Mary Magdalen, or if like to Mary Magdalen, it is when ſhe played the Harlot, rather than when ſhe wept for her ſins. When I ſay they turn about from the Preacher, to theſe books and ſchoolmaſters and painted ſcriptures: ſhall they not find them lying books? teaching other manner of leſſons, of eſteeming of riches, of pride, and vanity in apparel, of niceneſs and wantonneſs, and peradventure of whoredom, as Chœrea of like pictures was taught. And in Lucian, one learned of Venus Gnidia a leſſon, too abominable here to be remembred. Be not theſe, think you, pretty Books and Scriptures for ſimple people, and eſpecially for Wives and young Maidens to look in, read on, and learn ſuch leſſons of? What will they think either of the Preacher, who taught them contrary leſſons of the Saints, and therefore by theſe carved Doctors, are charged with a lye, or of the Saints themſelves, if they believe theſe graven Books and painted Scriptures of them, who make the Saints, now reigning in Heaven with God, to their great diſhonour, ſchoolmaſters of ſuch vanity, which they in their life time moſt abhorred? For what leſſons of contempt of Riches, and vanity of this World, can ſuch Books, ſo beſmeared with gold, ſet with precious ſtones, covered with ſilks, teach? What leſſons of ſoberneſs and chaſtity, can our women learn of theſe pictured Scriptures, with their nice apparel and wanton looks: But away for ſhame with theſe coloured cloaks of idolatry, of the Books and Scriptures of images and pictures, to teach idiots, nay, to make idiots and ſtark fools and beaſts of Chriſtians. Do men, I pray you, when they have the ſame Books at home with them, run on Pilgrimage to ſeek like Books at Rome, Compoſtella, or Jeruſalem, to be taught by them when they have the like to learn at home? Do men reverence ſome Books, and deſpiſe and ſet light by other of the ſame ſort? Do men kneel before their Books, light Candles at noon time, burn incenſe, offer of Gold and Silver, and other Gifts to their Books? Do men either feign or believe Miracles to be wrought by their Books? I am ſure that the new Teſtament of our Saviour Jeſus Chriſt, containing the Word of Life, is a more lively, expreſs and true image of our Saviour, than all carved, graven, moulten, and painted images in the

Greg. Epiſt. ad Serenum Maſſil. Damaſ. de fide ortho. l. 4. c. 17.

world be, and yet none of all these things be done to that Book or Scripture of the Gospel of our Saviour, which be done to images or pictures, the Books and Scriptures of Lay-men and Idiots, as they call them. Wherefore call them what they list, it is most evident by their deeds that they make of them no other Books nor Scripture, than such as teach most filthy and horrible idolatry, as the users of such Books daily prove by continual practising the same. O Books and Scriptures, in the which the devilish schoolmaster, Satan, hath penned the lewd lessons of wicked idolatry, for his dastardly disciples and scholars to behold, read, and learn, to Gods most high dishonour, and their most horrible damnation. Have not we been much bound, think you, to those which should have taught us the truth out of Gods Book and his holy Scripture, that they have shut up that Book and Scripture from us, and none of us so bold as once to open it, or read in it? and instead thereof, to spread us abroad these goodly, carved, and gilded Books and painted Scriptures, to teach us such good and godly lessons? Have not they done well, after they ceased to stand in Pulpits themselves, and to teach the people committed to their instruction, keeping silence of Gods word, and become dumb dogs (as the Prophet calleth them) to set up in their stead, on every pillar and corner of the Church, such goodly doctors, as dumb, but more wicked than themselves be? We need not to complain of the lack of one dumb Parson, having so many dumb devilish Vicars (I mean these idols and painted puppets) to teach in their stead. Now in the mean season, whilst the dumb and dead idols stand thus decked and cloathed, contrary to Gods Law and Commandment, the poor Christian people, the lively images of God, commended to us so tenderly by our Saviour Christ as most dear to him, stand naked, shivering for cold, and their teeth chattering in their heads, and no man covereth them, are pined with hunger and thirst, and no man giveth them a penny to refresh them, whereas pounds be ready at all times (contrary to Gods will) to deck and trim dead stocks and stones, which neither feel cold, hunger, nor thirst.

Clemens hath a notable sentence concerning this matter, saying thus, That Serpent the Devil, doth by the mouth of certain men utter these words, We for the honour of the invisible God, do worship visible images: which doubtless is most false. For if you will truly honour the image of God, you shall by doing well to man, honour the true image of God, in him. For the image of God is in every man: But the likeness of God is not in every one, but in those only which have a godly heart and pure mind. If you will therefore truly honour the image of God, we do declare to you the truth, that ye do well to man, who is made after the image of God, that you give honour and reverence to him, and refresh the hungry with meat, the thirsty with drink, the naked with clothes, the sick with attendance, the stranger harbourless with lodging, the prisoners with necessaries: and this shall be accounted as truly bestowed upon God. And these things are so directly appertaining to Gods honour, that whosoever doth not this, shall seem to have reproached and done villany to the image of God. For what honour of God is this, to run to images of stock and stone, and to honour vain and dead figures of God, and to despise man, in whom is the true image of God? And by and by after, he saith, Understand ye therefore that this is the suggestion of the Serpent Satan, lurking within

within you, which perſwadeth you that you are godly, when you honour inſenſible and dead images, and that you be not ungodly, when you hurt or leave unſuccoured the lively and reaſonable Creatures. All theſe be the words of Clemens.

Note, I pray you, how this moſt ancient and learned Doctor, within one hundred years of our Saviour Chriſts time, moſt plainly teacheth, that no ſervice of God, or Religion acceptable to him, can be in honouring of dead images; but in ſuccouring of the poor, the lively images of God, according to Saint James, who ſaith, This is the pure and true Religion before God the Father, to ſuccour fatherleſs and motherleſs children, and widows in their affliction, and to keep himſelf undefiled from this world.

True Religion then, and pleaſing of God, ſtandeth not in making ſetting up, painting, gilding, cloathing and decking of dumb and dead images (which be but great puppets and babies for old fools in dotage, and wicked idolatry, to daily and play with) nor in killing of them, capping, kneeling, offering to them, incenſing of them, ſetting up of candles, hanging up of legs, arms, or whole bodies of wax before them, or praying, and asking of them, or of Saints, things belonging only to God to give. But all theſe things be vain and abominable, and moſt damnable before God. Wherefore all ſuch do not only beſtow their mony and labour in vain; but with their pains and coſt purchaſe to themſelves Gods wrath and utter indignation, and everlaſting damnation both of body and ſoul. For ye have heard it evidently proved in theſe Homilies againſt idolatry, by Gods word, the Doctors of the Church, Eccleſiaſtical Hiſtories, Reaſon and Experience, that images have been and be worſhipped, and ſo idolatry committed to them by infinite multitudes, to the great offence of Gods Majeſty, and danger of infinite Souls, and that idolatry cannot poſſibly be ſeparated from images ſet up in Churches and Temples, gilded and decked gloriouſly, and that therefore our images be indeed very idols, and ſo all the Prohibitions, Laws, Curſes, Threatnings of horrible Plagues, as well temporal as eternal, contained in the holy Scripture, concerning idols, and the Makers and Maintainers, and Worſhippers of them, appertain alſo to our images ſet up in Churches and Temples, and to the Makers, Maintainers, and Worſhippers of them. And all thoſe names of abomination, which Gods Word in holy Scriptures giveth to the idols of the Gentiles, appertain to our images, being idols like to them, and having like idolatry committed unto them. And Gods own mouth in the holy Scriptures calleth them Vanities, Lies, Deceits, Uncleanneſs, Filthineſs, Dung, Miſchief and Abomination before the Lord. Wherefore Gods horrible wrath, and our moſt dreadful danger cannot be avoided, without the deſtruction and utter abolishing of all ſuch images and idols out of the Church and Temple of God, which to accompliſh, God put in the minds of all Chriſtian Princes. And in the mean time, let us take heed and be wiſe, O ye beloved of the Lord, and let us have no ſtrange gods, but one only God, who made us when we were nothing, the Father of our Lord Jeſus Chriſt, who redeemed us when we were loſt, and with his holy Spirit who doth ſanctifie us. For this is life everlaſting, to know him to be the only true God, and Jeſus Chriſt, whom he hath ſent. Let us honour and worſhip for Religions ſake none but John 17.

him, and him let us worship and honour as he will himself, and hath declared by his word, that he will be honoured and worshipped, not in, nor by images or idols, which he hath most strictly forbidden, neither in kneeling, lighting of candles, burning of incense, offering up of gifts unto images and idols, to believe that we shall please him, for all these be abomination before God: but let us honour and worship God in
John 4. spirit and truth, fearing and loving him above all things, trusting in him only, calling upon him, and praying to him only, praising and lauding of him only, and all other in him, and for him. For such worshippers doth our heavenly Father love, who is a most pure Spirit, and therefore will be worshipped in spirit and truth. And such worshippers were Abraham, Moses, David, Elias, Peter, Paul, John, and all other the holy Patriarchs, Prophets, Apostles, Martyrs, and all the true Saints of God, who all, as the true friends of God, were enemies and destroyers of images and idols, as the enemies of God and his true Religion. Wherefore take heed and be wise, O ye beloved of the Lord, and that which others, contrary to Gods word, bestow wickedly, and to their damnation, upon dead stocks and stones (no images, but enemies of God and his Saints) that bestow ye, as the faithful servants of God, according to Gods word, mercifully upon poor men and women, fatherless children, widows, sick persons, strangers, prisoners, and such others that be in any necessity, that ye may at that great day of the Lord, hear that most blessed and comfortable saying of our Saviour Christ: Come ye blessed into the Kingdom of my Father, prepared for you before the beginning of the world. For I was hungry, and ye gave me meat, thirsty, and ye gave me drink, naked, and ye clothed me, harbourless, and ye lodged me, in prison, and ye visited me, sick, and ye comforted me. For whatsoever ye have done for the poor and needy in my name, and for my sake, that have ye done for me. To the which this heavenly Kingdom, God the Father of mercies bring us, for Jesus Christs sake our only Saviour, Mediatour, and Advocate, to whom with the holy Ghost, one immortal, invisible and most glorious God, be all honour and thanksgiving, and glory, world without end. Amen.

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AN HOMILY FOR

Repairing and keeping clean, and comely adorning of Churches.



IT is a common custome used of all men, when they intend to have their friends or neighbours to come to their houses to eat or drink with them, or to have any solemn assembly to treat and talk of any matter, they will have their houses, which they keep in continual reparations, to be clean and fine, lest they should be counted sluttish, or little to regard their friends and neighbours. How much more then ought the House of God, which we commonly call the Church, to be sufficiently repaired in all places, and to be honourably adorned and garnished, and to be kept clean and sweet, to the comfort of the people that shall resort thereunto.

It appeareth in the holy Scripture, how Gods House, which was called his holy Temple, and was the Mother Church of all Jewry, fell sometimes into decay, and was oftentimes prophaned and defiled, through the negligence and ungodlines of such as had the charge thereof. But when godly Kings and Governors were in place, then commandment was given forthwith, that the Church and Temple of God should be repaired, and the devotion of the people to be gathered for the reparation of the same. We read in the fourth Book of the Kings, how that King Joas, being a godly Prince, gave commandment to the Priests, to convert certain Offerings of the people towards the reparation and amendment of Gods Temple. 4 Kings 12.

Like commandment gave that most godly King Josias, concerning the reparation and re-edification of Gods Temple, which in his time he found in sore decay. It hath pleased Almighty God, that these Histories touching the re-edifying and repairing of his holy Temple, should be written at large, to the end we should be taught thereby: First, that God is well pleased that his people should have a convenient place to resort unto, and to come together, to praise and magnifie Gods holy Name. And secondly, he is highly pleased with all those, which diligently and zealously go about to amend and restore such places as are appointed for the Congregation of Gods people to resort unto, and wherein they humbly and joyntly render thanks to God for his benefits, and with one heart and voice praise his holy Name. Thirdly, God was sore displeased with his people, because they builded, decked, and 4 Kings 22.

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trimmed up their own Houſes, and ſuffered Gods Houſe to be in ruine and decay, to lye uncomely and unſomely. Wherefore God was ſore grieved with them, and plagued them, as appeareth in the Prophet
Aggei. Aggeus. Thus ſaith the Lord: Is it time for you to dwell in your cieled Houſes, and the Lords Houſe not regarded? Ye have ſowed much, and gathered in but little, your meat and your cloaths have neither filled you, nor made you warm, and he that had his wages, put it in a bottomleſs purſe. By theſe plagues which God laid upon his people for neglecting of his temple, it may evidently appear that God will have his temple, his Church, the place where his Congregation ſhall reſort to magnifie him, well edified, well repaired, and well maintained. Some neither regarding godlineſs, nor the place of godly exerciſe, will ſay, The temple in the old Law was commanded to be built and repaired by God himſelf, becauſe it had great promiſes annexed unto it, and becauſe it was a figure, a Sacrament, or a ſignification of Chriſt, and alſo of his Church. To this may be eaſily anſwered: Firſt, that our Churches are not deſtitute of promiſes, foraſmuch as our Saviour Chriſt ſaith, Where two or three are gathered together in my Name, there am I in the midſt among them. A great number therefore coming to Church together in the name of Chriſt, have there, that is to ſay in the Church, their God and Saviour Jeſus Chriſt preſent among the Congregation of his faithful people, by his grace, by his favour and godly aſſiſtance, according to his moſt aſſured and comfortable promiſes. Why then ought not Chriſtian people to build them temples and Churches, having as great promiſes of the preſence of God, as ever had Solomon for the material temple which he did build? As touching the other point, that Solomons temple was a figure of Chriſt: we know that now in the time of the clear light of Chriſt Jeſus the Son of God, all ſhadows, figures, and ſignifications are utterly gone, all vain and unprofitable Ceremonies, both Jewiſh and Heatheniſh, fully abolished. And therefore our Churches are not ſet up for figures and ſignifications of Meſſias and Chriſt to come, but for other godly and neceſſary purpoſes, that is to ſay, That like as every man hath his own Houſe to abide in, to refreſh himſelf in, to reſt in, with ſuch like commodities: So Almighty God will have his Houſe and Place whether the whole Pariſh and Congregation ſhall reſort, which is called the Church and Temple of God, for that the Church, which is the company of Gods people, doth there aſſemble and come together to ſerve him. Not meaning hereby, that the Lord, whom the Heaven of heavens is not able to hold or compriſe, doth dwell in the Church of Lime and Stone, made with mans hands, as wholly and only contained there within, and no where elſe, for ſo he never dwelt in Solomons Temple. Moreover, the Church or Temple is counted and called holy, yet not of it ſelf, but becauſe Gods people reſorting thereunto are holy, and exercile themſelves in holy and heavenly things. And to the intent ye may underſtand further, why Churches were built among Chriſtian people, this was the greateſt conſideration; that God might have his place, and that God might have his time, duly to be honoured and ſerved of the whole multitude in the Pariſh. Firſt, there to hear and learn the bleſſed Word and Will of the everlaſting God. Secondly, that there the bleſſed Sacraments, which our Lord and Saviour Chriſt Jeſus hath ordained and appointed, ſhould be duly, reverently, and decently miniſtred. Thirdly, that

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there the whole multitude of Gods people in the Parish, should with one voice and heart call upon the Name of God, magnifie and praise the Name of God, render earnest and hearty thanks to our heavenly Father for his heap of benefits daily and plentifully powred upon us, not forgetting to bestow our Alms upon Gods poor, to the intent God may bless us the more richly. Thus ye may well perceive and understand wherefore Churches were built and set up amongst Christian people, and dedicated and appointed to these godly uses, and wholly exempted from all filthy, prophane, and worldly uses. Wherefore all they that have little mind or devotion to repair and build Gods Temple, are to be counted people of much ungodlines, spurning against good order in Christs Church, despising the true honour of God, with evil examples, offending and hindering their neighbours otherwise well and godlily disposed. The world thinketh it but a trifle to see their Church in ruine and decay. But whoso doth not lay to their helping hands, they sin against God and his holy Congregation. For if it had not been sin to neglect and slightly regard the re-edifying and building up again of his Temple, God would not have been so much grieved, and so soon have plagued his people, because they builded and decked their own Houses so gorgeously, and despised the House of God their Lord. It is sin and shame to see so many Churches, so ruinous, and so foully decayed, almost in every corner. If a mans private House wherein he dwelleth, be decayed, he will never cease till it be restored up again. Yea, if his barn where he keepeth his Corn be out of reparations, what diligence useth he to make it in perfect state again? If his stable for his Horse, yea, the stie for his Swine, be not able to hold out water and wind, how careful is he to do cost thereon? And shall we be so mindful of our common base Houses, deputed to so vile employment, and be forgetful towards the House of God, wherein be treated the words of our eternal Salvation, wherein be ministred the Sacraments and Mysteries of our Redemption? The fountain of our regeneration is there presented unto us, the partaking of the Body and Blood of our Saviour Christ, is there offered unto us: And shall we not esteem the place where so heavenly things are handled? Wherefore, if ye have any reverence to the service of God, if ye have any common honesty, if ye have any conscience in keeping of necessary and godly ordinances, keep your Churches in good repair, whereby ye shall not only please God, and deserve his manifold blessings, but also deserve the good report of all godly people.

The second point which appertaineth to the maintenance of Gods House, is to have it well adorned, and comely and clean kept. Which things may be the more easily reformed, when the Church is well repaired. For like as men are well refreshed and comforted, when they find their houses having all things in good order, and all corners clean and sweet: so when Gods house, the Church, is well adorned, with places convenient to sit in, with the Pulpit for the Preacher, with the Lords Table for the Ministration of his holy Supper, with the Font to Christen in, & also is kept clean, comely, and sweetly, the people are more desirous, and the more comforted to resort thither, and to tarry there the whole time appointed them. With what earnestnes, with what vehement zeal did our Saviour Christ drive the buyers & sellers out of the temple of God, and hurled down the tables of the changers of mony, and the seats of the Dove-sellers, and could not abide any man to carry a vessel through Matth. 21.

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the temple? He told them that they had made his Fathers House a den of thieves, partly through their superstition, hypocrisie, false worship, false doctrine, and insatiable covetousnes, and partly through contempt, abusing that place with walking and talking, with worldly matters without all fear of God, and due reverence to that place. What dens of thieves the Churches of England have been made by the blasphemous buying and selling the most precious body and blood of Christ in the Mass, as the world was made to believe, at diriges, at months minds, at Trentalls, in Abbeys and Chantries, beside other horrible abuses (Gods holy name be blessed for ever) which we now see and understand. All these abominations, they that supply the room of Christ, have cleansed and purged the Churches of England of, taking away all such filthinesse and filthines, as through blind devotion and ignorance hath crept into the Church these many hundred years. Wherefore, O ye good Christian people, ye dearly beloved in Christ Jesus, ye that glory not in worldly and vain Religion, in phantastical adorning and decking, but rejoyce in heart to see the glory of God truly set forth, and the Churches restored to their ancient and godly use, render your hearty thanks to the goodnes of Almighty God, who hath in our dayes stirred up the hearts not only of his godly Preachers and Ministers, but also of his faithful and most Christian Magistrates and Governours, to bring such godly things to pass.

And forasmuch as your Churches are scoured and swept from the sinful and superstitious filthinesse wherewith they were defiled and disfigured: Do ye your parts, good people, to keep your Churches comely and clean, suffer them not to be defiled with rain and weather, with dung of Doves, and Owls, Stares, and Choughs, and other filthines, as it is foul and lamentable to behold in many places of this Country. It is the House of prayer, not the house of talking, of walking, of brawling, of minstrelsie, of hawks, and dogs. Provoke not the displeasure and plagues of God, for despising and abusing his holy House, as the wicked Jews did. But have God in your heart, be obedient to his blessed will, bind your selves every man and woman, to your power, toward the reparations and clean keeping of the Church, to the intent that ye may be partakers of Gods manifold blessings, and that ye may be the better encouraged to resort to your Parish Church, there to learn your duty towards God and your Neighbour, there to be present and partakers of Christs holy Sacraments, there to render thanks to your heavenly Father for the manifold benefits which he daily poureth upon you, there to pray together, and to call upon Gods holy Name, which be blessed world without end. Amen.

AN

AN HOMILY OF Good Works. And first of Fasting.



THE life which we live in this world (good Christian people) is of the free benefit of God lent us, yet not to use it at our pleasure, after our own fleshly will: but to trade over the same in those Works which are beseeming them that are become new Creatures in Christ. These works the Apostle calleth Good works, saying, We are Gods workmanship, Ephes. 2. created in Christ Jesus to good works, which God hath ordained that we should walk in them. And yet his meaning is not by these words, to induce us, to have any affiance, or to put any confidence in our works, as by the merit and deserving of them to purchase to our selves and others remission of sin, and so consequently everlasting life, for that were meer blasphemy against Gods mercy, and great derogation to the blood-shedding of our Saviour Jesus Christ. For it is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom. Grace (saith S. Augustine) belonging to God, who doth call us, and then hath he good works, whosoever receiveth grace. Good works then bring not forth grace; but are brought forth by grace. The wheel (saith he) turneth round, not to the end that it may be made round; but because it is first made round, therefore it turneth round. So no man doth good works, to receive grace by his good works: but because he hath first received grace, therefore consequently he doth good works. And in another place he saith, Good works go not before in him which shall afterward be justified, but good works do follow after when a man is first justified. S. Paul therefore teacheth, that we must do good works for divers respects: First, to shew our selves obedient children unto our heavenly Father, who hath ordained them, that we should walk in them. Secondly, for that they are good declarations and testimonies of our justification. Thirdly, that others seeing our good works, may the rather by them be stirred up and excited to glorifie our Father which is in Heaven. Let us not therefore be slack to do good works, seeing it is the will of God that we should walk in them, assuring our selves that at the last day, every man shall receive of God for his labour done in true faith, a greater reward than his works have deserved. And because somewhat shall now be spoken of one particular good work, whose

Aug. *de diver. quest. ad Simpl. lib.* 1. *Quest.* 28.

Aug. *de fide & operibus, cap.* 4.

commendation is both in the Law and in the Gospel: thus much is said in the beginning generally of all good works. First, to remove out of the way of the simple and unlearned, this dangerous stumbling block, that any man should go about to purchase or buy heaven with his works. Secondly, to take away (so much as may be) from envious minds, and slanderous tongues, all just occasion of slanderous speaking, as though good works were rejected. This good work which now shall be treated of, is Fasting, which is found in the Scriptures to be of two sorts. The one outward, pertaining to the body, the other inward, in the heart and mind. This outward Fast, is an abstinence from meat, drink, and all natural food, yea, from all delicious pleasures and delectations worldly. When this outward Fast pertaineth to one particular man, or to a few, and not the whole number of the people, for causes which hereafter shall be declared, then it is called a private Fast: But when the whole multitude of men, women and children, in a Township or City, yea, through a whole Country, do fast, it is called a publick fast. Such was that fast which the whole multitude of the children of Israel were commanded to keep the tenth day of the seventh month, because Almighty God appointed that day to be a cleansing day, a day of atonement, a time of reconciliation, a day wherein the people were cleansed from their sins. The order and manner how it was done, is written in the xvi. and xxiii. Chapters of Leviticus. That day the people did lament, mourn, weep, and bewail their former sins. And whosoever upon that day did not humble his soul, bewailing his sins, as is said, abstaining from all bodily food, until the evening, that soul (saith the Almighty God) should be destroyed from among his people. We do not read that Moses ordained, by order of Law, any daies of publick fast throughout the whole year, more than that one day. The Jews notwithstanding had more times of common fasting, which the Prophet Zachary reciteth to be the fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth month. But for that it appeareth not in the Law when they were instituted, it is to be judged, that those other times of fasting, more than the fast of the seventh month, were ordained among the Jews by the appointment of their Governours, rather of devotion, than by an express commandment given from God. Upon the ordinance of this general fast, good men took occasion to appoint to themselves private fasts, at such times as they did either earnestly lament and bewail their sinful lives, or did addict themselves to more fervent prayer, that it might please God to turn his wrath from them, when either they were admonished and brought to the consideration thereof by the preaching of the Prophets, or otherwise when they saw present danger to hang over their heads. This sorrowfulness of heart, joyned with fasting, they uttered sometimes by their outward behaviour and gesture of body, putting on sackcloth, sprinkling themselves with ashes and dust, and sitting or lying upon the earth. For when good men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold with the eye of their mind the horrour of hell, they tremble they quake, and are inwardly touched with sorrowfulness of heart for their offences, and cannot but accuse themselves and open this their grief unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of hell and damnation.

Levit. 16. and 23.

Zach. 8.

damnation, that all desire of meat and drink is laid apart, and loathsomnes of all worldly things and pleasures cometh in place, so that nothing then liketh them more, than to weep, to lament, to mourn, and both with words and behaviour of body, to shew themselves weary of this life. Thus did David fast, when he made intercession to Almighty God for the Childs life, begotten in adultery of Bathsheba, Uriah's wife. King Achab fasted after this sort, when it repented him of murdering of Naboth, bewailing his own sinful doings. Such was the Ninivites fast, brought to repentance by Jonas preaching. When fourty thousand of the Israelites were slain in battel against the Benjamites, the Scripture saith, All the Children of Israel, and the whole multitude of the people went to Bethel, and sate there weeping before the Lord, and fasted all that day till night. So did Daniel, Hester, Nehemias, and many others in the Old Testament fast. But if any man will say, it is true, so they fasted indeed, but we are not now under the yoke of the Law, we are set at liberty by the freedom of the Gospel: therefore those rites and customs of the old law bind not us, except it can be shewed by the Scriptures of the new Testament, or by examples out of the same, that fasting now under the Gospel, is a restraint of meat, drink, and all bodily food and pleasures from the body, as before. First, that we ought to fast, is a truth more manifest, than that it should here need to be proved, the Scriptures which teach the same, are evident. The doubt therefore is, whether when we fast, we ought to withhold from our bodies all meat and drink during the time of our fast, or no? That we ought so to do, may be well gathered upon a question moved by the Pharisees to Christ, and by his answer again to the same. Why (say they) do Johns disciples fast often, and pray, and we likewise? but thy disciples eat and drink, and fast not at all. In this smooth question, they couch up subtilly this argument or reason: Whoso fasteth not, that man is not of God. For fasting and prayer are works both commended and commanded of God in the Scriptures, and all good men, from Moses till this time, as well the Prophets as others, have exercised themselves in these works. John also and his Disciples at this day do fast oft, and pray much, and so do we the Pharisees in like manner: But thy Disciples fast not at all, which if thou wilt deny, we can easily prove it. For whosoever eateth and drinketh, fasteth not. Thy Disciples eat and drink, therefore they fast not. Of this we conclude (say they) necessarily, that neither art thou, nor yet thy Disciples, of God. Christ maketh answer, saying, Can ye make that the children of the wedding shall fast, while the bridegroom is with them? The daies shall come when the bridegroom shall be taken from them: In those daies shall they fast. Our Saviour Christ, like a good Master, defendeth the innocency of his Disciples against the malice of the arrogant Pharisees, and proveth that his Disciples are not guilty of transgressing any jot of Gods Law, although as then they fasted, and in his answer reproveth the Pharisees of Superstition and Ignorance. Superstition, because they put a Religion in their doings, and ascribed holines to the outward work wrought, not regarding to what end fasting is ordained. Of ignorance, for that they could not discern between time and time. They knew not that there is a time of rejoycing and mirth, and a time again of lamentation and mourning, which both he teacheth in his answer, as shall be touched more largely hereafter, when we shall shew what time is most fit to fast in.

Judges 20.

Luke 5.

But here, beloved, let us note, that our Saviour Christ, in making his answer to their question, denied not, but confessed that his Disciples fasted not, and therefore agreeth to the Pharisees in this, as unto a manifest truth; that whoso eateth and drinketh, fasteth not. Fasting then even by Christs assent, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. And that it was used in the Primitive Church, appeareth most evidently by the Chalcedon Council, one of the four first general Councils. The Fathers assembled there, to the number of 630. considering with themselves how acceptable a thing fasting is to God, when it is used according to his word: Again, having before their eyes also the great abuses of the same crept into the Church at those days, through the negligence of them which should have taught the people the right use thereof, and by vain glosses, devised of men: to reform the said abuses, and to restore this so good and godly a work, to the true use thereof, decreed in that Council, that every person as well in his private as publick fast, should continue all the day without meat and drink, till after the Evening prayer. And whosoever did eat or drink before the Evening prayer was ended, should be accounted and reputed not to consider the purity of his fast. This Canon teacheth so evidently how fasting was used in the Primitive Church, as by words it cannot be more plainly expressed.

Fasting then, by the decree of those six hundred and thirty Fathers, grounding their determination in this matter upon the sacred Scriptures, and long continued usage or practice, both of the Prophets and other godly persons, before the coming of Christ, and also of the Apostles and other devout men in the New Testament, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. Thus much is spoken hitherto, to make plain unto you what fasting is. Now hereafter shall be shewed the true and right use of fasting.

Good works are not all of one sort. For some are of themselves, and of their own proper nature alwaies good: as to love God above all things, to love thy Neighbour as thy self, to honour thy Father and Mother, to honour the higher Powers, to give to every man that which is his due, and such like. Other works there be, which considered in themselves, without further respect, are of their own nature meerly indifferent, that is, neither good nor evil, but take their denomination of the use or end whereunto they serve. Which works having a good end, are called Good works, and are so indeed: but yet that cometh not of themselves, but of the good end whereunto they are referred. On the other side, if the end that they serve unto, be evil, it cannot then otherwise be, but that they must needs be evil also. Of this sort of works, is fasting, which of it self is a thing meerly indifferent: but it is made better or worse by the end that it serveth unto. For when it respecteth a good end, it is a good work; but the end being evil, the work it self is also evil. Mo fast then with this perswasion of mind, that our fasting, and our good works, can make us perfect and just men, and finally, bring us to heaven, is a devilish perswasion, and that fast is so far off from pleasing of God, that it refuseth his mercy, and is altogether derogatory to the merits of Christs death, and his precious blood-shedding. This doth the parable of the Pharisee and the Publican teach. Two men (saith Christ) went up together into the Temple to pray, the one a Pharisee, Luke 18.

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the other a Publican: the Pharisee stood and prayed thus with himself, I thank thee, O God, that I am not as other men are, extortioners, unjust, adulterers, and as this Publican is, I fast twice in the week, I give tithes of all that I possess. The Publican stood afar off, and would not lift up his eyes to Heaven, but smote his breast, and said, God be merciful to me a sinner. In the person of this Pharisee, our Saviour Christ setteth out to the eye, and to the judgment of the world, a perfect, just, and righteous man, such a one as is not spotted with those vices that men commonly are infected with, extortion, bribery, polling and pilling their neighbour, robbers and spoilers of Commonweals, crafty, and subtile in chopping and changing, using false weights, and detestable perjury in their buying and selling, fornicators, adulterers, and vicious livers. The Pharisee was no such man, neither faulty in any such like notorious crime. But where other transgressed by leaving things undone, which yet the Law required: this man did more than was requisite by the Law. For he fasted thrice in the week, and gave tithes of all that he had. What could the World then justly blame in this man? yea, what outward thing more could be desired to be in him, to make him a more perfect and a more just man? Truly, nothing, by mans judgment: And yet our Saviour Christ preferreth the poor Publican without fasting, before him with his fast. The cause why he doth so, is manifest. For the Publican having no good works at all to trust unto, yielded up himself unto God, confessing his sins, and hoped certainly to be saved by Gods free mercy only. The Pharisee gloried, and trusted so much to his works, that he thought himself sure enough without mercy, and that he should come to Heaven by his fasting, and other deeds. To this end serveth that parable. For it is spoken to them that trusted in themselves, that they were righteous, and despised others. Now because the Pharisee directeth his works to an evil end, seeking by them justification, which indeed is the proper work of God without our merits, his fasting twice in the week, and all his other works, though they were never so many, and seemed to the world never so good and holy, yet in very deed before God they are altogether evil and abominable. The mark also that the Hypocrites shoot at with their fast, is, to appear holy in the eye of the world, and so to win commendation and praise of men. But our Saviour Christ saith of them, they have their reward, that is, they have praise and commendation of men, but of God they have none at all. For whatsoever tendeth to an evil end, is it self, by that evil end, made evil also. Again, so long as we keep ungodliness in our hearts, and suffer wicked thoughts to tarry there, though we fast as oft as did either S. Paul or John Baptist, and keep it as strictly as did the Ninivites: yet shall it be not only unprofitable to us, but also a thing that greatly displeaseth Almighty God. For he saith, that his soul abhorreth and hateth such fastings, yea, they are a burthen unto him, and he is weary of bearing them. And therefore he inveigheth most sharply against them, saying by the mouth of the Prophet Isaiah, Behold, when you fast, your lust remaineth still, for ye do nothing else but violence to your debtors. Lo, ye fast to strife and debate, and to smite with the fist of wickedness. Now ye shall not fast thus, that you may make your voice to be heard above. Think ye this fast pleaseth me, that a man should chasten himself for a day? should that be called a fasting, or a day that pleaseth the Lord? Now dearly beloved, seeing

Matth. 6.

Isai. 1.

Isai. 3.

that

that Almighty God alloweth not our fast for the works sake, but chiefly respecteth our heart, how it is affected, and then esteemeth our fast either good or evil, by the end that it serveth for: it is our part to rent our
Joel 22. hearts, and not our garments, as we are advertised by the Prophet Joel, that is, our sorrow and mourning must be inward in heart, and not in outward shew only, yea, it is requisite that first before all things, we cleanse our hearts from sin, and then direct our fast to such an end as God will allow to be good.

There be three ends whereunto if our fast be directed, it is then a work profitable to us, and accepted of God.

The first is, to chastise the flesh, that it be not too wanton, but tamed
1 Cor. 9. and brought in subjection to the spirit. This respect had Saint Paul in his fast, when he said, I chastise my body, and bring it into subjection, lest by any means it cometh to pass, that when I have preached to others, I my self be found a castaway.

The second, that the spirit may be more earnest and fervent to prayer.
Acts 13. To this end fasted the Prophets and Teachers that were at Antioch, before they sent forth Paul and Barnabas to preach the Gospel. The same two Apostles fasted for the like purpose, when they commended to God, by their earnest prayers, the Congregations that were at Antioch, Pisi-
Acts 14. dia, Iconium, and Lystra, as we read in the Acts of the Apostles.

The third, that our fast be a testimony and witness with us before God, of our humble submission to his high Majesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies. These are the three ends, or right uses of fasting. The first belongeth most properly to private fasts: the other two are common, as well to publick fasts, as to private: and thus much for the use of fasting. Lord have mercy upon us, and give us grace, that while we live in this miserable world, we may through thy help bring forth this, and such other fruits of the spirit, commended and commanded in thy holy word, to the glory of thy Name, and to our comforts, that after the race of this wretched life, we may live everlastingly with thee in thy heavenly Kingdom, not for the merits and worthiness of our works, but for thy mercies sake, and the merits of thy dear Son, Jesus Christ, to whom with thee and the holy Ghost, be all laud, honour, and glory, for ever and ever. Amen.

The Second Part of the Homily of Fasting.

IN the former Homily (beloved) was shewed, that among the people of the Jews, fasting as it was commanded them from God by Moses, was to abstain the whole day, from morning till night, from meat, drink, and all manner of food, that nourisheth the body, and that whoso tasted ought before the evening, on the day appointed to fasting, was accounted among them a breaker of his fast. Which order, though it seem strange to some in these our daies, because it hath not been so generally used in this Realm of many years past: yet that it was so among Gods people

people (I mean the Jews) whom before the coming of our Saviour Christ, God did vouchsafe to chuse unto himself, a peculiar people above all other nations of the earth, and that our Saviour Christ so understood it, and the Apostles after Christs ascension did so use it, was there sufficiently proved by the testimonies and examples of the holy Scriptures, as well of the new Testament, as of the old. The true use of fasting was there also shewed. In this second part of this Homily shall be shewed, that no constitution or Law made by man, for things which of their own proper nature be meer indifferent, can bind the conscience of Christian men to a perpetual observation and keeping thereof, but that the higher powers have full liberty to alter and change every such law and ordinance, either Ecclesiastical or Political, when time and place shall require. But first an answer shall be made to a question that some may make, demanding what judgment we ought to have of such abstinencies as are appointed by publick Order and Laws made by Princes, and by the authority of the Magistrates, upon policy, not respecting any Religion at all in the same. As when any Realm in consideration of the maintaining of Fisher-towns bordering upon the Seas, and for the increase of Fisher-men, of whom do spring Marriners to go upon the Sea, to the furnishing of the Navy of the Realm, whereby not only Commodities of other Countries may be transported, but also may be a necessary defence to resist the invasion of the adversary.

For the better understanding of this question, it is necessary that we make a difference between the policies of Princes, made for the ordering of their Commonweals, in provision of things serving to the most sure defence of their Subjects and Countries, and between Ecclesiastical Policies, in prescribing such works, by which, as by secondary means, Gods wrath may be pacified, and his mercy purchased. Positive laws made by Princes, for conservation of their policy, not repugnant unto Gods Law, ought of all Christian Subjects with reverence of the Magistrate to be obeyed, not only for fear of punishment, but also (as the Apostle saith) for conscience sake. Conscience, I say, not of the thing which of its own nature is indifferent, but of our obedience, which by the Law of God we owe unto the Magistrate, as unto Gods Minister. By which positive Laws, though we Subjects for certain times and dayes appointed, be restrained from some kinds of meats and drink, which God by his holy Word hath left free to be taken and used of all men with thanksgiving in all places, and at all times: yet for that such Laws of Princes and other Magistrates are not made to put holiness in one kind of meat and drink more than another, to make one day more holy than another, but are grounded meerly upon policy, all Subjects are bound in Conscience to keep them by Gods Commandment, who by the Apostle willeth all without exception, to submit themselves unto the authority of the higher Powers. And in this point concerning our duties which be here dwelling in England, environed with the Sea, as we be, we have great occasion in reason to take the commodities of the water, which Almighty God by his divine Providence hath laid so nigh unto us, whereby the increase of victuals upon the land may the better be spared and cherished, to the sooner reducing of victuals to a more moderate price, to the better sustenance of the poor. And doubtless he seemeth to be too dainty an Englishman, who considering the great commodities which may ensue, will not forbear some

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piece of his licentious appetite upon the ordinance of his Prince, with the consent of the wise of the Realm. What good English heart would not wish that the old ancient glory should return to the Realm, wherein it hath with great commendations excelled before our days, in the furniture of the Navy of the same? What will more daunt the hearts of the Adversaries, than to see us well fenced and armed on the Sea, as we be reported to be on the Land? If the Prince requested our obedience to forbear one day from flesh more than we do, and to be contented with one meal in the same day, should not our own commodity thereby persuade us to subjection? But now that two meals be permitted on that day to be used, which sometime our Elders in very great numbers in the Realm did use with one only spare meal, and that in fish only: shall we think it so great a burthen that is prescribed?

Furthermore, consider the decay of the Towns nigh the Seas, which should be most ready by the number of the people there to repulse the enemy, and we which dwell further off upon the land, having them as our buckler to defend us, should be the more in safety. If they be our neighbours, why should we not wish them to prosper? If they be our defence as nighest at hand to repel the enemy, to keep out the rage of the Seas which else would break in upon our fair pastures, why should we not cherish them? Neither do we urge that in the Ecclesiastical policy, prescribing a form of fasting, to humble our selves in the sight of Almighty God, that that order which was used among the Jews, and practised by Christs Apostles after his ascension, is of such force and necessity, that that only ought to be used among Christians, and none other, for that were to bind Gods people unto the yoke and burthen of Moses his policy, yea, it were the very way to bring us which are set at liberty by the freedom of Christs Gospel, into the bondage of the Law again, which God forbid that any man should attempt or purpose. But to this end it serveth, to shew how far the order of fasting now used in the Church at this day, differeth from that which then was used. Gods Church ought not, neither may it be so tyed to that or any other order now made, or hereafter to be made and devised by the authority of man, but that it may lawfully, for just causes, alter, change, or mitigate those Ecclesiastical decrees and orders, yea, recede wholly from them; and break them, when they tend either to superstition, or to impiety, when they draw the people from God, rather than work any edification in them. This authority Christ himself used, and left it to his Church. He used it, I say, for the order or decree made by the Elders for washing of cups, which was diligently observed of the Jews; yet tending to superstition, our Saviour Christ altered and changed the same in his Church, into a profitable Sacrament, the Sacrament of our regeneration or new birth. This authority to mitigate laws and decrees Ecclesiastical, the Apostles practised, when they, writing from Jerusalem unto the Congregation that was at Antioch, signified unto them that they would not lay any further burthen upon them, but these necessaries: that is, that they should abstain from things offered unto idols, from blood, from that which is strangled, and from fornication, notwithstanding that Moses Law required many other observances. This authority to change the orders, decrees, and constitutions of the Church, was after the Apostles time used of the Fathers about the manner of fasting, as it appeareth in the Tripartite History, where it is thus written, Touching

Acts 15.

fasting,

fasting, we find that it was diversly used in divers places by divers men. *Tripartit. hist. l. 9. c. 38.* For they at Rome fast three weeks together before Easter, saving upon the Saturdaies and Sundaies, which fast they call Lent. And after a few lines in the same place it followeth: They have not all one uniform order in fasting. For some do fast and abstain both from fish and flesh. Some when they fast, eat nothing but fish. Others there are, which when they fast, eat of all water-fouls, aswel as of fish, grounding themselves upon Moses, that such fouls have their substance of the water, as the fishes have. Some others when they fast, will neither eat herbs nor eggs. Some fasters there are, that eat nothing but dry bread. Others when they fast, eat nothing at all, no not so much as dry bread. Some fast from all manner of food till night, and then eat, without making any choice or difference of meats. And a thousand such like divers kinds of fasting may be found in divers places of the world, of divers men diversly used. And for all this great diversity in fasting, *Euseb. lib. 5. cap. 24.* yet Charity the very true bond of Christian peace was not broken, neither did the diversity of fasting break at any time their agreement and concord in faith. To abstain sometimes from certain meats, not because the meats are evil, but because they are not necessary, this abstinence (saith Saint Augustine) is not evil. And to restrain the use of meats *Dogma. Ecclesiast. c. 66.* when necessity and time shall require, this (saith he) doth properly pertain to Christian men.

Thus ye have heard, good people, first that Christian Subjects are bound even in conscience to obey Princes Laws, which are not repugnant to the Laws of God. Ye have also heard that Christs Church is not so bound to observe any Order, Law, or Decree made by man, to prescribe a form in Religion: but that the Church hath full power and authority from God, to change and alter the same, when need shall require, which hath been shewed you by the example of our Saviour Christ, by the practice of the Apostles, and of the Fathers since that time.

Now shall be shewed briefly what time is meet for fasting, for all times serve not for all things: but as the wise man saith, All things have their times. There is a time to weep, and a time again to laugh, a time *Eccles. 3.* to mourn, and a time to rejoyce, &c. Our Saviour Christ excused his disciples, and reproved the Pharisees, because they neither regarded the use of fasting, nor considered what time was meet for the same. Which both he teacheth in his answer, saying, The children of the marriage can- *Matth. 9.* not mourn, while the bridegroom is with them. Their question was of fasting, his answer is of mourning, signifying unto them plainly that the outward fast of the body, is no fast before God, except it be accompanied with the inward fast, which is a mourning and a lamentation of the heart, as is before declared. Concerning the time of fasting, he saith, The daies will come, when the bridegroom shall be taken from them, in those daies they shall fast. By this it is manifest, that it is no time of fasting while the marriage lasteth, and the bridegroom is there present. But *Luke 5.* when the marriage is ended, and the bridegroom gone, then is it a meet *Matth. 6.* time to fast. Now to make plain unto you what is the sense and meaning of these words, We are at the marriage, and again, The bridegroom is taken from us: We shall note, that so long as God revealeth his mercy unto us, and giveth us of his benefits, either spiritual or corporal, we are said to be with the bridegroom at the marriage. So was that good old father Jacob at the marriage, when he understood that his Son Joseph was

alive, and ruled all Egypt under King Pharaoh. So was David in the marriage with the bridegroom when he had gotten the victory of great Goliah, and had smitten off his head. Judith, and all the people of Bethulia, were the children of the wedding, and had the bridegroom with them, when God had by the hand of a woman slain Holofernes, the grand Captain of the Assyrians Host, and discomfited all their enemies. Thus were the Apostles the children of the marriage while Christ was corporally present with them, and defended them from all dangers, both spiritual and corporal. But the marriage is said then to be ended, and the bridegroom to be gone, when Almighty God smiteth us with affliction, and seemeth to leave us in the midst of a number of adversities. So God sometimes striketh private men privately with sundry adversities, as trouble of mind, loss of friends, loss of goods, long and dangerous sicknesses, &c. then is it a fit time for that man to humble himself to Almighty God by fasting, and to mourn and bewail his sins with a sorrowful heart, and to pray unfeignedly, saying with the Prophet David, Turn away thy face, O Lord, from my sins, and blot out of thy remembrance all mine offences. Again, When God shall afflict a whole Region or Country with wars, with Famine, with Pestilence, with strange Diseases and unknown Sicknesses, and other such like calamities: then is it time for all states and sorts of people, high and low, men, women, and children, to humble themselves by fasting, and bewail their sinful living before God, and pray with one common voice, saying thus, or some other such like prayer. Be favourable, O Lord, be favourable unto thy people, which turn unto thee, in weeping, fasting, and praying, spare thy people whom thou hast redeemed with thy precious blood, and suffer not thine inheritance to be destroyed and brought to confusion. Fasting thus used with prayer, is of great efficacy, and weigheth much with God. So the Angel Raphael told Tobias. It also appeareth by that which our Saviour Christ answered to his Disciples, demanding of him why they could not cast forth the evil Spirit out of him, that was brought unto them. This kind (saith he) is not cast out but by fasting and prayer. How available fasting is, how much it weigheth with God, and what it is able to obtain at his hand, cannot better be set forth, than by opening unto you, and laying before you some of those notable things that have been brought to pass by it. Fasting was one of the means whereby Almighty God was occasioned to alter the thing which he had purposed concerning Ahab, for murdering the innocent man Naboth, to possess his Vineyard. God spake unto Elia, saying, Go thy way and say unto Ahab, Hast thou killed, and also gotten possession? Thus saith the Lord, In the place where Dogs licked the blood of Naboth, shall Dogs even lick thy blood also. Behold, I will bring evil upon thee, and will take away thy Posterity: Yea, the Dogs shall eat him of Ahabs stock that dieth in the City, and him that dieth in the field shall the fowls of the air eat. This punishment had Almighty God determined for Ahab in this World, and to destroy all the male-kind that was begotten of Ahabs body, besides that punishment which should have happened unto him in the world to come. When Ahab heard this, he rent his cloaths, and put sackcloth upon him and fasted, and lay in sackcloth, and went barefooted. Then the word of the Lord came to Elia, saying, seest thou how Ahab is humbled before me? Because he submitteth himself before me, I will not bring that evil

Psal. 51.

3 Kings 21.

evil in his daies, but in his sons daies will I bring it upon his house. Although Ahab, through the wicked counsel of Jezabel his wife, had committed shameful murder, and against all right disinherited and dispossessed for ever Naboths flock of that vineyard: yet upon his humble submission in heart unto God, which he declared outwardly by putting on sackcloth and fasting, God changed his sentence, so that the punishment which he had determined, fell not upon Ahabs house in his time, but was deferred unto the daies of Joram his Son. Here we may see of what force our outward fast is, when it is accompanied with the inward fast of the mind, which is (as is said) a sorrowfulnes of heart, detesting and bewailing our sinful doings. The like is to be seen in the Ninivites: For when God hath determined to destroy the whole City of Ninive, and the time which he had appointed, was even now at hand, he sent the Prophet Jonas to say unto them, Yet forty daies, and Nineve shall be overthrown. The people by and by believed God, and gave themselves to fasting, yea, the King by the advice of his Council, caused to be proclaimed, saying, Let neither man nor beast, bullock nor sheep taste any thing, neither feed nor drink water: But let man and beast put on sackcloth, and cry mightily unto God, yea, let every man turn from his evil way, and from the wickednes that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce wrath, that we perish not? And upon this their hearty repentance, thus declared outwardly with fasting, renting of their clothes, putting on sackcloth, and sprinkling themselves with dust and ashes, the Scripture saith, God saw their works that they turned from their evil waies, and God repented of the evil that he had sayed he would do unto them, and he did it not. Now beloved, ye have heard first what fasting is, aswel that which is outward in the body, as that which is inward in the heart. Ye have heard also that there are three ends or purposes, whereunto if our outward fast be directed, it is a good work that God is pleased with. Thirdly hath been declared, what time is most meet for to fast, either privately or publickly. Last of all, what things fasting hath obtained of God, by the examples of Ahab and the Ninevites. Let us therefore, dearly beloved, seeing there are many more causes of fasting and mourning in these our daies, than have been of many years heretofore in any one age, endeavour our selves both inwardly in our hearts, and also outwardly with our bodies, diligently to exercise this godly exercise of fasting, in such sort and manner, as the holy Prophets, the Apostles, and divers other devout persons for their time used the same. God is now the same God that he was then, God that loveth righteousnes, and that hateth iniquity, God which willeth not the death of a sinner, but rather that he turn from his wickednes and live, God that hath promised to turn to us, if we refuse not to turn to him: yea, if we turn our evil works from before his eyes, cease to do evil, learn to do well, seek to do right, relieve the oppressed, be a right Judge to the fatherles, defend the widow, break our bread to the hungry, bring the poor that wander into our house, cloath the naked, and despise not our brother which is our own flesh: then shalt thou call (saith the Prophet) and the Lord shall answer, thou shalt cry, and he shall say, here am I: Yea, God which heard Ahab and the Ninevites, and spared them, will also hear our prayers, and spare us so, that we after their example, will unfeignedly turn unto him: yea, he will bless us, with his heavenly bene- Jonas 3.

dicious the time that we have to tarry in this world, and after the race of this mortal life, he will bring us to his heavenly Kingdom, where we ſhall reign in everlaſting bleſſedneſs with our Saviour Chriſt, to whom with the Father and the Holy Ghoſt, be all honour and glory for ever and ever. Amen.

AN HOMILY AGAINST Gluttony and Drunkenneſs.



WE have heard in the former Sermon, welbeloved, the deſcription and the vertue of faſting, with the true uſe of the ſame. Now ye ſhall hear how foul a thing Gluttony and Drunkenneſs is before God, the rather to move you to uſe faſting the more diligently. Underſtand ye therefore, that Almighty God (to the end that we might keep our ſelves undefiled and ſerve him in holineſs and righteouſneſs, according to his word) Titus 2. hath charged in his Scriptures ſo many as look for the glorious appearing of our Saviour Chriſt, to lead their lives in all ſobriety, modeſty, and temperance. Whereby we may learn Titus 2. how neceſſary it is for every Chriſtian that will not be found unready at the coming of our Saviour Chriſt, to live ſober-minded in this preſent world, forasmuch as otherwiſe being unready, he cannot enter with Chriſt into glory: and being unarmed in this behalf, he muſt needs 1 Pet. 5. be in continual danger of that cruel adverſary the roaring Lyon, againſt whom the Apoſtle Peter warneth us to prepare our ſelves in continual ſobriety, that we may reſiſt, being ſtedfaſt in faith. To the intent therefore that this ſoberneſs may be uſed in all our behaviour, it ſhall be expedient for us to declare unto you how much all kind of exceſs offendeth the Majeſty of Almighty God, and how grievouſly he puniſheth the immoderate abuſe of thoſe his creatures which he ordaineth to the maintenance of this our needy life, as meats, drinks, and apparel. And again, to ſhew the noyſome diſeaſes and great miſchiefs that commonly do follow them that inordinately give up themſelves to be carried headlong with ſuch pleaſures as are joyned either with dainty and overlarge fare, or elſe with coſtly and ſumptuous apparel.

And firſt, that ye may perceive how deteſtable and hateful all exceſs in eating and drinking is before the face of Almighty God, ye ſhall call Galat. 5. to mind what is written by Saint Paul to the Galathians, where he numbreth gluttony and drunkenneſs among thoſe horrible crimes, with the which (as he ſaith) no man ſhould inherit the kingdom of heaven.

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he reckoneth them among the deeds of the fleſh, and coupleth them with idolatry, whoredom, and murder, which are the greateſt offences that can be named among men. For the firſt ſpoileth God of his honour, the ſecond defileth his holy Temple, that is to wit, our own bodies, the third maketh us companions of Cain in the ſlaughter of our brethren, and whoſo committeth them, as Saint Paul ſaith, cannot inherit the Kingdom of God. Certainly, that ſin is very odious and loathſome before the face of God, which cauſeth him to turn his favourable countenance ſo far from us, that he ſhould clean bar us out of the doors, and diſinherit us of his heavenly Kingdom. But he ſo much abhorreth all beaſtly banquetting, that by his Son our Saviour Chriſt in the Goſpel, he declareth his terrible indignation againſt all Luke 6.
belly gods, in that he pronounceth them accurſed, ſaying, Woe be to you that are full, for ye ſhall hunger. And by the Prophet Iſaiah he cryeth Eſa. 5.
out, Woe be to you that riſe up early to give your ſelves to drunkenneſs and ſet all your minds ſo on drinking, that you ſit ſwilling thereat until it be night. The Harp, the Lute, the Pſalms, and plenty of Wine are at your Feaſts, but the works of the Lord ye do not behold, neither conſider the works of his hands. Woe be unto you that are ſtrong to drink wine, and are mighty to advance drunkenneſs. Here the Prophet plainly teacheth, that faſting and banquetting make men forgetful of their duty towards God, when they give themſelves to all kinds of pleaſures, not conſidering nor regarding the works of the Lord, who hath created meats and drinks, as Saint Paul ſaith, to be received thankfully of them that believe and know the truth. So that the very beholding of theſe creatures (being the handywork of Almighty God) might teach us to uſe them thankfully as God hath ordained. Therefore they are 1 Tim. 4.
without excuſe before God, which either filthily feed themſelves, not reſpecting the ſanctification which is by the word of God and prayer, or elſe unthankfully abuſe the good Creatures of God by ſurfetting and drunkenneſs, foraſmuch as Gods Ordinances in his Creatures plainly forbid it. They that give themſelves therefore to bibbing and banquetting, being without all conſideration of Gods judgments, are ſuddenly oppreſſed in the day of vengeance. Therefore Chriſt ſaith to his diſ- Luke 21.
ciples, Take heed to your ſelves, leſt at any time your hearts be overcome with ſurfetting and drunkenneſs, and cares of this world, and ſo that day come on you unawares. Whoſoever then will take warning at Chriſt, let him take heed to himſelf, leſt his heart being overwhelmed by Luke 12.
ſurfetting, and drowned in drunkenneſs, he be taken unawares with that unthrifty ſervant, which, thinking not on his Maſters coming, began to ſmite his fellow-ſervants, and to eat, and to drink, and to be drunken, and being ſuddenly taken, hath his juſt reward with unbelieving hypocrites, they that uſe to drink deeply, and to feed at full (wallowing themſelves in all kind of wickedneſs) are brought aſleep in that ſlumbering forgetfulneſs of Gods holy will and commandments. Therefore Almighty God crieth by the Prophet Joel: Awake ye drunkards, weep and howl all ye Joel 1.
drinkers of wine, becauſe the new wine ſhall be pulled from your mouth. Here the Lord terribly threatneth to withdraw his benefits from ſuch as abuſe them, and to pull the cup from the mouth of drunkards. Here we may learn, not to ſleep in drunkenneſs and ſurfetting, leſt God deprive us of the uſe of his creatures, when we unkindly abuſe them. For certainly the Lord our God will not only take away his benefits when they are unthank-

unthankfully abuſed: but alſo in his wrath and heavy diſpleaſure take vengeance on ſuch as immoderately abuſe them. If our firſt Parents
Gen. 3. Adam and Eve had not obeyed their greedy appetite in eating the forbidden fruit, neither had they loſt the fruition of Gods benefits which they then enjoyed in Paradiſe, neither had they brought ſo many miſchiefs both to themſelves, and to all their poſterity. But when they paſſed the bounds that God had appointed them, as unworthy of Gods benefits, they are expelled and driven out of Paradiſe, they may no longer eat the fruits of that Garden, which by exceſs they had ſo much abuſed. As tranſgreſſors of Gods Commandment, they and their poſterity are brought to a perpetual ſhame and confuſion, and as accurſed of God, they muſt now ſweat for their living, which before had abundance at their pleaſure. Even ſo, if we in eating and drinking exceed, when God of his large liberality ſendeth plenty, he will ſoon change plenty into ſcarceneſs. And whereas we gloried in fulneſs, he will make us empty, and confound us with penury, yea, we ſhall be compelled to labour and travel with paine, in ſeeking for that which we ſometime enjoyed at eaſe. Thus the Lord will not leave them unpuniſhed, who not regarding his works, follow the luſts and appetites of their own hearts. The Patri-
2 Pet. 2. arch Noah, whom the Apoſtle calleth the preacher of righteouſneſs, a man
Noah. exceedingly in Gods favour, is in holy Scripture made an example, whereby we may learn to avoid drunkenneſs. For when he had poured in wine more than was convenient, in filthy manner he lay naked in his tent, his privities diſcovered. And whereas ſometime he was ſo much eſteemed, he is now become a laughing-ſtock to his wicked Son Cham, no ſmall griefe to Sem and Japhet his other two Sons, which were aſhamed of their Fathers beaſtly behaviour. Here we may note that drunkenneſs bringeth with it ſhame and deriſion, ſo that it never eſcapeth unpuniſhed. Lot in like manner, being overcome with wine, com-
Lot. mitted abominable inceſt with his own daughters. So will Almighty God give over drunkards, to the ſhameful luſts of their own hearts. Here is Lot by drinking fallen ſo far beſide himſelf, that he knoweth not his own daughters. Who would have thought that an old man in that heavy caſe, having loſt his wife and all that he had, which had ſeen even now Gods vengeance in fearful manner declared on the five Cities for their vicious living, ſhould be ſo far paſt the remembrance of his duty? But men overcome with drink, are altogether mad, as
Epiſt. 84. Seneca ſaith. He was deceived by his daughters: but now many deceive themſelves, never thinking that God by his terrible puniſhments will be avenged on them that offend by exceſs. It is no ſmall plague that Lot purchaſed by his drunkenneſs. For he had copulation moſt filthily with his own Daughters, which conceived thereby, ſo that the matter is brought to light, it can no longer be hid. Two inceſtuous Children are born, Ammon and Moab, of whom came two Nations, the Ammonites and Moabites, abhorred of God, and cruel adverſaries to his people the Iſraelites. Loe Lot hath gotten to himſelf by drinking, ſorrow, and care, with perpetual infamy and reproach unto the worlds end. If God ſpared not his ſervant Lot, being otherwiſe a godly man, nephew unto Abraham, one that entertained the Angels of God: What will he do to theſe beaſtly belly-ſlaves, which void of all godlineſs or vertuous behaviour, not once, but continually day and night, give themſelves wholly to bibbing and banquetting? But let

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us yet further behold the terrible examples of Gods indignation a- 2 Sam. 13.
gainſt ſuch as greedily follow their unſatiable luſts. Amnon the Son of *Amnon.*
David, feaſting himſelf with his brother Abſolom, is cruelly murdered of
his own brother. Holofernes, a valiant and mighty Captain, being Judith 13.
overwhelmed with wine, had his head ſtrucken from his ſhoulders by
that ſilly woman Judith. Simon the High Prieſt, and his two Sons,
Matthias and Judas, being entertained of Ptolomy the ſon of Abobus,
who had before married Simons daughter, after much eating and drink-
ing were trayterouſly murdered of their own kinſman. If the Iſraelites
had not given themſelves to belly-chear, they had never ſo often fallen Exod. 32.
to Idolatry. Neither would we at this day be ſo addicted to ſuperſtition,
were it not that we ſo much eſteemed the filling of our bellies. The
Iſraelites, when they ſerved Idols, ſate down to eat and drink, and 1 Cor. 10.
roſe again to play, as the Scripture reporteth: Therefore ſeeking to
ſerve their bellies, they forſook the ſervice of the Lord their God. So
are we drawn to conſent unto wickedneſs, when our hearts are over-
whelmed by drunkenneſs and feaſting. So Herod ſetting his mind on Matth. 14.
banqueting, was content to grant, that the holy man of God, John
Baptiſt, ſhould be beheaded at the requeſt of his Whores daughter.
Had not the rich glutton been ſo greedily given to the pampering of his Luke 16.
belly, he would never have been ſo unmerciful to the poor Lazarus, nei-
ther had he felt the torments of the unquenchable fire. What was the
cauſe that God ſo horribly puniſhed Sodom and Gomorrha? was it not Ezek. 16.
their proud banqueting and continual idleneſs which cauſed them to be
ſo lewd of life, and ſo unmerciful towards the poor? What ſhall we
now think of the horrible exceſs, whereby ſo many have periſhed, and
been brought to deſtruction? The great Alexander after that he had *Alexander.*
conquered the whole World, was himſelf overcome by drunkenneſs,
inſomuch that being drunken, he ſlew his faithful friend Clitus, whereof
when he was ſober, he was ſo much aſhamed, that for anguiſh of heart,
he wiſhed death. Yet notwithſtanding, after this he left not his ban-
quetting, but in one night ſwilled in ſo much wine, that he fell into a
Fever, and when as by no means he would abſtain from wine, within
few daies after in miſerable ſort he ended his life. The Conqueror of
the whole World is made a ſlave by exceſs, and becometh ſo mad that
he murdereth his dear friend, he is plagued with ſorrow, ſhame, and
grief of heart for his intemperance, yet can he not leave it, he is kept
in captivity, and he which ſometime had ſubdued many, is become a
ſubject to the vile belly. So are drunkards and gluttons altogether
without power of themſelves, and the more they drink, the dryer they
war, one banquet provoketh another, they ſtudy to fill their greedy
ſtomachs. Therefore it is commonly ſaid, A drunken man is alwaies
dry, and A gluttons gut is never filled. Unſatiable truly are the affe-
ctions and luſts of mans heart, and therefore we muſt learn to bridle
them with the fear of God, ſo that we yield not to our own luſts, leſt
we kindle Gods indignation againſt our ſelves, when we ſeek to ſa-
tisfie our beaſtly appetite. Saint Paul teacheth us, Whether we eat 1 Cor. 10.
or drink, or whatſoever we do, to do all to the glory of God. Where
he appointeth, as it were by a meaſure, how much a man may eat and
drink: that is to wit, ſo much that the mind be not made ſluggiſh by
cramming in meat, and powring in drink, ſo that it cannot lift up it
ſelf to the glory and praiſe of God. Whoſoever he be then, that by

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eating and drinking maketh himſelf unfit to ſerve God, let him not think to eſcape unpuniſhed.

Ye have heard how much Almighty God deteſteth the abuſe of his Creatures, as he himſelf declareth, aſwel by his holy Word, as alſo by the fearful examples of his juſt judgment. Now if neither the Word of God can reſtrain our raging luſts and greedy appetites, neither the manifeſt examples of Gods vengeance fear us from riotous and exceſſive eating and drinking, let us yet conſider the manifold miſchiefs that proceed thereof, ſo ſhall we know the tree by the fruits. It hurteth the body, it infecteth the mind, it waſteth the ſubſtance, and is noyſome to the neighbours. But who is able to expreſs the manifold dangers and inconveniencies that follow of intemperate Diet? Oft cometh ſudden death by banquetting, ſometimes the Members are diſſolved, and ſo the whole Body is brought into a miſerable ſtate. He that eateth and drinketh unmeaſurably, kindleth oft times ſuch an unnatural heat in his body, that his appetite is provoked thereby to deſire more than it ſhould, or elſe it overcometh his ſtomach, and filleth all the body full of ſluggiſhneſs, makes it unable and unfit to ſerve either God or Man, not nouriſhing the body, but hurting it: and laſt of all, bringeth many kinds of incurable Diſeaſes, whereof enſueth ſometimes deſperate Death. But what ſhould I need to ſay any more in this behalf? For except God bleſs our Meats, and give them ſtrength to feed us; again, except God give ſtrength to Nature to digeſt, ſo that we may take profit by them, either ſhall we filthily vomit them up again, or elſe ſhall they lye ſtinking in our bodies, as in a lothſome ſink or channel, and ſo diverſly infect the whole body. And ſurely the bleſſing of God is ſo far from ſuch as uſe riotous banquetting, that in their faces be ſometimes ſeen the expreſs tokens of this intemperancy: as Solomon noteth in his Proverbs. To whom is woe (ſaith he) to whom is ſorrow? to whom is ſtrife? to whom is brawling? to whom are wounds without cauſe? and for whom is the redneſs of eyes? even to them that tarry long at the wine. Mark (I beſeech you) the terrible tokens of Gods indignation: Woe, and ſorrow, ſtrife, and brawling, wounds without cauſe, diſfigured face, and redneſs of eyes are to be looked for, when men ſet themſelves to exceſs and gormandiſe, deviſing all means to increaſe their greedy appetites by tempering the wine, and ſawcing it in ſuch ſort, that it may be more delectable and pleaſant unto them. It were expedient that ſuch delicate perſons ſhould be ruled by Solomon, who in conſideration of the aforeſaid inconveniencies, forbiddeth the very ſight of wine. Look not upon the wine (ſaith he) when it is red, and when it ſheweth his colour in the cup, or goeth down pleaſantly: for in the end thereof it will bite like a Serpent, and hurt like a Cockatrice. Thine eyes ſhall look upon ſtrange women, and thine heart ſhall ſpeak lewd things, and thou ſhalt be as one that ſleepeth in the midſt of the Sea, and as he that ſleepeth on the top of the Maſt. They have ſtricken me (thou ſhalt ſay) but I was not ſick, they have beaten me, but I felt it not, therefore will I ſeek it yet ſtill. Certainly that muſt needs be very hurtful which biteth and infecteth like a poyſoned Serpent, whereby men are brought to filthy fornication, which cauſeth the heart to deviſe miſchief. He doubtleſs is in great danger that ſleepeth in the midſt of the Sea, for ſoon he is overwhelmed with waves. He is like to fall ſuddenly that

Prov. 23.

Prov. 23.

ſleepeth

ſleepeth in the top of the Maſt. And ſurely he hath loſt his ſenſes that cannot feel when he is ſtricken, that knoweth not when he is beaten. So, ſurfetting and drunkenneſs bites by the belly, and cauſeth continual gnawing in the ſtomach, brings men to whoredom and lewdneſs of heart, with dangers unſpeakable: ſo that men are bereaved and robbed of their ſenſes, and are altogether without power of themſelves, who ſeeth not now the miſerable eſtate whereinto men are brought, by theſe foul filthy monſters, Gluttony and Drunkenneſs? The body is ſo much diſquieted by them, that as Jeſus the Son of Syrach affirmeth, the inſatiable feeder never ſleepeth quietly, ſuch an unreaſonable heat is kindled, whereof enſueth continual ache and pain to the whole body. Eccleſ. 31. And no leſs truly the mind is alſo annoyed by ſurfetting banquets: For ſometimes men are ſtricken with frenzy of mind, and are brought in like manner to meer madneſs, ſome wax ſo brutiſh and blockiſh, that they become altogether void of underſtanding. It is an horrible thing that any man ſhould maim himſelf in any member: but for a man of his own accord to bereave himſelf of his wits, is a miſchief intolerable. The Prophet Oſee in the fourth Chapter, ſaith, that wine and drunkenneſs take away the heart. Oſee 4. Alas then, that any man ſhould yield unto that, whereby he might bereave himſelf of the poſſeſſion of his own heart. Wine and women lead wiſe men out of the way, and bring men of underſtanding to reproof and ſhame, ſaith Jeſus the Son of Syrach. Eccleſi. 19. Yea, he asketh what is the life of man that is overcome with drunkenneſs. Eccleſ. 31. Wine drunken with exceſs, maketh bitterneſs of mind, and cauſeth brawling and ſtrife. In Magiſtrates it cauſeth cruelty inſtead of Juſtice, as the wiſe Philoſopher Plato perceived right well, when he affirmed that a drunken man hath a tyrannous heart, and therefore will rule at his pleaſure, contrary to right and reaſon. And certainly drunkenneſs maketh men forget both law and equity, which cauſed King Solomon ſo ſtrictly to charge that no wine ſhould be given unto Rulers, leſt peradventure by drinking, they forget what the law appointeth them, and ſo change the judgment of all the children of the poor. Prov. 31. Therefore among all ſorts of men, exceſſive drinking is moſt intolerable in a Magiſtrate or man of Authority, as Plato ſaith: For a drunkard knoweth not where he is himſelf. De repub. lib. 3. If then a man of Authority ſhould be a drunkard, alas, how might he be a guide unto other men, ſtanding in need of a Governour himſelf! Beſides this, a drunken man can keep nothing ſecret: many fond, fooliſh, and filthy words are ſpoken when men are at their banquets. Drunkenneſs (as Seneca affirmeth) diſcovereth all wickedneſs, and bringeth it to light, it removeth all ſhamefaſtneſs, and increaſeth all miſchief. The proud man being drunken, uttereth his pride, the cruel man his cruelty, and the envious man his envy, ſo that no vice can lye hid in a drunkard. Moreover, in that he knoweth not himſelf, he fumbleth and ſtammereth in his ſpeech, ſtaggereth to and fro in his going, beholding nothing ſtedfaſtly with his ſtaring eyes, believeth that the Houſe runneth round about him. It is evident that the mind is brought clean out of frame by exceſſive drinking, ſo that whoſoever is deceived by wine or ſtrong drink, becometh, as Solomon ſaith, a mocker, or a madman, ſo that he can never be wiſe. Prov. 20. If any man think that he may drink much wine, and yet be well in his wits, he may as well ſuppoſe, as Seneca ſaith, that when he hath drunken poyſon, he ſhall not die. For whereſoever exceſſive

For whereſoever exceſſive drinking is, there muſt needs follow perturbation of mind, and where the belly is ſtuffed with dainty fare, there the mind is oppreſſed with ſlothful ſluggiſhneſs. A full belly maketh a groſs underſtanding, ſaith S. Bernard, and much meat maketh a weary mind. But alas, now adaies men paſs little either for body or mind: ſo they have worldly wealth and riches abundant to ſatisfie their unmeaſurable luſts, they care not what they do. They are not aſhamed to ſhew their drunken faces, and to play the mad man openly. They think themſelves in good caſe, and that all is well with them if they be not pinched by lack and poverty. Leſt any of us therefore might take occaſion to flatter himſelf in this beaſtly kind of exceſs, by the abundance of riches, let us call to mind what Solomon writeth in the xxi. of his Proverbs, He that loveth wine and fat fare, ſhall never be rich, ſaith he. And in the xxiii. Chapter, he maketh a vehement exhortation on this wiſe, Keep not company with drunkards and gluttons, for the glutton and drunkard ſhall come to poverty.

Ad ſororem ſer. 24.

Prov. 21.

Prov. 23.

He that draweth his Patrimony through his throat, and eateth and drinketh more in one hour, or in one day, than he is able to earn in a whole week, muſt needs be an unthrift, and come to beggery. But ſome will ſay, what need any to find fault with this? He hurteth no man but himſelf, he is no mans foe but his own. Indeed I know this is commonly ſpoken in defence of theſe beaſtly belly-gods, but it is eaſie to ſee how hurtful they are, not only to themſelves, but alſo to the Commonwealth by their example. Every one that meeteth them is troubled with brawling and contentious language, and oft times raging in beaſtly luſts, like high-fed Horſes, they neigh on their neighbours wives, as Jeremy ſaith, and defile their children and daughters. Their example is evil to them among whom they dwell, they are an occaſion of offence to many, and whilſt they waſte their ſubſtance in banquetting, their own houſhold is not provided of things neceſſary, their wives and their children are evilly treated, they have not wherewith to relieve their poor neighbours in time of neceſſity, as they might have, if they lived ſoberly. They are unprofitable to the Commonwealth. For a drunkard is neither fit to rule, nor to be ruled. They are a ſlander to the Church or Congregation of Chriſt, and therefore S. Paul doth excommunicate them among whoremongers, idolaters, covetous perſons, and extortioners, forbidding Chriſtians to eat with any ſuch. Let us therefore, good people, eſchew every one of us, all intemperancy, let us love ſobriety and moderate diet, oft give our ſelves to abſtinency and faſting, whereby the mind of man is more lifted up to God, more ready to all godly exerciſes, as prayer, hearing and reading Gods word, to his ſpiritual comfort. Finally, whoſoever regardeth the health and ſafety of his own body, or wiſheth alwaies to be well in his wits, or deſireth quietneſs of mind, and abhorreth fury and madneſs, he that would be rich, and eſcape poverty, he that is willing to live without the hurt of his neighbour, a profitable member of the Commonwealth, a Chriſtian without ſlander of Chriſt and his Church; let him avoid all riotous and exceſſive banquetting, let him learn to keep ſuch meaſure as behoveth him that profeſſeth true godlineſs, let him follow S. Pauls rule, and ſo eat and drink, to the glory and praiſe of God, who hath created all things to be soberly uſed with thankſgiving, to whom be all honour and glory for ever. Amen.

1 Cor. 5.

AN

AN HOMILY AGAINST Excesse of Apparel.



Whereas ye have therefore been excited and stirred to use temperance of meats and drinks, and to avoid the excesse thereof, many waies hurtful to the state of the Commonwealth, and so odious before Almighty God, being the author and giver of such Creatures, to comfort and stablish our frail nature with thanks unto him, and not by abusing of them to provoke his liberality to severe punishing of that disorder. In like manner it is convenient, that ye be admonished of another foul and chargeable excesse: I mean, of apparel, at these daies so gorgeous, that neither Almighty God by his Word can stay our proud curiosity in the same, neither yet godly and necessary Laws, made by our Princes, and oft repeated with the penalties, can bridle this detestable abuse, whereby both God is openly contemned, and the Princes Laws manifestly disobeyed, to the great peril of the Realm. Wherefore, that sobriety also in this excesse may be espyed among us, I shall declare unto you, both the moderate use of apparel, approved by God in his holy Word, and also the abuses thereof, which he forbiddeth and disalloweth, as it may appear by the inconveniences which daily encrease, by the just judgment of God, where the measure is not kept, which he himself hath appointed. If we consider the end and purpose whereunto Almighty God hath ordained his Creatures, we shall easily perceive that he alloweth us apparel, not only for necessities sake, but also for an honest comelinesse. Even as in herbs, trees, and sundry fruits, we have not only divers necessary uses, but also the pleasant sight and sweet smell, to delight us withal, wherein we may behold the singular love of God towards mankind, in that he hath provided both to relieve our necessities, and also to refresh our senses with an honest and moderate recreation. Therefore David in the hundred and fourth Psalm, confessing Gods careful Providence, sheweth that God not only provideth things necessary for men, as herbs and other meats, but also such things as may rejoyce and comfort, as wine to make glad the heart, oyls and oyntments to make the face to shine. So that they are altogether past the limits of humanity, who yielding only to necessity, forbid the lawful fruition of Gods benefits. With whose traditi-

Psal. 104.

ons we may not be led, if we give ear to S. Paul, writing to the Coloſſians, willing them not to hearken unto ſuch men as ſhall ſay, Touch
Coloſſ. 2. not, Taſte not, Handle not; ſuperſtitiouſly bereaving them of the fruition of Gods Creatures. And no leſs truly ought we to beware, leſt under pretence of Chriſtian Liberty, we take licence to do what we liſt, advancing our ſelves in ſumptuous apparel, and deſpiſing others, preparing our ſelves in fine bravery, to wanton, lewd, and unchaſt behaviour. To the avoiding whereof, it behoveth us to be mindful of our
4. *Leſſons.* Leſſons, taught in holy Scripture, whereby we ſhall learn to temper our ſelves, and to reſtrain our immoderate affections, to that meaſure
1. which God hath appointed. The firſt is, that we make not proviſion for
Rom. 13. the fleſh, to accompliſh the luſts thereof, with coſtly apparel, as that Har-
Prov. 7. lot did of whom Solomon ſpeaketh, Proverbs the ſeventh, which perfumed her bed, and deckt it with coſtly ornaments of Egypt, to the fulfilling of her lewd luſt: but rather ought we by moderate temperance to cut off
2. all occaſions, whereby the fleſh might get the victory. The ſecond is
1 Cor. 2. written by Saint Paul, in the ſeventh Chapter of his firſt Epiſtle to the Corinths, where he teacheth us to uſe this world, as though we uſed it not. Whereby he cutteth away not only all ambition, pride, and vain pomp in apparel: but alſo all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and conſideration of our duty towards God. They that are much occupied in caring for things pertaining to the body, are moſt commonly negligent
Matth. 6. and careleſs in matters concerning the ſoul. Therefore our Saviour Chriſt willeth us not to take thought what we ſhall eat, or what we ſhall drink, or wherewith we ſhall be clothed, but rather to ſeek the Kingdom of God, and the righteouſneſs thereof. Whereby we may learn to beware, leſt we uſe thoſe things to our hinderance, which God hath ordained for our comfort and furtherance, towards his Kingdom.
3. The third is, that we take in good part our eſtate and condition, and content our ſelves with that which God ſendeth, whether it be much or little. He that is aſhamed of baſe and ſimple attire, will be proud of gorgious apparel, if he may get it. We muſt learn therefore of the Apo-
Phil. 4. ſtle S. Paul both to uſe plenty, and alſo to ſuffer penury, remembring that we muſt yield accounts of thoſe things which we have received unto him who abhorreth all exceſs, pride, oſtentation, and vanity, who alſo utterly condemneth and diſalloweth whatſoever draweth us from our duty towards God, or diminiſheth our charity towards our Neigh-
4. bours and Children, whom we ought to love as our ſelves. The fourth and laſt Rule is, that every man behold and conſider his own vocation, in as much as God hath appointed every man his degree and office, within the limits whereof it behoveth him to keep himſelf. Therefore all may not look to wear like apparel, but every one according to his degree, as God hath placed him. Which, if it were obſerved, many one doubtleſs ſhould be compelled to wear a ruſſet-coat, which now ruffleth in ſilks and velvets, ſpending more by the year in ſumptuous apparel, than their Fathers received for their whole Revenue of their Lands. But alas, now adaies how many may we behold occupied wholly in pampering the fleſh, taking no care at all, but only how to deck themſelves, ſetting their affection altogether on worldly bravery, abuſing Gods goodneſs when he ſendeth plenty, to ſatisfie their wanton luſts,
Deut. 29. having no regard to the degree wherein God hath placed them. The

Iſraelites

Israelites were contented with such apparel as God gave them, although it were base and simple. And God so blessed them, that their shoos and clothes lasted them Forty years, yea, and those clothes which their Fathers had worn, their Children were contented to use afterwards. But we are never contented, and therefore we prosper not, so that most commonly he that ruffleth in his Sables, in his fine furred gown, corked slippers, trim buskins, and warm mittons, is more ready to chill for cold, than the poor labouring man, which can abide in the Field all the day long, when the North-wind blows, with a few beggerly clouts about him. We are loth to wear such as our Fathers have left us, we think not that sufficient or good enough for us. We must have one Gown for the day, another for the night, one long, another short, one for Winter, another for Summer, one through-furred, another but faced, one for the working-day, another for the holy-day, one of this colour, another of that colour, one of Cloath, another of Silk or Damask. We must have change of apparel, one afore dinner, and another after, one of the Spanish fashion, another Turky: and to be brief, never content with sufficient. Our Saviour Christ bad his Disciples they should not have two Coats: but the most men, far unlike to his Scholars, have their presses so full of apparel, that many know not how many sorts they have. Which thing caused Saint James to pronounce this terrible curse against such wealthy worldlings, Go to ye rich men, weep and howl on your wretchedness that shall come upon you, riches are corrupt, and your garments are moth-eaten, ye have lived on pleasure on the Earth, and in wantonness, ye have nourished your hearts, as in the day of slaughter. Mark, I beseech you, Saint James calleth them miserable, notwithstanding their riches and plenty of apparel, forasmuch as they pamper their Bodies to their own destruction. What was the rich Glutton the better for his fine fare and costly apparel? Did not he nourish himself to be tormented in Hell fire? Let us learn therefore to content our selves, having food and rayment, as Saint Paul teacheth, lest desiring to be enriched with abundance, we fall into temptations, snares, and many noysom lusts, which drown men in perdition and destruction. Certainly, such as delight in gorgeous apparel, are commonly puffed up with pride, and filled with divers vanities. So were the Daughters of Sion and people of Jerusalem, whom Isaiah the Prophet threatneth, because they walked with stretched-out necks and wandering eyes, mincing as they went, and nicely treading with their feet, that Almighty God would make their heads bald, and discover their secret shame. In that day, saith he, shall the Lord take away the ornament of the slippers, and the cauls, and the round attires, and the sweet balls, and the bracelets, and the attires of the head, and the slops, and the headbands, and the tablets, and the ear-rings, the rings, and the mufflers, the costly apparel, and the vails, and wimples, and the crisping-pin, and the glasses, and the fine linnen, and the hoods, and the lawns. So that Almighty God would not suffer his benefits to be vainly and wantonly abused, no not of that people whom he most tenderly loved, and had chosen to himself before all other. No less truly is the vanity that is us'd among us in these daies. For the proud and haughty stomachs of the daughters of England, are so maintained with divers disguised sorts of costly apparel, that as Tertullian, an ancient Father, saith, there is

Matth. 10.

James 5.

Luke 16.

1 Tim. 6.

Isai. 3.

Apolog. Con. gentes. c. 6.

is left no difference in apparel between an honeſt Matron and a common Strumpet. Yea, many men are become ſo effeminate, that they care not what they ſpend in diſguiſing themſelves, ever deſiring new toyes, and inventing new faſhions. Therefore a certain man that would picture every Country-man in his accuſtomed Apparel, when he had painted other Nations, he pictured the Engliſh man all naked, and gave him cloath under his arm, and bad him make it himſelf as he thought beſt, for he changed his faſhion ſo often, that he knew not how to make it. Thus with our phantaſtical devices, we make our ſelves laughing-ſtocks to other Nations; while one ſpendeth his Patrimony upon pounces and cuts, another beſtoweth more on a dancing ſhirt, than might ſuffice to buy him honeſt and comely apparel for his whole body. Some hang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his beſt joynt, to maintain himſelf in ſumptuous rayment. And every man, nothing conſidering his eſtate and condition, ſeeketh to excel other in coſtly attire. Whereby it cometh to paſs, that in abundance and plenty of all things, we yet complain of want and penury, while one man ſpendeth that which might ſerve a multitude, and no man diſtributeth of the abundance which he hath received, and all men exceſſively waſte that which ſhould ſerve to ſupply the neceſſities of other. There hath been very good proviſion made againſt ſuch abuſes, by divers good and wholſom Laws, which if they were practiſed as they ought to be of all true Subjects, they might in ſome part ſerve to diminiſh this raging and riotous exceſs in apparel. But alas, there appeareth amongſt us little fear and obedience, either of God, or Man. Therefore muſt we needs look for Gods fearful vengeance from Heaven, to overthrow our preſumption and
Acts 12. pride, as he overthrew Herod, who in his Royal Apparel, forgetting God, was ſmitten of an Angel, and eaten up of Worms. By which terrible example, God hath taught us that we are but Worms meat, although we pamper our ſelves never ſo much in gorgeous Apparel.

Eccles. 11. Here we may learn that which Jeſus the Son of Syrach teacheth, not to be proud of cloathing and rayment, neither to exalt our ſelves in the day of honour, becauſe the works of the Lord are wonderful, and glorious, ſecret, and unknown, teaching us with humbleneſs of mind, every one to be mindful of the vocation whereunto God hath called him. Let Chriſtians therefore endeavour themſelves to quench the care of pleaſing the fleſh, let us uſe the benefits of God in this World, in ſuch wiſe, that we be not too much occupied in providing for the body. Let us content our ſelves quietly with that which God ſendeth, be it never ſo little. And if it pleaſe him to ſend plenty, let us not wax proud thereof, but let us uſe it moderately, as well to our own comfort, as to the relief of ſuch as ſtand in neceſſity. He that in abundance and plenty of apparel hideth his face from him that is naked, deſpiſeth his own fleſh, as Iſaiah
Iſai. 58. the Prophet ſaith. Let us learn to know our ſelves, and not to deſpiſe others, let us remember that we ſtand all before the Majeſty of Almighty God, who ſhall judge us by his holy word, wherein he forbiddeth exceſs, not only to men, but alſo to women. So that none can excuſe themſelves, of what eſtate or condition ſoever they be. Let us therefore preſent our ſelves before his throne, as Tertullian exhorteth, with the ornaments
Epheſ. 6. which the Apoſtle ſpeaketh of, Epheſians the ſixth Chapter, having our loyns

loyns girt about with verity, having the breast-plate of righteousnes, and shod with shoos prepared by the Gospel of peace. Let us take unto us simplicity, chastity, and comelinesse, submitting our necks to the sweet yoke of Christ. Let women be subject to their husbands, and they are sufficiently attired, saith Tertullian. The wife of one Philo an heathen Philosopher, being demanded why she wore no gold; she answered, that she thought her husbands vertues sufficient ornaments. How much more ought Christian women, instructed by the word of God, to content themselves in their husbands? yea, how much more ought every Christian to content himself in our Saviour Christ, thinking himself sufficiently garnished with his heavenly vertues: But it will be here objected and said of some nice and vain women, that all which we do in painting our faces, in dying our hair, in embalming our bodies, in decking us with gay apparel, is to please our husbands, to delight his eyes, and to retain his love toward us. O vain excuse, and most shameful answer, to the reproach of thy husband. What couldst thou more say to set out his foolishnes, than to charge him to be pleased and delighted with the Devils attire? Who can paint her face and curle her hair, and change it into an unnatural colour, but therein doth work reproof to her maker, who made her? As though she could make her self more comely than God hath appointed the measure of her beauty. What do these women, but go about to reform that which God hath made? not knowing that all things natural are the work of God, and things disguised and unnatural are the works of the Devil. And as though a wise and Christian husband should delight to see his wife in such painted and flourished visages, which common Harlots most do use, to train therewith their lovers to naughtinesse; or, as though an honest woman could delight to be like an Harlot for pleasing of her husband. Nay, these be but vain excuses of such as go about to please rather others than their Husbands. And such attires be but to provoke her to shew her self abroad, to entice others: a worthy matter. She must keep debate with her Husband to maintain such apparel, whereby she is the worse huswife, the seldomer at home to see to her charge, and so neglect his thrift, by giving great provocation to her houshold to waste and wantonnesse, while she must wander abroad to shew her own vanity, and her husbands foolishnes. By which her pride, she stirreth up much envy of others which be as daintily dighted as she is. She doth but deserve mocks and scorns, to set out all her commendation in Jewish and Ethnick apparel, and yet brag of her Christianity. She doth but waste superfluously her Husbands stock by such sumptuousnes, and sometimes she is the cause of much bribery, extortion, and deceit, in her Husbands dealings, that she may be the more gorgeously set out to the sight of the vain world, to please the Devils eyes, and not Gods, who giveth to every creature sufficient and moderate comelinesse, wherewith we should be contented if we were of God. What other thing dost thou by those means, but provokest others to tempt thee, to deceive thy soul, by the bait of thy pomp and pride? What else dost thou, but settest out thy pride, and makest of the undecent apparel of thy body, the Devils net, to catch the souls of them which behold thee? O thou woman, not a Christian, but worse than a Paynim, thou minister of the Devil: Why pamperest thou that carrion flesh so high, which sometimes doth stink and rot on the Earth as thou goest? Howsoever thou perfumest thy self, yet cannot thy beastlinesse

Matth. 11.

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be hidden or overcome with thy ſmells and ſavours, which do rather de-
Prov. 11. form and miſ-ſhape thee, than beautifie thee. What meant Solomon to ſay, of ſuch trimming of vain women, when he ſaid, A fair woman, without good manners and conditions, is like a Sow which hath a ring of gold upon her ſnout? but that the more thou garniſh thy ſelf with theſe outward blaſings, the leſs thou careſt for the inward garniſhing of thy mind, and ſo doſt but deform thy ſelf by ſuch array, and not beautifie
1 Pet. 3. thy ſelf? Hear, hear, what Chriſts holy Apoſtles do write, Let not the outward apparel of women (ſaith S. Peter) be decked with the braiding of hair, with wrapping on of gold, or goodly clothing: but let the mind and the conſcience, which is not ſeen with the eyes, be pure and clean, that is, ſaith he, an acceptable and an excellent thing before God. For ſo the old ancient holy women attired themſelves, and were obedi-
1 Tim. 2. ent to their husbands. And S. Paul ſaith, that women ſhould apparel themſelves with ſhamefacedneſs and ſoberneſs, and not with braids of their hair, or gold, or pearl, or precious clothes, but as women ſhould do, which will expreſs godlineſs by their good outward works. If ye will not keep the Apoſtles Precepts, at the leaſt let us hear what Pagans, which were ignorant of Chriſt, have ſaid in this matter: Democrates ſaith, The ornament of a woman, ſtandeth in ſcarcity of ſpeech and apparel. Sophocles ſaith of ſuch apparel thus; It is not an ornament, O thou fool, but a ſhame and a manifeſt ſhew of thy folly. Socrates ſaith, that that is a garniſhing to a woman, which declareth out her honeſty. The Grecians uſe it in a Proverb, It is not gold or pearl which is a beauty to a woman, but good conditions.

And Ariſtotle biddeth that a woman ſhould uſe leſs apparel than the law doth ſuffer. For it is not the goodlineſs of apparel, nor the excellency of beauty, nor the abundance of gold, that maketh a woman to be eſteemed, but modeſty, and diligence to live honeſtly in all things. This outragious vanity is now grown ſo far, that there is no ſhame taken of it. We read in Hiſtories, that when King Dionyſius ſent to the women of Lacedæmon rich robes, they anſwered and ſaid, that they ſhall do us more ſhame than honour; and therefore refuſed them. The women in Rome in old time abhorred that gay apparel which King Pyrrhus ſent to them, and none were ſo greedy and vain to accept them. And a Law was openly made of the Senate, and a long time obſerved, that no woman ſhould wear over half an ounce of gold, nor ſhould wear clothes of divers colours. But perchance ſome dainty Dame will ſay and anſwer me, That they muſt do ſomething to ſhew their birth and blood, to ſhew their husbands riches: as though nobility were chiefly ſeen by theſe things, which be common to thoſe which be moſt vile, as though thy Husbands riches were not better beſtowed than in ſuch ſuperfluities, as though when thou waſt chriſtened, thou didſt not renounce the pride of this world, and the pomp of the fleſh. I ſpeak not againſt convenient apparel for every ſtate agreeable: but againſt the ſuperfluity, againſt the vain delight to covet ſuch vanities, to deviſe new faſhions to feed thy pride with, to ſpend ſo much upon thy carkaſs, that thou and thy Husband are compelled to rob the poor, to maintain thy coſtlineſs. Hear how that noble, holy woman Queen Heſter, ſetteth out theſe goodly ornaments (as they be called) when (in reſpect of ſaving Gods people) ſhe was compelled to put on ſuch glorious apparel, knowing that it was a fit ſtable to blind the eyes of carnal fools. Thus ſhe prayed,

Thou

Thou knowest, O Lord, the necessity which I am driven to, to put on this apparel, and that I abhor this sign of Pride and of this glory which I bear on my head, and that I defie it as a filthy cloth, and that I wear it not when I am alone. Again, by what means was Holophernes deceived by the glittering shew of Apparel, which that holy Woman Judith did put on her, not as delighting in them, nor seeking vain voluptuous pleasure by them: But she ware it of pure necessity by GOD'S dispensation, using this vanity to overcome the vain eyes of GOD'S enemy. Such desire was in those noble women, being very loth and unwilling otherwise to wear such sumptuous apparel, by the which others should be caused to forget themselves. These be commended in Scripture for abhorring such vanities, which by constraint and great necessity, against their hearts desire, they were compelled to wear them for a time. And shall such women be worthy commendations, which neither be comparable with these women aforesaid in Nobility, nor comparable to them in their good zeal to GOD and his people, whose daily delight and seeking is to flourish in such gay shifts and changes, never satisfied, nor regarding who smarteth for their apparel, so they may come by it: O vain men, which be subjects to their wives in these inordinate affections! O vain women, to procure so much hurt to themselves, by the which they come the sooner to misery in this World, and in the mean time be abhorred of GOD, hated and scorned of wise men, and in the end, like to be joined with such, who in Hell, too late repenting themselves, shall openly complain with these words: What hath our Pride profited us: or what profit hath the pomp of Riches brought us: All these things are passed away like a shadow. As for Vertue, we did never shew any sign thereof: And thus we are consumed in our wickedness. If thou saist that the Custom is to be followed, and the Use of the World doth compel thee to such curiosity: then I ask of thee, whose Custom should be followed: Wise Folks manners, or Fools: If thou saist the Wise: then I say, follow them: For Fools Customs, who should follow but Fools: Consider that the Consent of Wise men, ought to be alledged for a Custom. Now if any lewd Custom be used, be thou the first to break it, labour to diminish it and lay it down: and more laud before God, and more commendation shalt thou win by it, than by all the glory of such superfluity.

Thus ye have heard declared unto you, what GOD requireth by his Word concerning the moderate use of his Creatures. Let us learn to use them moderately as he hath appointed. Almighty GOD hath taught us, to what end and purpose we should use our apparel. Let us therefore learn so to behave our selves in the use thereof, as becometh Christians, always shewing our selves thankful to our heavenly Father for his great and merciful benefits, who giveth unto us our daily Bread, that is to say, all things necessary for this our needy life: unto whom we shall render accounts for all his benefits, at the glorious appearing of our Saviour Christ: To whom with the Father, and the holy Ghost, be all honor, praise, and glory, for ever and ever. Amen.

AN HOMILY OR SERMON

Concerning PRAYER.



THere is nothing in all mans life (welbeloved in our Saviour Christ) so needful to be spoken of, and daily to be called upon, as hearty, zealous, and devout Prayer, the necessity whereof is so great, that without it nothing may be well obtained at GODS hand. For as the Apostle James saith, Every good and perfect gift cometh from above, and commeth from the Father of Lights; who is also said to be rich and liberal towards all them that call upon him, not because he either will not, or cannot give without asking, but because he hath appointed Prayer as an ordinary means between him and us. There is no doubt but he always knoweth what we have need of, and is always most ready to give abundance of those things that we lack.

Rom. 10.

Matt. 6.

Yet to the intent we might acknowledge him to be the Giver of all good things, and behave our selves thankfully towards him in that behalf, loving, fearing, and worshiping him sincerely and truly, as we ought to do, he hath mostably and wisely ordained, that in time of necessity we should humble our selves in his sight, pour out the secrets of our heart before him, and crave help at his hands, with continual, earnest, and devout Prayer. By the mouth of his holy Prophet David, he saith on this wise; Call upon me in the days of thy trouble, and I will deliver thee. Likewise in the Gospel by the mouth of his welbeloved Son Christ, he saith, Ask, and it shall be given you; knock, and it shall be opened: for whosoever asketh, receiveth; whosoever seeketh, findeth; and to him that knocketh, it shall be opened. St. Paul also most agreeably consenting hereunto, willeth men to pray every where, and to continue therein with thanksgiving. Neither doth the blessed Apostle St. James in this point any thing dissent, but earnestly exhorting all men to diligent Prayer, saith, If any man lack wisdom, let him ask it of GOD, which giveth liberally to all men, and reproacheth

Psal. 50.
Matt. 7.

1 Tim. 2.
Phil. 4.
Col. 4.
Jam. 1.

availeth no man. Also in another place, Pray one for another (saith he) that ye may be healed: For the righteous mans prayer availeth much, if it be fervent. What other thing are we taught by these and such other places, but only this, that Almighty GOD, notwithstanding his heavenly wisdom and foreknowledge, will be prayed unto, that he will be called upon, that he will have us no less willing on our part to ask, than he on his part is willing to give? Therefore most fond and foolish is the opinion and reason of those men which therefore think all Prayer to be superfluous and vain, because GOD searcheth the heart and the reins, and knoweth the meaning of the spirit before we ask. For if this fleshly and carnal reason were sufficient to disanul Prayer, then why did our Saviour Christ so often cry to his Disciples, Watch and Pray? Why did he prescribe them a Form of Prayer, saying, When ye pray, pray after this sort, Our Father which art in heaven, &c. Why did he pray so often and so earnestly himself before his Passion? Finally, why did the Apostles immediately after his Ascension gather themselves together into one several place, and there continue a long time in Prayer? Either they must condemn Christ and his Apostles of extream folly, or else they must needs grant that Prayer is a thing most necessary for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needful for mankind in all the World than Prayer. Pray always (saith St. Paul) with all manner of prayer and supplication, and watch therefore with all diligence. Also in another place he willeth us to pray continually, without any intermission or ceasing, meaning thereby that we ought never to slack or faint in prayer, but to continue therein to our lives end. A number of other such places might here be alledged of like effect, I mean, to declare the great necessity and use of Prayer: but what need many proofs in a plain matter? seeing there is no man so ignorant but he knoweth, no man so blind but he seeth, that prayer is a thing most needful in all estates and degrees of men. For only by the help hereof, we attain to those heavenly and everlasting Treasures, which GOD our heavenly Father hath reserved and laid up for his children in his dear and well-beloved son Jesus Christ, with this Covenant and Promise most assuredly confirmed and sealed unto us, that if we ask, we shall receive.

Jam. 5.

Luke 22.

Matth 6.

Acts 1.

Ephes. 6.

1 Thess. 5.

John 16.

Now the great necessity of Prayer being sufficiently known, that our minds and hearts may be the more provoked and stirred thereunto, let us briefly consider what wonderful strength and power it hath to bring strange and mighty things to pass. We read in the Book of Exodus, that Josua fighting against the Amalekites, did conquer and overcome them not so much by vertue of his own strength as by the earnest and continual prayer of Moses, who, as long as he held up his hands to GOD so long did Israel prevail, but when he fainted, and let his hands down, then did Amalek and his people prevail. Insomuch that Aaron and Hur, being in the Mount with him, were fain to stay up his hands until the going down of the Sun, otherwise had the people of GOD that day been utterly discomfited, and put to flight. Also we read in another place of Josua himself, how he at the besieging of Gibeon, making his humble petition to Almighty GOD, caused the Sun and the Moon to stay their course, and to stand still in the midst of heaven for the space of a whole day, until such time as the people were sufficiently avenged upon their enemies.

Exod. 17.

Josua 10.

2 Par. 20. And was not Jehoſaphats prayer of great force and ſtrength, when GOD at his requeſt cauſed his enemies to fall out among themſelves, and wilfully to deſtroy one another? Who can marvel enough at the
1 Kings 18. effect and vertue of Elias prayer? he being a man ſubject to affections as we are; prayed to the Lord that it might not rain, and there fell no rain upon the Earth for the ſpace of three years and ſix months. Again, he prayed that it might rain, and there fell great plenty, ſo that the Earth brought forth her increaſe moſt abundantly.

It were too long to tell of Judith, Eſther, Suſanna, and of divers other godly men and women, how greatly they prevailed in all their doings, by giving their minds earneſtly and devoutly to prayer. Let it be ſuf-
Aug. Ser. 26. de temp. Chry. ſup. Mat. 22. ficient at this time to conclude with the ſayings of Auguſtine and Chryſoſtom, whereof the one calleth Prayer the Key of heaven, the other plainly affirmeth, that there is nothing in all the World more ſtrong than a man that giveth himſelf to fervent prayer.

Now then, Dearly Beloved, ſeeing Prayer is ſo needful a thing, and of ſo great ſtrength before GOD, let us, according as we are taught by the example of Chriſt and his Apoſtles, be earneſt and diligent in calling on the name of the Lord. Let us never faint, never ſlack, never give over, but let us daily and hourly, early and late, in ſeaſon and out of ſeaſon, be occupied in godly Meditations and Prayers. What if we obtain not our Petitions at the firſt? yet let us not be diſcouraged, but let us continually cry and call upon GOD: he will ſurely hear us at
Luke 18. length, if for no other cauſe yet for very importunities ſake. Remember the parable of the unrighteous Judge, and the poor Widow, how ſhe by her importunate means cauſed him to do her juſtice againſt her adverſary, although otherwiſe he feared neither GOD nor man. Shall not GOD much more avenge his Elect (ſaith our Saviour Chriſt) which cry unto him day and night? Thus he taught his Diſciples, and in them all other true Chriſtian men, to pray always, and never to faint or ſhrink. Remember alſo the example of the woman of Ca-
Matth. 15 naan, how ſhe was rejected of Chriſt, and called dog as one moſt unworthy of any benefit at his hands: yet ſhe gave not over, but followed him ſtill, crying and calling upon him to be good and merciful unto her daughter. And at length by very importunity, ſhe obtained her requeſt. O let us learn by theſe examples, to be earneſt and fervent in prayer, aſſuring our ſelves that whatſoever we ask of GOD the
John 16. Father in the Name of his Son Chriſt, and according to his will, he will undoubtedly grant it. He is truth it ſelf, and as truly as he hath promiſed it, ſo truly will he perform it. GOD for his great mercies ſake, ſo work in our hearts by his holy Spirit, that we may always make our humble prayers unto him, as we ought to do, and always obtain the things which we ask, through Jeſus Chriſt our Lord: to whom with the Father, and the holy Ghoſt, be all honour and glory, world without end. Amen.

The

The Second Part of the Homily

Concerning PRAYER.

IN the First Part of this Sermon, ye heard the great neceſſity, and alſo the great force of devout and earneſt Prayer declared and proved unto you, both by divers weighty teſtimonies, and alſo by ſundry good examples of holy Scripture. Now ſhall you learn whom you ought to call upon, and to whom you ought always to direct your prayers. We are evidently taught in GOD's holy Teſtament, that Almighty GOD is the only Fountain and Well-ſpring of all goodneſs; and that whatſoever we have in this World, we receive it only at his hands: To this effect ſerveth the place of St. James, Every good and perfect gift, ſaith he, cometh from above, and proceedeth from the Father of Lights. To this effect alſo ſerveth the teſtimony of Paul, in divers places of his Epiſtles, witneſſing that the Spirit of Wiſdom, the Spirit of Knowledge and Revelation, yea, every good and heavenly gift, as Faith, Hope, Charity, Grace, and Peace, cometh only and ſolely of GOD. In conſideration whereof, he burſteth out into a ſudden paſſion, and ſaith, O man, what thing haſt thou, which thou haſt not received? Therefore, whenſoever we need or lack any thing, pertaining either to the body or to the ſoul, it behoveth us to run only unto GOD, who is the only giver of all good things. Our Saviour Chriſt in the Goſpel teaching his Diſciples how they ſhould pray, ſending them to the Father in his Name, ſaying, Verily, verily, I ſay unto you, whatſoever ye ask the Father in my Name, he will give it unto you. And in another place, When ye pray, pray after this ſort: Our Father which art in heaven, &c. And doth not GOD himſelf, by the mouth of his Prophet David, will and command us to call upon him? The Apoſtle wiſheth Grace and Peace to all them that call on the name of the Lord, and of his Son Jeſus Chriſt, as doth alſo the Prophet Joel, ſaying, And it ſhall come to paſs, that whoſoever ſhall call on the Name of the Lord, ſhall be ſaved.

James 1.

1 Cor. 4.

John 16. Matth. 6. Luke 11.

Pſal. 50.

Acts 2.

Joel 2.

Thus then it is plain by the infallible word of Truth and Life, that in all our neceſſities we muſt flee unto GOD, direct our prayers unto him, call upon his holy Name, deſire help at his hands, and at none others, whereof if we will yet have a further reaſon, mark that which followeth. There are certain conditions moſt requiſite to be found in every ſuch a one that muſt be called upon, which if they be not found in him unto whom we pray, then doth our prayer avail us nothing, but is altogether in vain.

The firſt is this, that he to whom we make our prayers, be able to help us. The ſecond is, that he will help us. The third is, that he be ſuch a one as may hear our prayers. The fourth is, that he underſtand better than we our ſelves what we lack, and how far we have need of help. If theſe things be to be found in any other ſaving only GOD, then may we lawfully call upon ſome other beſides GOD.

But

But what man is so gross, but he well understandeth that these things are only proper to him which is omnipotent, and knoweth all things, even the very secrets of the heart: that is to say, only and to GOD alone; whereof it followeth, that we must call neither upon Angel nor yet upon Saint, but only and solely upon GOD, as St. Paul doth
Rom. 10. write: How shall men call upon him in whom they have not believed? So that Invocation or Prayer, may not be made without Faith in him on whom they call; but that we must first believe in him, before we can make our Prayer unto him, whereupon we must only and solely pray unto GOD. For to say that we should believe either in Angel or Saint, or in any other living Creature, were meer horrible blasphemy against GOD and his holy Word; neither ought this Faith to enter into the heart of any Christian man, because we are expressly taught in the Word of the Lord only to repose our Faith in the blessed Trinity, in whose only Name we are baptized, according to the express commandment of
Matt. 28 our Saviour Jesus Christ, in the last of St. Matthew.

But that the truth hereof may the better appear, even to them that be most simple and unlearned, let us consider what Prayer is. St. Augu-
De spi. & lit. cap. 50. stin calleth it a lifting up of the mind to GOD; that is to say an humble and lowly pouring out of the heart to GOD. Isidorus saith, that it
De summo bono cap. 8. *lib.* 3. is an affection of the heart, and not a labour of the lips. So that by these places, true Prayer doth consist not so much in the outward sound and voice of words, as in the inward groaning and crying of the heart to GOD.

Now then, is there any Angel, any Virgin, any Patriarch or Pro-
Psal. 7. Apoc. 2. Jer. 17. 2 Par. 6. phet among the dead, that can understand, or know the meaning of the heart? The Scripture saith, It is GOD that searcheth the heart and the reins, and that he only knoweth the hearts of the children of men. As for the Saints, they have so little knowledge of the secrets of the heart, that many of the ancient Fathers greatly doubt whether they know any thing at all, that is done only done on Earth. And albeit some think they do, yet St. Augustine, a Doctor of great Authority and
Lib. de cura pro mort. agenda, c. 13. *De vera Rel. cap.* 22. also Antiquity, hath this opinion of them: That they know no more what we do on Earth, than we know what they do in Heaven. For
Esay 63. proof whereof, he alledgeth the words of Esay the Prophet, where it is said, Abraham is ignorant of us, and Israel knoweth us not. His mind therefore is this, not that we should put any Religion in worshipping of
Lib. 22. *de civit. dei, cap.* 10. them, or praying unto them; but that we should honour them by following their virtuous and godly life. For as he witnesseth in another place, the Martyrs, and holy men in times past, were wont after their death to be remembered, and named of the Priest at Divine Service: but they were not to be invocated or called upon: and why so? because the Priest saith he did GOD service, and not theirs: whereby he is bound to call upon GOD, and not upon them.

John 5. Thus you see, that by Authority both of the Scripture, and also of Augustine, doth not permit, that we should pray unto them. Do what all men would, though they read, and search the Scriptures, yet should they not be driven out of ignorance, but should easily perceive the Truth, as well of this point of Doctrine, as of all the rest. Further, doth he not
1 John 2. plainly teach us, that our only Mediator and Intercessor is GOD, and that he must not seek and run to another? Many a man thinketh (saith St. John) we have an Advocate with the

Father,

Father, Jesus Christ the righteous, and he is the propitiation for our sins. St. Paul also saith, there is one GOD, and one Mediator between GOD and man, even the man Jesus Christ. Whereunto agreeth the testimony of our Saviour himself, witnessing that no man cometh to the Father, but only by him, who is the Way, the Truth, the Life, yea, and the only Door whereby we must enter into the Kingdom of heaven, because GOD is pleased in no other but in him. For which cause also he crieth, and calleth unto us that we should come unto him, saying, Come unto me all ye that labor and be heavy laden, and I shall refresh you. Would Christ have us so necessarily come unto him: and shall we most unthankfully leave him, and run unto other? This is even that which GOD so greatly complaineth of by his Prophet Jeremy, saying, My people have committed two great offences, they have forsaken me the Fountain of the Waters of Life, and have digged to themselves broken pits that can hold no water. Is not that man, think you, unwise that will run for Water to a little Brook, when he may as well go to the head-spring? Even so may his wisdom be justly suspected, that will flee unto Saints in time of necessity, when he may boldly and without fear declare his grief, and direct his Prayer unto the Lord himself. If GOD were strange, or dangerous to be talked withal, then might we justly draw back and seek to some other. But the Lord is nigh unto all them that call upon him in Faith and Truth, and the prayer of the humble and meek hath always pleased him. What if we be sinners, shall we not therefore pray unto GOD? or shall we despair to obtain any thing at his hands? Why did Christ then teach us to ask forgiveness of our sins, saying, And forgive us our trespasses, as we forgive them that trespass against us? Shall we think that the Saints are more merciful in hearing sinners, than GOD? David saith, that the Lord is full of compassion and mercy, slow to anger, and of great kindness. St. Paul saith, that he is rich in mercy toward all them that call upon him. And he himself by the mouth of his Prophet Esay saith, For a little while have I forsaken thee, but with great compassion will I gather thee: For a moment in mine anger I have hid my face from thee, but with everlasting mercy I have had compassion upon thee. Therefore the sins of any man ought not to withhold him from praying unto the Lord his GOD. But if he be truly penitent and stedfast in Faith, let him assure himself that the Lord will be merciful unto him, and hear his prayers. O but I dare not (will some man say) trouble GOD at all times with my prayers: We see that in Kings houses and Courts of Princes, men cannot be admitted, unless they first use the help and means of some special Noble-man, to come to the speech of the King, and to obtain the thing that they would have. To this reason doth St. Ambrose answer very well, writing upon the first Chapter to the Romans. Therefore (saith he) we use to go unto the King by Officers and Noble-men, because the King is a mortal man, and knoweth not to whom he may commit the Government of the Common-wealth. But to have God our friend, from whom nothing is hid, we need not any helper, that should further us with his good word, but only a devout and godly mind. And if it be so, that wee need one to intreat for us, why may we not content our selves with that one Mediator, which is at the right hand of GOD the Father, and there liveth for ever to make intercession for us? As the blood of Christ

1 Tim. 2.
John 14.
John 10.
Matt. 11.
Psal. 145.
Judith 9.
Psal. 103.
Ephes. 2.
Esay 54.
Ambros. super cap. 1. Rom.
Heb. 7.

did

did redeem us on the Crosse, and cleanse us from our sins: even so it is now able to save all them that come unto GOD by it. For Christ sitting in heaven, hath an everlasting Priesthood, and always prayeth to his Father for them that be penitent, obtaining by vertue of his wounds, which are evermore in the sight of GOD, not only perfect remission of our sins, but also all other necessaries that we lack in this World; so that this only Mediator is sufficient in heaven, and needeth no others to help him. Why then do we pray one for another in this life; some man perchance will here demand? Forsooth we are willed so to do, by the expresse commandment both of Christ and his Disciples, to declare therein as well the Faith that we have in Christ towards GOD, as also the mutual charity that we bear one towards another, in that we pity our Brothers case, and make our humble Petition to GOD for him. But that we should pray unto Saints, neither have we any commandment in all the Scripture, nor yet example which we may safely follow. So that being done without authority of Gods Word, it lacketh the ground of Faith, and therefore cannot be acceptable before GOD. For whatsoever is not of Faith, is sin. And the Apostle saith, that Faith cometh by hearing, and hearing by the Word of GOD. Yet thou wilt object further, that the Saints in heaven do pray for us, and that their prayer proceedeth of an earnest charity that they have towards their brethren on Earth. Whereto it may be well answered; First, that no man knoweth whether they do pray for us, or no. And if any will go about to prove it by the nature of Charity, concluding, that because they did pray for men on Earth, therefore they do much more the same now in heaven, Then may it be said by the same reason, that as oft as we do weep on Earth, they do also weep in heaven, because while they lived in this World, it is most certain and sure they did so. And for that place which is written in the Apocalyps, namely that the Angel did offer up the prayers of the Saints upon the golden Altar: it is properly meant, and ought properly to be understood of those Saints that are yet living on Earth, and not of them that are dead, otherwise what need were it that the Angel should offer up their prayers, being now in heaven before the face of Almighty GOD? But admit the Saints do pray for us, yet do we not know how, whether specially for them which call upon them, or else generally for all men, wishing well to every man alike. If they pray specially for them which call upon them, then it is like they hear our prayers, and also know our hearts desire. Which thing to be false, it is already proved, both by the Scriptures, and also by the authority of Augustine. Let us not therefore put our trust or confidence in the Saints or Martyrs that be dead. Let us not call upon them, nor desire help at their hands: but let us always lift up our hearts to GOD, in the name of his dear Son Christ, for whose sake as GOD hath promised to hear our prayer, so he will truly perform it. Invocation is a thing proper unto GOD, which if we attribute unto the Saints, it soundeth to their reproach, neither can they well bear it at our hands. When Paul had healed a certain lame man, which was impotent in his feet at Lystra, the people would have done sacrifice unto him and Barnabas, who rending their cloaths refused it, and exhorted them to worship the true GOD. Likewise in the Revelation, when St. John fell before the Angels feet to worship him, the Angel would not permit him to do it, but commanded him that he should worship

Matt. 6. James 5. Colosſ. 4. 1 Tim. 2.

Hebr. 11. Rom. 14. Rom. 10.

Acts 14.

Apoc. 19.

worſhip GOD. Which examples declare unto us, that the Saints and Angels in heaven, will not have us to do any honour unto them, that is due and proper unto GOD. He only is our Father, he only is Omnipotent, he only knoweth and underſtandeth all things, he only can help us at all times, and in all places, he ſuffereth the Sun to ſhine upon the good and the bad, he feedeth the young Ravens that cry unto him, he ſaveth both man and beaſt, he will not that any one hair of our head ſhall periſh: but is always ready to help and preſerve all them that put their truſt in him, according as he hath promiſed, ſaying, Before they call, I will anſwer, and whilſt they ſpeak, I will hear. Iſa. 65. Let us not therefore any thing miſtruſt his goodneſs, let us not fear to come before the Throne of his Mercy, let us not ſeek the aid and help of Saints, but let us come boldly our ſelves, nothing doubting but GOD for Chriſts ſake, in whom he is well pleaſed, will hear us without a Spokes-man, and accompliſh our deſire in all ſuch things as ſhall be agreeable to his moſt holy Will. So ſaith Chryſoſtom, an ancient Doctor of the Church, and ſo muſt we ſtedfaſtly believe, not becauſe he ſaith it, but much more becauſe it is the Doctrine of our Saviour Chriſt himſelf, who hath promiſed that if we pray to the Father in his name, we ſhall certainly be heard, both to the relief of our neceſſities, and alſo to the ſalvation of our ſouls, which he hath purchaſed unto us, not with Gold or Silver, but with his precious bloud, ſhed once for all upon the Croſs. *Chryſoſt. 6. hom. de profectu. Evang.*

To him therefore, with the Father and the Holy Ghoſt, three perſons and one GOD, be all honour, praiſe, and glory, for ever and ever, Amen.

The Third Part of the HOMILY

Concerning PRAYER.

WE were taught in the other part of this Sermon, unto whom ye ought to direct your prayers in time of need and neceſſity, that is to wit, not unto Angels or Saints, but unto the eternal and everliving GOD, who becauſe he is merciful, is always ready to hear us when we call upon him in true and perfect faith. And becauſe he is Omnipotent, he can eaſily perform, and bring to paſs the thing that we requeſt to have at his hands. To doubt of his power, it were a plain point of infidelity, and clean againſt the Doctrine of the Holy Ghoſt, which teacheth that he is all in all. And as touching his good will in this behalf, we have expreſs teſtimonies in Scripture, how that he will help us and alſo deliver us, if we call upon him in time of trouble. So Pſal. 50. that in both theſe reſpects, we ought rather to call upon him than upon any other. Neither ought any man therefore to doubt to come boldly unto GOD, becauſe he is a ſinner. For the Lord (as the Prophet David ſaith) is gracious and unmerciful, yea, his mercy and goodneſs Pſal. 107. endureth for ever. He that ſent his own Son into the World to ſave 1 Tim. 1. ſinners, will he not alſo hear ſinners, if with a true penitent heart and a ſtedfaſt faith they pray unto him? yea, if we acknowledge our ſins, 1 John 1.

GOD is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, as we are plainly taught by the examples of David, Peter, Mary Magdalen, the Publican, and divers other. And whereas we must needs use the help of some Mediator and Intercessor, let us content our selves with him that is the true and only Mediator of the New Testament, namely, the Lord and Saviour Jesus Christ.

1 Joh. 2. For as Saint John saith, If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our

1 Tim. 2. sins. And Saint Paul, in his first Epistle to Timothy, saith, There is one GOD, and one Mediator between GOD and man, even the man Jesus Christ, who gave himself a ransom for all men, to be a testimony in due time.

Now after this Doctrine established, you shall be instructed for what kind of things, and what kind of persons ye ought to make your prayers unto GOD. It greatly behoveth all men, when they pray, to consider well and diligently with themselves what they ask and require at Gods hands, lest if they desire that thing which they ought not, their Petitions be made void, and of none effect. There came on a time unto Agesilaus the King, a certain importunate suiter, who requested him in a matter earnestly, saying, Sir, and it please your Grace, you did once promise me. Truth quoth the King, if it be just that thou requirest, then I promised thee, otherwise I did only speak it, and not promise it. The man would not be so answered at the Kings hand, but still urging him more and more, said, It becometh a King to perform the least word he hath spoken, yea, if he should only beck with his head. No more saith the King, then it behoveth one that cometh to a King, to speak and ask those things which are rightful and honest. Thus the King cast off this unreasonable and importunate suiter.

Now if so great consideration be to be had, when we kneel before an earthly King, how much more ought to be had, when we kneel before the heavenly King, who is only delighted with justice and equity, neither will admit any vain, foolish, or unjust Petition? Therefore it shall be good and profitable, throughly to consider and determine with our selves, what things we may lawfully ask of GOD, without fear of repulse, and also what kind of persons we are bound to commend unto GOD in our daily prayers. Two things are chiefly to be respected in every good and godly mans prayer: his own necessity, and the glory of Almighty GOD. Necessity belongeth either outwardly to the body, or else inwardly to the soul. Which part of man, because it is much more precious and excellent than the other, therefore we ought first of all, to crave such things as properly belong to the salvation thereof: as the gift of repentance, the gift of faith, the gift of charity and good works, remission and forgiveness of sins, patience in adversity, lowliness in prosperity,

Gal. 5. and such other like fruits of the Spirit, as hope, love, joy, peace, long-suffering, gentleness, goodness, meekness, and temperance, which things GOD requireth of all them that profess themselves to be his children,

Mat. 5. saying unto them in this wise, Let your light so shine before men, that they may see your good works, and glorifie your Father which is in hea-

Mat. 6. ven. And in another place also he saith, Seek first the Kingdom of GOD, and his righteousness, and then all other things shall be given unto you. Wherein he putteth us in mind, that our chief and greatest care ought to be for those things which pertain to the health and safe-

guard

gard of the ſoul, becauſe we have here (as the Apoſtle ſaith) no conti- Hebr. 13.
nuing City, but do ſeek after another in the World to come.

Now when we have ſufficiently prayed for things belonging to the Soul, then may we lawfully, and with ſafe conſcience, pray alſo for our bodily neceſſities, as meat, drink, clothing, health of body, deliverance out of Priſon, good luck in our daily affairs, and ſo forth, according as we ſhall have need. Whereof, what better example can we deſire to have, than of Chriſt himſelf, who taught his Diſciples, and all other Chriſtian men, firſt to pray for heavenly things, and afterward for earthly things, as is to be ſeen in that Prayer which he left unto his Church, commonly called, the Lords Prayer: In the third Book of Kings and third Chapter, it is written, that GOD appeared by night in a dream unto Solomon the King, ſaying, Aſk of me whatſoever thou wilt, and I will give it thee. Solomon made his humble Prayer, and aſked a wiſe and prudent heart, that might judge and underſtand what were good, and what were ill; what were godly, and what were ungodly; what were righteous, and what were unrighteous in the ſight of the Lord. It pleaſed GOD wonderouſly that he had aſked this thing. And GOD ſaid unto him, Becauſe thou haſt requeſted this word, and haſt not deſired many days and long years upon the Earth, neither abundance of riches and goods, nor yet the life of thine enemies which hate thee, but haſt deſired wiſdom to ſit in Judgment; behold, I have done unto thee according to thy words, I have given thee a wiſe heart, full of knowledge and underſtanding, ſo that there was never any like thee before time, neither ſhall be in time to come. Moreover, I have, beſides this, given thee that which thou haſt not required, namely, worldly wealth and riches, Princely honour and glory, ſo that thou ſhalt therein alſo paſs all Kings that ever were. Note this example, how Solomon being put to his choice to aſk of GOD whatſoever he would, requeſted not vain and tranſitory things, but the high and heavenly treaſures of wiſdom; and that in ſo doing, he obtaineth as it were in recompence, both riches and honour, Wherein is given us to underſtand, that in our daily prayers, we ſhould chiefly and principally aſk thoſe things which concern the Kingdom of GOD, and the ſalvation of our own ſouls, nothing doubting but all other things ſhall (according to the promiſe of Chriſt) be given unto us. But here we muſt take heed that we forget not that other end whereof mention was made before, namely, the glory of GOD. Which unleſs we mind and ſet before our eyes in making our prayers, we may not look to be heard, or to receive any thing of the Lord. In the 27. Chapter of Matthew, the mother of the two ſons of Zebedee came unto Jeſus, worſhiping him, and ſaying, Grant that my two ſons may ſit in thy Kingdom, the one on thy right hand, and the other at thy left hand. In this Petition ſhe did not reſpect the glory of GOD, but plainly declared the ambition and vain-glory of her own mind, for which cauſe ſhe was alſo moſt worthily repelled, and rebuked at the Lords hand. In like manner we read in the Acts, of one Simon Magus a Acts 8.
Sorcerer, how that he perceiving that through laying on of the Apoſtles hands the holy Ghoſt was given, offered them money, ſaying, Give me alſo this power, that on whomſoever I lay my hands, he may receive the holy Ghoſt. In making this requeſt, he ſought not the honour and glory of GOD, but his own private gain and lucre, thinking to get great ſtore of money by this feat, and therefore it was juſtly ſaid unto

Matth. 6. Luke 11.

him, Thy mony perish with thee, because thou thinkest that the gift of God may be obtained with money. By these and such other examples we are taught whensoever we make our prayers unto GOD, chiefly to respect the honour and glory of his Name. Whereof we have this general precept in the Apostle Paul, Whether ye eat or drink or whatsoever ye do, look that ye do it to the glory of GOD. Which thing we shall best of all do, if we follow the example of our Saviour Christ, who praying that the bitter cup of death might pass from him, would not therein have his own will fulfilled, but referred the whole matter to the good will and pleasure of his Father.

1 Cor. 10. Colosſ. 3. Matth. 26. Luke 22.

And hitherto concerning those things, that we may lawfully and boldly ask of GOD.

Now it followeth, that we declare what kind of persons we are bound in conscience to pray for. St. Paul writing to Timothy, exhorteth him to make prayers and supplications for all men, exempting none, of what degree or state soever they be. In which place he maketh mention by name of Kings and Rulers which are in authority, putting us thereby to knowledge how greatly it concerneth the profit of the Common-wealth, to pray diligently for the higher Powers. Neither is it without good cause, that he doth so often in all his Epistles crave the prayers of GODS people for himself. For in so doing, he declareth to the World how expedient and needful it is daily to call upon GOD for the Ministers of his holy Word and Sacraments, that they may have the door of utterance opened unto them, that they may truly understand the Scriptures, that they may effectually preach the same unto the People, and bring forth the true fruits thereof, to the example of all other.

1 Tim. 2. Colosſ. 4. Rom. 15. 2 Theſſ. 3. Epheſ. 6.

After this sort did the Congregation continually pray for Peter at Jerusalem, and for Paul among the Gentiles, to the great increase and furtherance of Christs Gospel. And if we, following their good example herein, will study to do the like, doubtless it cannot be expressed, how greatly we shall both help our selves, and also please GOD.

Acts 12.

To discourse and run through all degrees of persons it were too long. Therefore ye shall briefly take this one conclusion for all; Whomsoever we are bound by express commandment to love, for those also are we bound in conscience to pray. But we are bound by express commandment to love all men as our selves: therefore we are also bound to pray for all men, even as well as if it were for our selves, notwithstanding we know them to be our extream and deadly enemies: For so doth our Saviour Christ plainly teach us in his Gospel, saying, Love your enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you, that ye may be the children of your Father which is in Heaven. And as he taught his Disciples, so did he practise himself in his life time, praying for his enemies upon the cross, and desiring his Father to forgive them, because they knew not what they did. As did also that holy and blessed Martyr Stephen, when he was cruelly stoned to death of the stubborn and stiff-necked Jews; to the example of all them that will truly and unfainedly follow their Lord and Master Christ in this miserable and mortal life.

Matth. 5. Luke 23. Acts 7.

Now to entreat of that question, whether we ought to pray for them that are departed out of this World, or no. Wherein, if we will cleave only unto the Word of GOD, then must we needs grant, that we have

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no commandment ſo to do. For the Scripture doth acknowledge but two places after this life. The one proper to the Elect and Bleſſed of GOD, the other to the Reprobate and Damned ſouls, as may be well gathered by the Parable of Lazarus and the Rich man: which place St. Auguſtine expounding, ſaith in this wiſe; That which Abraham ſpeaketh unto the rich man in Lukes Goſpel, namely, that the juſt cannot go into thoſe places where the wicked are tormented: what other things doth it ſignifie, but only this, that the juſt, by reaſon of GODS judgment, which may not be revoked, can ſhew no deed of mercy in helping them which after this life are caſt into Priſon, until they pay the uttermoſt farthing? Theſe words, as they confound the opinion of helping the dead by prayer, ſo they do clean confute and take away the vain error of Purgatory, which is grounded upon the ſaying of the Goſpel, Thou ſhalt not depart thence, until thou haſt paid the uttermoſt farthing. Now doth St. Auguſtine ſay, that thoſe men which are caſt into priſon after this life, on that condition, may in no wiſe be holpen though we would help them never ſo much. And why? Becauſe the ſentence of GOD is unchangeable, and cannot be revoked again. Therefore let us not deceive our ſelves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come. For as the Preacher ſaith, When the tree falleth, whether it be toward the South, or toward the North, in what place ſoever the tree falleth, there it lieth: meaning thereby, that every mortal man dieth either in the ſtate of ſalvation or damnation, according as the words of the Evangeliſt John do alſo plainly import, ſaying, He that believeth on the Son of GOD hath eternal life: But he that believeth not on the Son, ſhall never ſee life, but the wrath of GOD abideth upon him. Where is then the third place which they call Purgatory? or where ſhall our prayers help and profit the dead? S. Auguſtine doth only acknowledge two places after this life, Heaven and Hell: As for the third place, he doth plainly deny that there is any ſuch to be found in all Scripture. Chryſoſtom likewiſe is of this mind, that unleſs we waſh away our ſins in this preſent World, we ſhall find no comfort afterward. And St. Cyprian ſaith, that after death, Repentance and Sorrow of pain ſhall be without fruit, Weeping alſo ſhall be in vain, and Prayer ſhall be to no purpoſe. Therefore he counſelleth all men to make proviſion for themſelves while they may, becauſe when they are once departed out of this life, there is no place for Repentance, nor yet for Satisfaction.

Luke. 19. *Lib.* 2. *Evang. quæſt.* 1. *cap* 38. Eccleſ. 11. John 3. *Lib.* 5. *Hypogno.* *Chryſoſt. in Hib.* 2. *Homil.* 5. *in Cyprian. contra Demetrianum.*

Let theſe and ſuch other places be ſufficient to take away the groſs error of Purgatory out of our heads, neither let us dream any more, that the ſouls of the dead are any thing at all holpen by our prayers: But as the Scripture teacheth us, let us think that the ſoul of man paſſing out of the body, goeth ſtraitways either to Heaven, or elſe to Hell, whereof the one needeth no Prayer, the other is without Redemption. The only Purgatory wherein we muſt truſt to be ſaved, is the death and bloud of Chriſt, which if we apprehend with a true and ſtedfaſt Faith, it purgeth and cleanſeth us from all our ſins, even as well as if he were now hanging upon the Croſs. The bloud of Chriſt, ſaith St. John, hath cleanſed us from all ſin. The bloud of Chriſt, ſaith St. Paul, hath purged our Conſciences from dead works, to ſerve the living GOD. Alſo in another place he ſaith, We be ſanctified and made holy by the offering up of the body of Jeſus Chriſt done once for all. Yea, he addeth

1 John 1. Heb. 9. Heb. 10.

more,

Ibidem. more, saying, With the one oblation of his blessed Body and precious Blood, he hath made perfect for ever and ever, all them that are sanctified. This then is that Purgatory, wherein all Christian men put their whole trust and confidence, nothing doubting, but if they truly repent them of their sins, and die in perfect Faith, that then they shall forthwith pass from death to life. If this kind of Purgation will not serve them, let them never hope to be released by other mens prayers, though they should continue therein unto the Worlds end. He that cannot be saved by Faith in Christs blood, how shall he look to be delivered by mans intercessions: hath GOD more respect to man on Earth, than he hath
1 John 2. to Christ in Heaven: If any man sin (saith St. John) we have an Advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins. But we must take heed that we call upon this Advocate while we have space given us in this life, lest when we are once dead, there be no hope of salvation left unto us. For as every man sleepeth with his own cause, so every man shall rise again with his own cause. And look in what state he dieth, in the same state he shall be also judged, whether it be to salvation or damnation. Let us not therefore dream either of Purgatory, or of Prayer for the souls of them that be dead: but let us earnestly and diligently pray for them which are expressly commanded in holy Scripture, namely for Kings and Rulers, for Ministers of GODS holy Word and Sacraments, for the Saints of this World, otherwise called the Faithful: to be short, for all men living, be they never so great enemies to GOD and his People, as Jews, Turks, Pagans, Infidels, Hereticks, &c. Then shall we truly fulfil the commandment of GOD in that behalf, and plainly declare our selves to be the true children of our heavenly Father, who suffereth the Sun to shine upon the good and the bad, and the rain to fall upon the just and the unjust. For which, and all other benefits most abundantly bestowed upon mankind from the beginning, let us give him hearty thanks, as we are most bound, and praise his Name for ever and ever. Amen.

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Of PRAYER.



GOD through his Almighty power, wisdom, and goodness created in the beginning Heaven and Earth, the Sun, the Moon, the Stars, the Fowls of the Air, the Beasts of the Earth, the Fishes in the Sea, and all other Creatures, for the use and commodity of man, whom also he had created to his own image and likeness, and given him the use and government over them all, to the end he should use them in such sort as he had given him in charge and commandment, and also that he should declare himself thankful and kind for all those benefits, so liberally and so graciously bestowed upon him, utterly without any deserving on his behalf. And although we ought at all times, and in all places, to have in remembrance, and to be thankful to our gracious Lord, according as it is written, I will magnifie the Lord at all times. And again, Where- Psal. 103.
soever the Lord beareth rule, O my soul praise the Lord: Yet it appeareth to be GODS good will and pleasure, that we should at special times, and in special places, gather our selves together, to the intent his name might be renowned, and his glory set forth in the Congregation and Assembly of his Saints. As concerning the time which Almighty GOD hath appointed his People to assemble together solemnly, it doth appear by the fourth Commandment of GOD: Remember, saith GOD, that thou keep holy the Sabbath Day. Upon the which day, as is plain in the Acts of the Apostles, the people accu- Acts 13.
stomably resorted together, and heard diligently the Law and the Prophets read among them. And albeit this Commandment of GOD doth not bind Christian people so straitly to observe and keep the utter Ceremonies of the Sabbath day, as it was given unto the Jews, as touching the forbearing of work and labour in time of great necessity, and as touching the precise keeping of the seventh day after the manner of the Jews. For we keep now the first day, which is our Sunday, and make that our Sabbath, that is our day of rest, in the honour of our Saviour

Saviour Christ, who as upon that day rose from death, conquering the same most triumphantly: Yet notwithstanding, whatsoever is found in the Commandment appertaining to the Law of Nature as a thing most godly, most just, and needful for the setting forth of GODS glori, it ought to be retained and kept of all good Christian people. And therefore by this Commandment, we ought to have a time, as one day in the week, wherein we ought to rest, yea, from our lawful and needful works. For like as it appeareth by this Commandment, that no man in the six days ought to be slothful or idle, but diligently to labour in that state wherein GOD hath set him: Even so, GOD hath given express charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and work-day labour, to the intent, that like as GOD himself wrought six days, and rested the seventh and blessed, and sanctified it, and consecrated it to quietness and rest from labour: even so GODS obedient people should use the Sunday holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of GODS true Religion and Service. So that GOD doth not only command the observation of this holy day, but also by his own example doth stir and provoke us to the diligent keeping of the same. Good natural children will not only become obedient to the commandment of their Parents, but also have a diligent eye to their doings, and gladly follow the same. So if we will be the children of our heavenly Father, we must be careful to keep the Christian Sabbath day, which is the Sunday, not only for that it is GODS express commandment, but also to declare our selves to be loving children, in following the example of our gracious Lord and Father.

Thus it may plainly appear, that GODS Will and Commandment was to have a solemn time and standing day in the week, wherein the People should come together and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and obedient People. This example and commandment of GOD, the godly Christian people began to follow immediately after the Ascension of our Lord Christ, and began to chuse them a standing day of the week to come together in: Yet not the seventh day, which the Jews kept; but the Lords day, the day of the Lords Resurrection, the day after the seventh day, which is the first day of the Week. Of the
1 Cor. 16. which day mention is made by St. Paul on this wise. In the first day of the Sabbath, let every man lay up what he thinketh good: meaning for the poor. By the first day of the Sabbath, is meant our Sunday,
Apoc. 1. which is the first day after the Jews seventh day. And in the Apocalyps it is more plain, whereas St. John saith, I was in the Spirit upon the Lords day. Sithence which time GODS people hath always, in all Ages, without any gainsaying, used to come together upon the Sunday, to celebrate and honour the Lords blessed Name, and carefully to keep that day in holy rest and quietness, both man, woman, child, servant, and stranger. For the transgression and breach of which day,
Num. 15. GOD hath declared himself much to be grieved, as it may appear by him, who for gathering of sticks on the Sabbath day was stoned to death. But alas, all these notwithstanding, it is lamentable to see the wicked boldness of those that will be counted GODS people, who pass nothing at all of keeping and hallowing the Sunday. And these

people

people are of two ſorts. The one ſort, if they have any buſineſs to do, though there be no extream need, they muſt not ſpare for the Sunday, they muſt ride and journey on the Sunday, they muſt drive and carry on the Sunday; they muſt row and ferry on the Sunday, they muſt buy and ſell on the Sunday, they muſt keep Markets and Fairs on the Sunday: finally, they uſe all days alike, Work-days and Holydays all are one. The other ſort is worſe. For although they will not travel nor labor on the Sunday as they do on the Week day, yet they will not reſt in holineſs, as GOD commandeth; but they reſt in ungodlineſs and filthineſs, prancing in their pride, prauking and pricking, pointing and painting themſelves to be gorgeous and gay: they reſt in exceſs and ſuperfluity, in gluttony and drunkenneſs, like Rats and Swine: they reſt in brawling and railing, in quarrelling and fighting: they reſt in wantonneſs, in toyiſh talking, in filthy fleſhlineſs, ſo that it doth too evidently appear that GOD is more dishonoured, and the Devil better ſerved on the Sunday than upon all the days in the Week beſides. And I aſſure you, the Beaſts which are commanded to reſt on the Sunday, honor GOD better than this kind of People: For they offend not GOD, they break not their Holy-days. Wherefore, O ye People of GOD, lay your hands upon your hearts, repent and amend this grievous and dangerous wickedneſs, ſtand in awe of the Commandment of GOD, gladly follow the example of GOD himſelf, be not diſobedient to the godly Order of Chriſts Church, uſed and kept from the Apoſtles time until this day. Fear the diſpleaſure and juſt plagues of Almighty GOD, if ye be negligent and forbear not labouring and travelling on the Sabbath day or Sunday, and do not reſort together to celebrate and magnifie GODS bleſſed Name, in quiet holineſs and godly reverence.

Now concerning the Place where the People of GOD ought to reſort together, and where eſpecially they ought to celebrate and ſanctifie the Sabbath day, that is, the Sunday, the day of holy reſt. That Place is called GODS Temple or the Church, becauſe the Company and Congregation of GODS people (which is properly called the Church) doth there aſſemble themſelves on the days appointed for ſuch Aſſemblies and Meetings. And forasmuch as Almighty GOD hath appointed a ſpecial time to be honoured in, it is very meet, godly, and alſo neceſſary that there ſhould be a Place appointed where theſe People ſhould meet and reſort, to ſerve their gracious GOD and merciful Father. Truth it is, the holy Patriarchs for a great number of Years, had neither Temple nor Church to reſort unto. The cauſe was, they were not ſtaid in any place, but were in a continual peregrination and wandering, that they could not conveniently build any Church. But ſo ſoon as GOD had delivered his People from their Enemies, and ſet them in ſome liberty in the wilderneſs, he ſet them up a coſtly and a curious Tabernacle, which was as it were the Pariſh Church, a place to reſort unto of the whole multitude, a place to have his ſacrifices made in, and other obſervances and rites to be uſed in. Furthermore, after that GOD according to the truth of his promiſe, had placed and quietly ſetled his People in the Land of Canaan, now called Jury, he commanded a great and magnificent Temple to be built by King Solomon, as ſeldom the like hath been ſeen: a Temple ſo decked and adorned, ſo gorgeouſly garniſhed, as was meet and expedient for People of that time, which

would be allured and stirred with nothing so much, as with such outward goodly gay things. This was now the Temple of GOD, endued also with many gifts and sundry promises. This was the publick Church, and the Mother Church of all Jury. Here was God honoured and served. Hither was the whole Realm of all the Israelites bound to come at three solemn Feasts in the year, to serve their Lord GOD here. But let us proceed further. In the time of Christ and his Apostles, there were yet no Temples nor Churches for Christian men. For why? they were always for the most part in persecution, vexation and trouble, so that there could be no liberty nor licence obtained for that purpose. Yet GOD delighted much that they should often resort together in a place, and therefore after his Ascension they remained together in an Upper Chamber, sometime they entred into the Temple, sometime into the Synagogues, sometimes they were in Prison, sometimes in their houses, sometimes in the Fields, &c. And this continued so long till the Faith of Christ Jesus began to multiply in a great part of the World. Now when divers Realms were established in GODS true Religion, and GOD had given them peace and quietness, then began Kings Noblemen, and the People also, stirred up with a godly zeal and ferventness, to build up Temples and Churches, whither the People might resort, the better to do their duty towards GOD and to keep holy their Sabbath day, the day of rest. And to these Temples have the Christians customably used to resort from time to time, as unto meet places where they might with common consent praise and magnifie GODS name, yielding him thanks for the benefits that he daily poureth upon them, both mercifully and abundantly, where they might also hear his holy Word read, expounded, and preached sincerely and receive his holy Sacraments ministred unto them duly and purely. True it is, that the chief and special Temples of GOD, wherein he hath greatest pleasure, and most delighteth to dwell, are the bodies and minds of true Christians and the chosen people of GOD according to the doctrine of holy
1 Cor. 3. Scriptures, declared by S. Paul. Know ye not (saith he) that ye be the Temple of GOD, and that the Spirit of GOD doth dwell in you? The Temple of GOD is holy, which ye are. And again in the same Epistle, Know ye not that your body is the Temple of the holy Ghost
1 Cor. 6. dwelling in you, whom you have given you of GOD, and that ye be not your own? yet this notwithstanding, GOD doth allow the material Temple made with Lime and Stone (so oft as his People come together into it, to praise his holy Name) to be his House, and the place where he hath promised to be present, and where he will hear the prayers of them that call upon him. The which thing both Christ and his Apostles with all the rest of the holy Fathers, do sufficiently declare by this: That albeit they certainly knew that their prayers were heard in what place soever they made them, though it were in Caves, in Woods and in Desarts, yet (so oft as they could conveniently) they resorted to the material Temples, there with the rest of the Congregation, to joyn in Prayer and true Worship.

Wherefore (dearly beloved) you that profess your selves to be Christians and glory in that name, disdain not to follow the example of your Master Christ, whose Scholars you say you be, shew you to be like them whose Schoolmates you take upon you to be, that is, the Apostles and Disciples of Christ. Lift up pure hands, with clean hearts, in all pla-

ces

ces and at all times. But do the same in the Temples and Churches upon the Sabbath days also. Our godly predecessors, and the ancient Fathers of the Primitive Church, spared not their goods to build Churches, no they spared not their lives in time of Persecution, and to hazard their bloud, that they might assemble themselves together in Churches. And shall we spare a little labour to come to Churches? Shall neither their example, nor our duty, nor the commodities (that thereby should come unto us) move us? If we will declare our selves to have the fear of GOD, if we will shew our selves true Christians, if we will be the followers of Christ our Master, and of those godly Fathers that have lived before us, and now have received the reward of true and faithful Christians, we must both willingly, earnestly, and reverently come unto the material Churches and Temples to pray, as unto fit places appointed for that use. and that upon the Sabbath day, as at most convenient time for GODS people, to cease from bodily and worldly business, to give themselves to holy rest, and godly contemplation pertaining to the service of Almighty GOD: Whereby we may reconcile our selves to GOD, be partakers of his holy Sacraments, and be devout hearers of his holy Word, so to be established in Faith to Godward in hope against all Adversity, and in Charity toward our Neighbours. And thus running our course as good Christian people, we may at the last attain the reward of everlasting glory, through the merits of our Saviour Jesus Christ: To whom with the Father, and the holy Ghost, be all honour, and glory. Amen.

The Second Part of the HOMILY

of the *Place* and *Time* of PRAYER

IT hath been declared unto you (good Christian People) in the former Sermon read unto you, at what Time, and into what Place ye shall come together to praise GOD. Now I intend to set before your eyes, First, how zealous and desirous ye ought to be to come to your Church. Secondly, how sore GOD is grieved with them that do despise, or little regard to come to the Church upon the holy restful Day. It may well appear by the Scriptures, that many of the godly Israelites, being now in captivity for their sins among the Babylonians, full often wished and desired to be again at Hierusalem. And at their return, through GODS goodness (though many of the people were negligent) yet the Fathers were marvelous devout to build up the Temple, that GODS people might repair thither, to honour him. And King David when he was a banished man out of his Countrey, out of Hierusalem the holy City, from the Sanctuary, from the holy place, and from the Tabernacle of GOD: What desire, what ferventness was in him toward that holy place: what wishings and prayers made he to GOD to be a Dweller in the house of the Lord: One thing (saith he) have I asked of the Lord, and this will I still crave, that I may resort

and have my dwelling in the house of the Lord, so long as I live. Again,
Psal. 122. O how I joyed when I heard these words: We shall go into the Lords house. And in other places of the Psalms he declareth for what intent and purpose he hath such a fervent desire to enter into the Temple and Church of the Lord: I will fall down (saith he) and worship in the ho-
Psal. 63. ly Temple of the Lord. Again, I have appeared in thy holy place, that I might behold thy might and power, that I might behold thy glory and magnificence. Finally, he saith, I will shew forth thy name to my brethren, I will praise thee in the midst of the Congregation. Why then had David such an earnest desire to the house of GOD? First because there he would worship and honour GOD. Secondly, there he would have a contemplation and a sight of the power and glory of GOD. Thirdly, there he would praise the Name of GOD, with all the Congregation and company of the people. These considerations of this blessed Prophet of GOD ought to stir up, and kindle in us the like earnest desire to resort to the Church, especially upon the holy restful days, there to do our duties, and to serve GOD, there to call to remembrance how GOD even of his meer mercy, and for the glory of his Name sake, worketh mightily to conserve us in healthy, wealth, and godliness, and mightily preserveth us from the assaults and rages of our fierce and cruel enemies, and there joyfully in the number of his faithful people to praise and magnifie the Lords holy Name.

Set before your eyes also that ancient Father Simeon, of whom the Scripture speaketh thus, to his great commendation, and an encou-
Luke 2. ragement for us to do the like. There was a man at Hierusalem named Simeon, a just man, fearing GOD: he came by the Spirit of GOD into the Temple, and was told by the same Spirit, that he should not die before he saw the Anointed of the Lord. In the Temple his promise was fulfilled, in the Temple he saw Christ, and took him in his arms, in the Temple he brake out into the mighty praise of GOD his Lord. Anna a Prophetess, an old widow, departed out of the Temple, giving her self to prayer and fasting day and night: And she coming about the same time, was likewise inspired, and confessed, and spake of the Lord to all them that looked for the redemption of Israel. This blessed man, and this blessed woman, were not disappointed of wonderful fruit, commodity and comfort, which GOD sent them, by their diligent resorting to GODS holy Temple. Now ye shall hear how grievously GOD hath been offended with his people, for that they passed so little upon his holy Temple, and foully either despised or abused the same. Which thing may plainly appear by the notable plagues and punishments which GOD hath laid upon his people; especially in this, that he stirred up their adversaries horribly to beat them, and utterly to destroy his holy Temple with a perpetual desolation. Alas, how many Churches, Countries, and Kingdoms of Christian people, have of late years been plucked down, and overrun, and left waste with grievous and intolerable tyranny and cruelty of the enemy of our Lord Christ, the great Turk, who hath so universally scourged the Christians, that never the like was heard or read of: Above thirty years past, the great Turk had over-run, conquered and brought into his dominion and subjection, twenty Christian Kingdoms, turning away the people from the Faith of Christ, poisoning them with the devillish Religion of wicked Mahomet, and either destroying their Churches utterly, or filthily

abusing

abusing them with their wicked and detestable errors. And now this great Turk, this bitter and sharp scourge of GODS vengeance, is even at hand in this part of Christendom, in Europe, at the borders of Italy, at the borders of Germany, greedily gaping to devour us, to over-run our Country, to destroy our Churches also, unless we repent our sinful life, and resort more diligently to the Church to honour GOD, to learn his blessed Will, and to fulfil the same. The Jews in their time provoked justly the vengeance of GOD, for that partly they abused his holy Temple with the detestable idolatry of the heathen, and superstitious vanities of their own inventions, contrary to GODS commandment, partly they resorted unto it as hypocrites, spotted, imbrewed, and foully defiled with all kind of wickedness and sinful life partly many of them passed little upon the holy Temple, and cared not whether they came thither or no. And have not the Christians of late days, and even in our days also, in like manner provoked the displeasure and indignation of Almighty GOD: partly because they have prophaned and defiled their Churches with heathenish and Jewish abuses, with Images and Idols, with numbers of Altars, too too superstitiously and intolerably abused, with gross abusing and filthy corrupting of the Lords holy Supper, the blessed Sacrament of his Body and Bloud, with an infinite number of toys and trifles of their own devices, to make a goodly outward shew, and to deface the plain, simple, and sincere Religion of Christ Jesus, partly they resort to the Church like hypocrites, full of all iniquity and sinful life, having a vain and dangerous fansie and perswasion, that if they come to the Church, besprinkle them with holy Water, hear a Mass, and be blessed with the Chalice, though they understand not one word of the whole Service, nor feel one motion of repentance in their hearts, all is well, all is sure. Fie upon such mocking and blaspheming of GODS holy Ordinance. Churches were made for another purpose, that is, to resort thither, and to serve GOD truly, there to learn his blessed Will, there to call upon his mighty Name, there to use the holy Sacraments, there to travail how to be in charity with thy Neighbor, there to have thy poor and needy Neighbor in remembrance, from thence to depart better and more godly than thou camest thither. Finally, GODS vengeance hath been and is daily provoked, because much wicked people pass nothing to resort to the Church, either for that they are so sore blinded that they understand nothing of GOD and godliness, and care not with devillish example to offend their Neighbors, or else for that they see the Church altogether scoured of such gay gazing sights, as their gross phantasie was greatly delighted with, because they see the false Religion abandoned, and the true restored, which seemeth an unsavory thing to their unsavory taste; as may appear by this that a woman said to her Neighbor: Alas Gossip, what shall we now do at Church, since all the Saints are taken away, since all the goodly sights we were wont to have, are gone, since we cannot hear the like piping, singing, chaunting, and playing upon the Organs that we could before. But (Dearly Beloved) we ought greatly to rejoyce and give GOD thanks, that our Churches are delivered out of all those things which displeased GOD so sore, and filthily defiled his holy House and his Place of Prayer, for the which he hath justly destroyed many Nations, according to the saying of S. Paul, If any man defile the Temple of GOD, GOD will him destroy. And

this

this ought we greatly to praise GOD for, that such superstitious and idolatrous manners as were utterly naught, and defaced GODS glory, are utterly abolished, as they most justly deserved: and yet those things that either GOD was honoured with, or his people edified, are decently retained, and in our Churches comely practised. But now for-
1 Cor. 3. asmuch as ye perceive it is GODS determinate pleasure ye should resort unto your Churches upon the day of holy rest, seeing ye hear what displeasure GOD conceiveth, what plagues he poureth upon his disobedient people, seeing ye understand what blessings of GOD are given, what heavenly commodities come to such people as desirously and zealously use to resort unto their Churches, seeing also ye are now friendly bidden, and jointly called, beware that ye slack not your duty, take heed that you suffer nothing to let you hereafter to come to the Church at such times as you are ordinarily appointed and commanded. Our Saviour Christ telleth in a Parable, that a great Supper was prepared, Guests were bidden, many excused themselves and would not come: I tell you (saith Christ) none of them that were called shall taste of my Supper. This great Supper, is the true Religion of Almighty GOD, wherewith he will be worshipped in the due receiving of his Sacraments, and sincere preaching and hearing of his holy Word, and practising the same by godly conversation. This Feast is now prepared in GODS Banquetting-house the Church, you are thereunto called and jointly bidden: if you refuse to come, and make your excuses the same will be answered to you that was unto them. Now come therefore (Dearly Beloved) without delay, and chearfully enter into GODS Feasting-house, and become partakers of the Benefits provided and prepared for you. But see that ye come thither with your holy-day garment, not like hypocrites, not of a custom and for manners sake, not with lothsomness, as though ye had rather not come than come, if ye were at your liberty. For GOD hateth and punisheth such counterfeit hypocrites, as appeareth by Christs former Parable. My friend (saith GOD) how camest thou in without a wedding garment? And therefore commanded his servants to bind him hand and foot, and to cast him into utter darkness, where shall be weeping, and wailing, and gnashing of teeth. To the intent that ye may avoid the like danger at GODS hand, come to the Church on the holy day, and come in your holy-day garment, that is to say, come with a chearful and a godly mind, come to seek GODS glory, and to be thankful unto him, come to be at one with thy Neighbor, and to enter in friendship and charity with him. Consider that all thy doings stink before the face of GOD, if thou be not in charity with thy Neighbour. Come with an heart lifted and cleansed from worldly and carnal affections and desires, shake off all vain thoughts which may hinder thee from GODS true service. The Bird when she will flee shaketh her wings: Shake and prepare thy self to flee higher than all the Birds in the Air, that after thy duty duly done in this earthly Temple and Church, thou may'st flee up, and be received into the glorious Temple of GOD in heaven, through Christ Jesus our Lord: To whom, with the Father and the holy Ghost, be all glory and honour. Amen.

AN

AN

HOMILY

Wherein is declared,

That COMMON-PRAYER and SACRAMENTS ought to be miniſtred in a Tongue that is underſtood of the Hearers.



AMong the manifold Exerciſes of GODS People (dear Chriſtians) there is none more neceſſary for all eſtates, and at all times, than is publick Prayer, and the due uſe of Sacraments. For in the firſt, we beg at GODS hands all ſuch things, as otherwiſe we cannot obtain. And in the other, he imbraceth us, and offereth himſelf to be imbraced of us. Knowing therefore that theſe two Exerciſes are ſo neceſſary for us, let us not think it unmeet to conſider, firſt what Prayer is, and what a Sacrament is, and then how many ſorts of Prayers there be, and how many Sacraments, ſo ſhall we the better underſtand how to uſe them aright. To know what they be, St. Auguſtine teacheth us in his Book entituled, Of the Spirit and the Soul, he ſaith thus of Prayer; Prayer is (ſaith he) the devotion of the mind, that is to ſay, the returning to GOD, through a godly and humble affection, which affection is a certain willing and ſweet inclining of the mind it ſelf towards GOD. And in the ſecond Book againſt the Adverſary of the Law and the Prophets, he calleth Sacraments holy ſigns. And writing to Bonifacius of the Baptiſm of Infants, he ſaith, If Sacraments had not a certain ſimilitude of thoſe things whereof they be Sacraments, they ſhould be no Sacraments at all. And of this ſimilitude they do for the moſt part receive the names of the ſelf things they ſignifie. By theſe words of St. Auguſtine it appeareth, that he alloweth the common deſcription of a Sacrament, which is, that it is a viſible ſign of an inviſible grace: that is to ſay, that ſetteth out to the eyes and other outward ſenſes, the inward working of GODS free mercy, and doth (as it were) ſeal in our hearts the promiſes of GOD. And ſo was Circumciſion a Sacrament, which preached unto the outward ſenſes, the inward cutting away of the foreſkin of the heart, and ſealed and made ſure in the hearts of the Circumciſed the promiſe of GOD touching the promiſed ſeed that they looked for.

Auguſt. de Spiritu & Anima.

Auguſt. lib 2. contra Adverſarios Legis & Proph. Auguſt. ad Bonifacium.

Now

Now let us ſee how many ſorts of Prayer, and how many Sacraments there be. In the Scriptures we read of three ſorts of Prayer, whereof two are private, and the third is common. The firſt is that which
1 Tim. 2. S. Paul ſpeaketh of in his Epiſtle to Timothy, ſaying, I will that men pray in every place, lifting up pure hands, without wrath or ſtriving. And it is the devout lifting up of the mind to GOD, without the uttering of the hearts grief or deſire by open voice. Of this Prayer we have
1 King. 1. example in the firſt Book of the Kings, in Anna the mother of Samuel, when in the heavineſs of her heart ſhe prayed in the Temple, deſiring to be made fruitful. She prayed in her heart (ſaith the Text) but there was no voice heard. After this ſort muſt all Chriſtians pray, not once
1 Theſſ. 5. in a week, or once in a day only; but as S. Paul writeth to the Theſſa-
James 5. lonians, without ceaſing. And as S. James writeth, The continual prayer of a juſt man is of much force. The ſecond ſort of Prayer is
Matth. 6. ſpoken of in the Goſpel of Matthew, where it is ſaid, when thou prayeſt, enter into thy ſecret Cloſet, and when thou haſt ſhut the door to thee, pray unto thy Father in ſecret, and thy Father which ſeeth in ſecret ſhall reward thee. Of this ſort of Prayer there be ſundry examples in the Scriptures, but it ſhall ſuffice to rehearſe one, which is written in the Acts of the Apoſtles.

Acts 10. Cornelius, a devout man, a Captain of the Italian Army, ſaith to Peter, that being in his houſe in Prayer at the ninth hour, there appeared to him one in a white garment, &c. This man prayed unto GOD in ſecret, and was rewarded openly. Theſe be the two private ſorts of Prayer. The one mental, this is to ſay, the devout lifting up of the mind to GOD: And the other vocal, that is to ſay, the ſecret uttering of the griefs and deſires of the heart with words, but yet in a ſecret cloſet, or ſome ſolitary place. The third ſort of Prayer is pub-
Matth. 18. lick or common. Of this Prayer ſpeaketh our Saviour Chriſt, when he ſaith, If two of you ſhall agree upon Earth upon any thing, whatſoever ye ſhall ask, my Father which is in Heaven ſhall do it for you; for where-ſoever two or three be gathered together in my name, there am I in the midſt of them. Although GOD hath promiſed to hear us when we
Pſal. 50. pray privately, ſo it be done faithfully and devoutly (for he ſaith, Call upon me in the day of thy trouble, and I will hear thee. And Elias be-
James. 5. ing but a mortal man, ſaith S. James, prayed, and Heaven was ſhut three Years and ſix Months; and again he prayed, and the Heaven gave rain:) Yet by the Hiſtories of the Bible it appeareth, that publick and common Prayer is moſt available before GOD, and therefore is much to be lamented that it is no better eſteemed among us which profeſs to
Jonas 3. be but one body in Chriſt. When the City of Nineveh was threatned to be deſtroyed within forty days, the Prince and the People joined themſelves together in publick Prayer and Faſting, and were preſerved.
Joel 2. In the Prophet Joel, GOD commanded a Faſting to be proclaimed, and the People to be gathered together, young and old, man and woman, and are taught to ſay with one voice, Spare us, O Lord, ſpare thy people and let not thine inheritance be brought to confuſion. When the
Heſter 4. Jews ſhould have been deſtroyed all in one day through the malice of Haman, at the commandment of Heſter they faſted and prayed, and were
Judith 8. preſerved. When Holophernes beſieged Bethulia by the advice of Judith
Acts 12. they faſted and prayed, and were delivered. When Peter was in Priſon, the Congregation joyned themſelves together in Prayer, and Peter

was

was wonderfully delivered. By these Hiſtories it appeareth, that common or publick Prayer is of great force to obtain mercy and deliverance at our heavenly Fathers hand.

Therefore, Brethren, I beſeech you, even for the tender mercies of God, let us no longer be negligent in this behalf: but as the people willing to receive at GODS hand ſuch good things as in the Common-Prayer of the Church are craved, let us joyn our ſelves together in the place of Common-Prayer, and with one voice and one heart, beg at our heavenly Father all thoſe things which he knoweth to be neceſſary for us. I forbid you not private Prayer, but I exhort you to eſteem Common-Prayer as it is worthy. And before all things, be ſure that in all theſe three ſorts of Prayer, your minds be devoutly lifted up to GOD, elſe are your prayers to no purpoſe; and this ſaying ſhall be verified in you, This people honoureth me with their lips, but their heart is far from me. Thus much for the three ſorts of Prayer, whereof we read in the Scriptures. Now with like, or rather more brevity, you ſhall hear how many Sacraments there be, that were inſtituted by our Saviour Chriſt, and are to be continued, and received of every Chriſtian in due time and order, and for ſuch purpoſe as our Saviour Chriſt willed them to be received. And as for the number of them, if they ſhould be conſidered according to the exact ſignification of a Sacrament, namely, for the viſible ſigns, expreſly commanded in the New Teſtament, whereunto is annexed the promiſe of free forgiveneſs of our ſin, and of our holineſs and joyning in Chriſt, there be but two; namely, Baptiſm, and the Supper of the Lord. For although Abſolution hath the promiſe of forgiveneſs of ſin, yet by the expreſs word of the New Teſtament it hath not this promiſe annexed and tied to the viſible ſign, which is impoſition of hands. For this viſible ſign (I mean laying on of hands) is not expreſly commanded in the New Teſtament to be uſed in Abſolution, as the viſible ſigns in Baptiſm and the Lords Supper are: and therefore Abſolution is no ſuch Sacrament as Baptiſm and the Communion are. And though the ordering of Miniſters hath this viſible ſign and promiſe: yet it lacks the promiſe of remiſſion of ſin, as all other Sacraments beſides the two above named do. Therefore neither it, nor any other Sacrament elſe, be ſuch Sacraments as Baptiſm and the Communion are. But in a general acception, the name of a Sacrament may be attributed to any thing whereby an holy thing is ſignified. In which underſtanding of the word, the ancient Writers have given this name, not only to the other five, commonly of late years taken and uſed for ſupplying the number of the ſeven Sacraments: but alſo to divers and ſundry other Ceremonies, as to Oil, Waſhing of Feet, and ſuch like, not meaning thereby to repute them as Sacraments, in the ſame ſignification that the two forenamed Sacraments are. And therefore St. Auguſtine weighing the true ſignification and the exact meaning of the word, writing to Januarius, and alſo in the third Book of Chriſtian Doctrine affirmeth that the Sacraments of the Chriſtians, as they are moſt excellent in ſignification, ſo are they moſt few in number, and in both places maketh mention expreſly of two, the ſacrament of Baptiſm, and the ſupper of the Lord. And although there are retained by the Order of the Church of England, beſides theſe two, certain other Rites and Ceremonies about the inſtitution of Miniſters in the Church, Matrimony, Confirmation of the Children, by examining them of their knowledg

Eſa. 29. Matth. 15.

Dionyſius, Bernard. de cœna Domini, & ablut. pedum.

in the Articles of the Faith, and joyning thereto the Prayers of the Church for them, and likewise for the Visitation of the Sick: yet no man ought to take these for Sacraments, in such signification and meaning as the Sacrament of Baptism and the Lords Supper are: but either for godly states of life, necessary in Christs Church, and therefore worthy to be set forth by publick action and solemnity, by the ministery of the Church, or else judged to be such Ordinances, as may make for the instruction, comfort, and edification of Christs Church.

Now understanding sufficiently what Prayer is, and what a Sacrament is also; and how many sorts of Prayers there be, and how many Sacraments of our Savior Christs institution: let us see whether the Scriptures and examples of the Primitive Church will allow any vocal Prayer, that is when the mouth uttereth the Petitions with voice, or any manner of Sacrament, or other publick or common rite or action, pertaining to the profit and edifying of the unlearned, to be ministred in a Tongue unknown, or not understood of the Minister or People: yea, and whether any person may privately use any Vocal Prayer, in a Language that he himself understandeth not. To this question we must answer, no. And first of Common-Prayer and Administration of Sacraments. Although reason, if it might rule, would soon persuade us to have our Common Prayer and administration of the Sacraments in a known Tongue, both for that to pray commonly, is for a multitude to ask one and the self thing with one voice, and one consent of mind, and to administer a Sacrament, is by the outward Word and Element, to preach to the receiver the inward and invisible grace of GOD, and also for that both these Exercises were first instituted, and are still continued, to the end, that the Congregation of Christ might from time to time be put in remembrance of their unity in Christ, and that as members all of one Body, they ought both in prayers and otherwise, to seek and desire one anothers commodity and not their own without others: Yet shall we not need to flee to reasons and proofs in this matter, sith we have both the plain and manifest words of the Scripture; and also the consent of the most learned and ancient Writers, to commend the prayers of the Congregation in a known Tongue. First, Paul to the Corinthians saith, Let all things be done to edifying. Which cannot be, unless Common Prayers and Administration of Sacraments be in a Tongue known to the People. For where the Prayers spoken by the Minister, and the words in the Administration of the Sacraments be not understood of them that be present, they cannot thereby be edified. For, as when the Trumpet that is blown in the Field giveth an uncertain sound, no man is thereby stirred up to prepare himself to the fight. And as when an Instrument of Musick maketh no distinct sound, no man can tell what is piped: Even so when Prayers or Administration of Sacraments shall be in a Tongue unknown to the Hearers, which of them shall be thereby stirred up to lift up his mind to GOD, and to beg with the Minister at GODS hand, those things which in the words of his prayers the Minister asketh? Or who shall in the ministration of the Sacraments understand what invisible grace is to be craved of the Hearer, to be wrought in the inward man? Truly no man at all. For (saith St. Paul) he that speaketh in a Tongue unknown, shall be to the Hearer an Aliant, which in a Christian Congregation is a great absurdity.

1 Cor. 14.

For

For we are not ſtrangers one to another, but we are the Citizens of the Saints, and of the houſhold of GOD, yea, and members of one body. And therefore whiles our Miniſter is in rehearſing the Prayer that is made in the name of us all, we muſt give diligent ears to the words ſpoken by him, and in heart beg at GODS hand thoſe things that he beggeth in words. And to ſignifie that we do ſo we ſay, Amen, at the end of the Prayer that he maketh in the name of us all. And this thing can we not do for edification, unleſs we underſtand what is ſpoken. Therefore it is required of neceſſity, that the Common-Prayer be had in a Tongue that the Hearers do underſtand. If ever it had been tolerable to uſe ſtrange Tongues in the Congregations, the ſame might have been in the time of Paul and the other Apoſtles, when they were miraculouſly endued with gifts of Tongues. For it might then have perſuaded ſome to imbrace the Goſpel, when they had heard men that were Hebrews born and unlearned, ſpeak the Greek, the Latine, and other Languages. But Paul thought it not tolerable then: And ſhall we uſe it now, when no man cometh by that knowledg of Tongues, otherwiſe than by diligent and earneſt ſtudy? GOD forbid. For we ſhould by that means bring all our Church exerciſes to frivolous Superſtition, and make them altogether unfruitful. Luke writeth that when Peter and John were diſcharged by the Princes and high-prieſts of Jeruſalem, they came to their fellows, and told them all that the Princes of the Prieſts and Elders had ſpoken to them. Which when they heard, they lifted up their voice together to GOD with one aſſent, and ſaid, Lord, thou art he that haſt made Heaven and Earth, the Sea and all things that are in them, &c. Thus could they not have done, if they had prayed in a ſtrange Tongue, that they had not underſtood. and no doubt of it, they did not all ſpeak with ſeveral voices but ſome one of them ſpake in the name of them all, and the reſt giving diligent ear to his words conſented thereunto, and therefore it is ſaid, that they lifted up their voice together. St. Luke ſaith not, Their voices, as many; but their voice, as one. That one voice therefore was in ſuch Language as they all underſtood, otherwiſe they could not have lifted it up with the conſent of their hearts. For no man can give conſent of the thing that he knoweth not. As touching the Times before the coming of Chriſt there was never man yet that would affirm, that either the people of GOD, or other had their Prayers or Adminiſtrations of the Sacraments, or Sacrifices, in a Tongue that they themſelves underſtood not. As for the Time ſince Chriſt, till that uſurped Power of Rome began to ſpread it ſelf, and to inforce all the Nations of Europe to have the Romiſh Language in admiration, it appeareth by the conſent of the moſt ancient and learned Writers, that there was no ſtrange or unknown Tongue uſed in the Congregation of Chriſtians.

Eph. 2. 1 Cor. 10. and 12.

Acts 4.

Juſtinus Martyr, who lived about 160 years after Chriſt, ſaith thus of the Adminiſtration of the Lords Supper in his time: Upon the Sunday Aſſemblies are made, both of them that dwell in Cities, and of them that dwell in the Country alſo. Amongſt whom, as much as may be, the Writings of the Apoſtles & Prophets are read. Afterwards when the Reader doth ceaſe, the chief Miniſter maketh an exhortation, exhorting them to follow honeſt things. After this, we riſe all together and offer Prayers, which being ended (as we have ſaid) Bread and Wine and Water are brought forth: Then the head Miniſter offereth prayers and

Juſtinus Apol. 2.

thankſgiving with all his power, and the people anſwer, Amen. Theſe words, with their circumſtances, being duly conſidered, do declare plainly, that not only the Scriptures were read in a known Tongue: but alſo that Prayer was made in the ſame in the Congregations of Juſtines time. Baſilius Magnus, and Johannes Chryſoſtomus did in their time preſcribe publick orders of publick adminiſtration, which they call Liturgies, and in them they appointed the people to anſwer to the prayers of the Miniſter: ſometime Amen, ſometime Lord have mercy upon us, ſometime, and with thy ſpirit, & we have our hearts lifted up unto the Lord, &c. Which anſwers the people could not have made in due time, if the prayers had not been in a Tongue that they underſtood. The ſame Baſil writing to the Clergy of Neocæſarea, ſaith thus of his uſage in Common-prayer, appointing one to begin the ſong, the reſt follow: and ſo with divers ſongs and prayers, paſſing over the night, at the dawning of the day altogether (even as it were with one mouth and one heart) they ſing unto the Lord a ſong of Confeſſion, every man framing unto himſelf meet words of repentance. In another place he ſaith, If the Sea be fair, how is not the aſſembly of the Congregation much more fair in which a joined ſound of men, women, and children, (as it were of the waves beating on the ſhore) is ſent forth in our prayers unto our GOD? Mark his words: A joined ſound (ſaith he) of men, women, and children. Which cannot be, unleſs they all underſtand the tongue wherein the prayer is ſaid. And Chryſoſtom upon the words of Paul ſaith, So ſoon as the people hear theſe words, world without end, they all do forthwith anſwer, Amen. This could they not do, unleſs they underſtood the word ſpoken by the Prieſt. Dionyſius ſaith, that Hymns were ſaid of the whole multitude of people in the adminiſtration of the Communion. Cyprian ſaith, The Prieſt doth prepare the minds of the Brethren, with a Preface before the Prayer, ſaying, Lift up your hearts: That whiles the people doth anſwer, We have our hearts lifted up to the Lord, they be admoniſhed that they ought to think on none other thing than the Lord. St. Ambroſe writing upon the words of St. Paul ſaith, This is it that he ſaith becauſe he which ſpeaketh in an unknown Tongue, ſpeaketh to GOD, for he knoweth all things: but men know not, and therefore there is no profit of this thing. And again upon theſe words: If thou bleſs, or give thanks with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? This is (ſaith Ambroſe) if thou ſpeak the praiſe of GOD in a Tongue unknown to the hearers. For the unlearned hearing that which he underſtandeth not, knoweth not the end of the prayer, and anſwereth not Amen: which word is as much to ſay, as truth, that the bleſſing or thankſgiving may be confirmed. For the confirmation of the Prayer is fulfilled by them that do anſwer, Amen, that all things ſpoken might be confirmed in the minds of the hearers, through the teſtimony of the truth. And after many weighty words, to the ſame end he ſaith, The concluſion is this, that nothing ſhould be done in the Church in vain, and that this thing ought chiefly to be laboured for, that the unlearned alſo might take profit, leſt any part of the body ſhould be dark through ignorance. And leſt any man ſhould think all this to be meant of Preaching, and not of Prayer, he taketh occaſion of theſe words of St. Paul (If there be not an Interpreter, let him keep ſilence in the Church) to ſay, as followeth: Let him

Epiſt. 63.

Baſil.

Rom. 4.

1 Cor. 14.

Dionyſ.

Cyprian. Ser. 6. de orat. dominica.

1 Cor. 14.

pray

pray ſecretly, or ſpeak to GOD, who heareth all things that be dumb: For in the Church muſt be ſpeak that may profit all perſons. St. Hierom writing upon theſe words of St. Paul, How ſhall he that ſupplieth the place of the unlearned, &c. ſaith, It is the Lay-man whom Paul underſtandeth here to be in the place of the ignorant man, which hath no Eccleſiaſtical Office: How ſhall he anſwer Amen to the prayer that he underſtandeth not? And a little after, upon the words of St. Paul, For if I ſhould pray in a Tongue, &c. he ſaith thus: This is Pauls meaning: If any man ſpeak in ſtrange and unknown Tongues, his mind is made unfruitful, not to himſelf, but to the hearer: For whatſoever is ſpoken, he knoweth it not. St. Auguſtine writing upon the xviij. Pſalm, ſaith, What this ſhould be, we ought to underſtand, that we may ſing with reaſon of man and not with chattering of Birds. For Owls, Popinjays, Ravens, Pies, and other ſuch like Birds, are taught by men to prate they know not what: but to ſing with underſtanding, is given by GODS holy will to the nature of man. Again, the ſame Auguſtine ſaith, There needeth no ſpeech when we pray, ſaving perhaps as the Prieſts do, for to declare their meaning, not that GOD, but that men may hear them. And ſo being put in remembrance by conſenting with the Prieſt, they may hang upon GOD. Thus are we taught both by the Scripture and ancient Doctors, that in the Adminiſtration of Common-Prayer and Sacraments, no Tongue unknown to the hearers ought to be uſed. So that for the ſatisfying of a Chriſtian mans conſcience we need to ſpend no more time in this matter. But yet to ſtop the mouths of the adverſaries, which ſtay themſelves much upon general decrees, it ſhall be good to add to theſe Teſtimonies of Scriptures and Doctors, one Conſtitution made by Juſtinian the Emperor, who lived five hundred twenty and ſeven years after Chriſt, and was Emperor of Rome. The Conſtitution is this: We command that all Biſhops and Prieſts do celebrate the holy oblation and the Prayers uſed in holy Baptiſm, not ſpeaking low, but with a clear or loud voice, which may be heard of the people, that thereby the mind of the hearers may be ſtirred up with great Devotion, in uttering the Prayers of the Lord GOD, for ſo the holy Apoſtle teacheth in his firſt Epiſtle to the Corinthians, ſaying, Truly, if thou only bleſs or give thanks in ſpirit, how doth he that occupieth the place of the unlearned, ſay Amen at thy giving thanks unto GOD, for he underſtandeth not what thou ſaiſt? Thou verily giveſt thanks well, but the other is not edified. And again, in the Epiſtle to the Romans, he ſaith, With the heart a man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. Therefore for theſe cauſes it is convenient that among other Prayers, thoſe things alſo which are ſpoken in the holy oblation, be uttered and ſpoken of the moſt religious Biſhops and Prieſts, unto our Lord Jeſus Chriſt our GOD, with the Father and the holy Ghoſt, with a loud voice. And let the moſt religious Prieſts know this, that if they neglect any of theſe things, that they ſhall give an account for them in the dreadful judgment of the great GOD and our Saviour Jeſus Chriſt. Neither will we, when we know it, reſt and leave it unrevenged.

1 Cor. 14.

Pſalm 18.

De Magiſt.

Novel. conſtit. 23.

This Emperor (as Sabellicus writeth) favoured the Biſhop of Rome, and yet we ſee how plain a Decree he maketh, for Praying and Adminiſtring of Sacraments in a known Tongue, that the Devotion of the hearers might be ſtirred up by knowledg, contrary to the judg-

ment

ment of them that would have ignorance to make devotion. He maketh it also a matter of Damnation, to do these things in a Tongue that the hearers understand not. Let us therefore conclude with GOD and all good mens assent, that no Common-prayer or Sacraments ought to be ministred in a Tongue that is not understood of the hearers. Now a word or two of private Prayer in an unknown Tongue. We took in hand where we began to speak of this matter, not only to prove that no Common-prayer or Administration of Sacraments, ought to be in a Tongue unknown to the hearers, but also, that no person ought to pray privately in that Tongue that he himself understandeth not. Which thing shall not be hard to prove, if we forget not what Prayer is. For if Prayer be that Devotion of the mind which enforceth the heart to lift up it self to GOD: how should it be said, that that person prayeth, that understandeth not the words that his Tongue speaketh in Prayer? Yea, how can it be said that he speaketh? For to speak, is by voice to utter the thought of the mind. And the voice that a man uttereth in speaking, is nothing else but the messenger of the mind to bring abroad the knowledg of that which otherwise lieth secret in the heart, and cannot be
1 Cor. 2. known, according to that which St. Paul writeth, What man (saith he) knoweth the things that appertain to man, saving only the spirit of man, which is in man? He therefore that doth not understand the voices that his Tongue doth utter, cannot properly be said to speak, but rather to counterfeit, as Parats, and such other Birds use to counterfeit mens voices. No man therefore that feareth to provoke the wrath of GOD against himself, will be so bold to speak of GOD unadvisedly, without regard of reverent understanding, in his presence, but he will prepare his heart before he presume to speak unto GOD. And therefore in our Common-prayer the Minister doth oftentimes say, Let us pray, meaning thereby to admonish the People that they should prepare their ears to hear what he should crave at GODS hand, and their hearts to consent to the same, and their Tongues to say Amen at the end thereof.
Psal. 57. On this sort did the Prophet David prepare his heart, when he said, My heart is ready (O GOD) my heart is ready, I will sing and declare a Psalm. The Jews also, when in the time of Judith they did with all their heart pray GOD to visit his people of Israel had so prepared their
2 Par. 3. hearts before they began to pray. After this sort had Manasses prepared his heart before he prayed, and said, And now (O Lord) do I bow the knees of my heart, asking of thee part of thy merciful kindness. When the heart is thus prepared, the voice uttered from the heart, is harmonious in the ears of GOD: otherwise he regardeth it not to accept it. But forasmuch as the person that so babbleth his words without sense in the presence of GOD sheweth himself not to regard the Majesty of him that he speaketh to: he taketh him as a contemner of his Almighty Majesty, and giveth him his reward among hypocrites, which make an outward shew of holiness, but their hearts are full of abominable thoughts,
1 Reg. 16. even in the time of their prayers. For it is the heart that the Lord looketh upon, as it is written in the History of Kings. If we therefore will that our prayers be not abominable before GOD, let us so prepare our hearts before we pray, and so understand the things that we ask when we pray, that both our hearts and voices may together sound in the ears of GODS Majesty, and then we shall not fail to receive at his hand the things that we ask, as good men which

have

have been before us did, and so have from time to time received that, which for their souls health they did at any time desire. S. Augustine seemeth to bear in this matter: For he saith thus of them, which being brought up in Grammar and Rhetorick, are converted to Christ, and so must be instructed in Christian Religion: Let them know also (saith he) that it is not the voice, but the affection of the mind that cometh to the ears of GOD. And so shall it come to pass, that if happily they shall mark that some Bishops or Ministers in the Church do call upon GOD, either with barbarous words, or with words disordered, or that they understand not, or do disorderly divide the words that they pronounce, they shall not laugh them to scorn. Hitherto he seemeth to bear with praying in an unknown Tongue. But in the next sentence he openeth his mind thus: Not for that these things ought not to be amended, that the People may say Amen, to that which they do plainly understand. But yet these godly things must be born withal of these Catechists, or Instructers of the Faith, that they may learn, that as in the Common Place where matters are pleaded, the goodness of an Oration consisteth in sound; so in the Church it consisteth in devotion. So that he alloweth not the praying in a Tongue not understood of him that prayeth: But he instructeth the skilful Orator, to bear with the rude Tongue of the devout simple Minister. To conclude, If the lack of understanding the Words that are spoken in the Congregation, do make them unfruitful to the Hearers, how should not the same make the Words read, unfruitful to the Reader? The merciful goodness of GOD, grant us his grace to call upon him as we ought to do, to his glory and our endless felicity; which we shall do, if we humble our selves in his sight, and in all our Prayers both common and private, have our minds fully fixed upon him. For the prayer of them that humble themselves, shall pierce through the Clouds, and till it draw nigh unto GOD, it will not be answered; and till the Most High do regard it, it will not depart. And the Lord will not be slack, but he will deliver the Just, and execute Judgment. To him therefore be all honor and glory, for ever and ever. Amen.

De Catechizandis rudibus.

Eccles. 35.

AN

AN INFORMATION

For them which take offence at certain places of the HOLY SCRIPTURE.

The First Part.



THe great utility and profit that Christian men and women may take (if they will) by hearing and reading the holy Scriptures (Dearly Beloved) no heart can sufficiently conceive, much less is my tongue able to express. Wherefore Satan our Enemy, seeing the Scriptures to be the very mean and right way to bring the People to the true knowledg of GOD, and that Christian Religion is greatly furthered by diligent hearing and reading of them, he also perceiving what an hindrance and let they be to him and his Kingdom, doth what he can to drive the reading of them out of GODS Church. And for that end he hath always stirred up, in one place or other, cruel Tyrants, sharp Persecutors, and extream Enemies unto GOD, and his Infallible Truth, to pull with violence the holy Bibles out of the Peoples hands, and have most spitefully destroyed and consumed the same to Ashes in the Fire; pretending most untruly, that the much hearing and reading of GODS Word is an occasion of Heresie and carnal Liberty, and the overthrow of all good Order in all well ordered Common-weals. If to know GOD aright be an occasion of evil, then we must needs grant, that the hearing and reading of the holy Scriptures, is the cause of Heresie, carnal Liberty, and the subversion of all good Orders. But the knowledg of GOD and of our selves, is so far from being an occasion of evil, that it is the readiest, yea, the only mean to bridle carnal liberty, and to kill all our fleshly affections. And the ordinary way to attain this knowledg, is with diligence to hear and read the holy Scriptures. For the whole Scriptures (saith St. Paul) were given by the inspiration of GOD. And shall we Christian men think to learn the knowledg of GOD and of our selves, in any earthly mans work of Writing, sooner or better than in the holy Scriptures, written by the inspiration of the holy Ghost? The Scriptures were not brought unto us by the will of man,

2 Tim. 3.

man: but holy men of GOD (as witnesseth St. Peter) spake as they were moved by the holy Spirit of GOD. The holy Ghost is the Schoolmaster of Truth, which leadeth his Scholars (as our Saviour saith of him) into all Truth. And whoso is not led and taught by this Schoolmaster, cannot but fall into deep error, how godly soever his pretence is, what knowledg and learning soever he hath of all other Works and Writings, or how fair soever a shew or face of truth he hath in the estimation and judgment of the World. If some man will say, I would have a true pattern and a perfect description of an upright life, approved in the sight of GOD: can we find (think ye) any better or any such again, as Christ Jesus is, and his doctrine? whose vertuous conversation and godly life, the Scripture so lively painteth and setteth forth before our eyes, that we beholding that pattern, might shape and frame our lives, as nigh as may be, agreeable to the perfection of the same. Follow you me (saith St. Paul) as I follow Christ. And St. John in his Epistle saith, Whoso abideth in Christ, must walk even so as he hath walked before him. And where shall we learn the order of Christs life, but in the Scripture? Another would have a medicine to heal all diseases and maladies of the mind. Can this be found or gotten other where than out of GODS own Book, his sacred Scriptures? Christ taught so much when he said to the obstinate Jews, Search the Scriptures, for in them ye think to have eternal life. If the Scriptures contain in them everlasting life, it must needs follow, that they have also present remedy against all that is an hindrance and let unto eternal life. If we desire the knowledg of heavenly wisdom, why had we rather learn the same of man than of GOD himself, who (as St. James saith) is the giver of wisdom? Yea, why will we not learn it at Christs own mouth, who promising to be present with his Church till the Worlds end doth perform his promise, in that he is not only with us by his grace and tender pity: but also in this, that he speaketh presently unto us in the holy Scriptures, to the great and endless comfort of all them that have any feeling of GOD at all in them? Yea, he speaketh now in the Scriptures more profitably to us, than he did by the word of mouth to the carnal Jews when he lived with them here upon Earth. For they (I mean the Jews) could neither hear nor see those things which we may now both hear and see, if we will bring with us those ears and eyes that Christ is heard and seen with; that is, diligence to hear and read his holy Scriptures, and true Faith to believe his most comfortable promises. If one could shew but the print of Christs foot, a great number I think would fall down and worship it: But to the holy Scriptures, where we may see daily (if we will) I will not say the print of his feet only, but the whole shape and lively image of him, alas, we give little reverence or none at all.

2 Pet. 1.
John 16.
1 Cor. 11.
1 Joh. 2.
John 5.
James. 1.
Matth. 28.

If any could let us see Christs coat, a sort of us would make hard shift except we might come nigh to gaze upon it, yea, and kiss it too. And yet all the cloaths that ever he did wear, can nothing so truly nor so lively express him unto us, as do the Scriptures. Christs Images made in Wood, Stone, or Metal, some men for the love they bear to Christ, do garnish and beautifie the same with Pearl, Gold, and precious Stone: And should we not (Good Brethren) much rather embrace and reverence GODS holy Books, the sacred Bible, which do represent Christ unto us more truly than can any Image. The Image

can but express the form or shape of his body, if it can do so much: But the Scripture doth in such sort set forth Christ, that we may see both GOD and man, we may see him (I say) speaking unto us, healing our infirmities, dying for our sins, rising from death for our justification. And to be short, we may in the Scriptures so perfectly see whole Christ with the eye of Faith, as we, lacking Faith, could not with these bodily eyes see him, though he stood now present here before us. Let every man, woman, and child, therefore with all their heart thirst and desire GODS holy Scriptures, love them, embrace them, have their delight and pleasure in hearing and reading them, so as at length we may be transformed and changed into them. For the holy Scriptures are Gods Treasure-house, wherein are found all things needful for us to see, to hear, to learn, and to believe, necessary for the attaining of eternal life. Thus much is spoken, only to give you a taste of some of the commodities which ye may take by hearing and reading the holy Scriptures. For as I said in the beginning, no Tongue is able to declare and utter all. And although it is more clear than the noon day, that to be ignorant of the Scriptures, is the cause of error, as Christ saith to the Sadduces, Matth. 22. ye err, not knowing the Scriptures, and that errour doth hold back, and pluck men away from the knowledg of GOD. And as St. Jerome saith, Not to know the Scriptures, is to be ignorant of Christ. Yet this notwithstanding, some there be that think it not meet for all sorts of men to read the Scriptures, because they are, as they think, in sundry places stumbling-blocks to the unlearned. First, for that the phrase of the Scripture is sometime so simple, gross, and plain, that it offendeth the fine and delicate Wits of some Courtiers. Furthermore, for that the Scripture also reporteth, even of them that have their commendation to be the children of GOD, that they did divers acts, whereof some are contrary to the Law of Nature some repugnant to the Law written, and other some seem to fight manifestly against publick honesty. All which things (say they) are unto the simple an occasion of great offence, and cause many to think evil of the Scriptures, and to discredit their authority. Some are offended at the hearing and reading of the diversity of the Rites and Ceremonies of the Sacrifices and Oblations of the Law. And some worldly witted men think it great decay to the quiet and prudent governing of their Common-weals, to give ear to the simple and plain rules and precepts of our Saviour Christ in his Gospel, as being offended that a man should be ready to turn his right ear, to him that strook him on the left; and to him which would take away his coat, to offer also his cloak; with such other sayings of perfection in Christs meaning. For carnal reason, being alway an enemy to GOD, and not perceiving the things of GODS Spirit, doth abhor such precepts, which yet rightly understood, infringeth no judicial policies, nor Christian mens governments. And some there be, which hearing the Scriptures to bid us to live without carefulness, without study or forecasting, do deride the simplicities of them. Therefore to remove and put away occasions of offence so much as may be, I will answer orderly to these objections. First I shall rehearse some of those places that men are offended at, for the simplicity and grossness of speech, and will shew the meaning of them. In the Book of Deuteronomy it is written, that Almighty GOD made a Law, if a man died without issue, his brother or next kinsman should marry his Widow, and

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the child that was first born between them, should be called his child that was dead, that the dead mans name might not be put out in Israel: And if the Brother or next Kinsman would not marry the Widow, then she before the Magistrates of the City should pull off his shoe and spit in his face, saying, So be it done to that man that will not build his brothers house. Here (Dearly beloved) the pulling off his shoe, and spitting in his face, were ceremonies, to signifie unto all the people of that City, that the woman was not now in fault that GODS law in that point was broken, but the whole shame and blame thereof, did now redound to that man, which openly before the Magistrates refused to marry her. And it was not a reproach to him alone, but to all his posterity also: For they were called ever after, The house of him whose shoe is pulled off. Another place out of the Psalms: I will break (saith David) the horns of the ungodly, and the horns of the righteous shall be exalted. By an horn, in the Scripture, is understood power, might, strength, and sometime rule and government. The Prophet then saying, I will break the horns of the ungodly, meaneth, that all the power, strength, and might of GODS enemies, shall not only be weakned and made feeble, but shall at length also be clean broken & destroyed, though for a time, for the better trial of his people, GOD suffereth the enemy to prevail and have the upper hand. In the 132. Psalm, it is said, I will make Davids horn to flourish. Here Davids horn signifieth his Kingdom. Almighty GOD therefore by this manner of speaking, promiseth to give David victory over all his enemies, and to stablish him in his Kingdom, spite of all his enemies. And in the threescore Psalm it is written, Moab is my washpot, and over Edom will I cast my shoe, &c. In that place the Prophet sheweth how graciously GOD hath dealt with his people the children of Israel, giving them great victories upon their enemies on every side. For the Moabites and Idumeans being two great Nations, proud people, stout and mighty, GOD brought them under, and made them servants to the Israelites, servants I say, to stoop down, to pull off their shoes, and wash their feet. Then Moab is my washpot and over Edom will I cast out my shoe, is, as if he had said, The Moabites and the Idumeans, for all their stoutness against us in the wilderness are now made our subjects, our servants, yea, underlings to pull off our shoes, and wash our feet. Now I pray you, what uncomely manner of speech is this, so used in common phrase among the Hebrews? It is a shame that Christian men should be so light headed, to toy as Ruffians do with such manner of speeches, uttered in good grave signification by the holy Ghost. More reasonable it were for vain men to learn to reverence the form of GODS Words, than to sport at them to their damnation. Some again are offended to hear that the godly Fathers had many Wives and Concubines. although after the phrase of the Scripture, a Concubine is an honest name. for every Concubine is a lawful Wife. but every wife is not a Concubine. And that ye may the better understand this to be true. ye shall note that it was permitted to the Fathers of the Old Testament to have at one time moe wives than one, for what purpose ye shall afterward hear. Of which wives some were free women born, some were bond-women and servants. She that was free born had a prerogative above those that were servants and bond-women. The free born woman was by marriage made the ruler of the house under her husband, and is called the Mother of the houshold.

Psal. 75.

Psal. 132.

Psal. 60.

the Masters or the Dame of the house, after our manner of speaking, and had by her marriage an interest, a right, and an ownership of his goods unto whom she was married. Other servants and bond-women were given by the owners of them, as the manner was then, I will not say always, but for the most part, unto their daughters at that day of their marriage, to be handmaidens unto them. After such a sort did
Gen. 29. Pharaoh King of Egypt give unto Sarah, Abrahams wife, Agar the Egyptian to be her maid, So did Laban give unto his daughter Lea, at the day of her marriage, Zilpha to be her handmaid. And to his other daughter Rachel, he gave another bondmaid, named Bilha. And the wives that were the owners of their handmaidens, gave them in mar-
Gen. 16. riage to their husbands, upon divers occasions. Sarah gave her maid Agar in marriage to Abraham, Lea gave in like manner her maid Zil-
Gen. 30. pha to her husband Jacob. So did Rachel his other wife give him Bilha her maid, saying unto him, Go in unto her, and she shall bear upon my knees: which is, as if she had said, Take her to wife, and the children that she shall bear, will I take upon my lap, and make of them as if they were mine own. These hand-maidens or bondwomen, although by marriage they were made wives, yet they had not this prerogative to rule in the house, but were still underlings, and in such subjection to their Masters, and were never called Mothers of the household, Mistresses, or Dames of the house, but are called sometimes Wives, sometime Concubines. The plurality of wives was by a special prerogative suffered to the Fathers of the Old Testament, not for satisfying their carnal and fleshly lusts, but to have many children, because every one of them hoped, and begged oft-times of GOD in their prayers, that that blessed seed, which GOD promised should come into the World to break the Serpents head, might come and be born of his stock and kindred.

Now of those which take occasion of carnality and evil life, by hearing and reading in GODS Book, what GOD had suffered, even in those men whose commendation is praised in the Scripture: As that
2 Pet. 2. Noe, whom St. Peter calleth the eighth Preacher of righteousness, was so drunk with wine, that in his sleep he uncovered his own privities.
Gen. 9. The just man Lot was in like manner drunken, and in his drunken-
Gen. 19. ness lay with his own daughters, contrary to the Law of Nature. Abra-
Gen. 17. Rom. 4. ham, whose Faith was so great, that for the same he deserved to be called of GODS own mouth, a Father of many Nations, the Father of all Believers, besides with Sarah his wife, had also carnal company with
Gen. 29. Agar, Sarahs handmaid. The Patriarch Jacob had to his wives two sisters at one time. The Prophet David and King Solomon his son, had many wives and concubines, &c. Which things we see plainly to be forbidden us by the Law of GOD, and are now repugnant to all publick honesty. These and such like in GODS Book (Good People) are not written that we should or may do the like following their examples, or that we ought to think that GOD did allow every of these things in those men: But we ought rather to believe and to judge that Noe in his drunkenness offended GOD highly. Lot lying with his daughters, committed horrible incest. We ought then to learn by them this profitable Lesson, that if so godly men as they were, which otherwise felt inwardly GODS holy Spirit inflaming their hearts with the fear and love of GOD, could not by their own strength keep themselves from committing horrible sin, but did so grievously fall, that without

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GODS great mercy they had perished everlastingly: how much more ought we then, miserable wretches, which have no feeling of GOD within us at all, continually to fear, not only that we may fall as they did, but also be overcome and drowned in sin, which they were not? And so by considering their fall, take the better occasion to acknowledge our own infirmity and weakness, and therefore more earnestly to call unto Almighty GOD with hearty prayer incessantly, for his grace to strengthen us, and to defend us from all evil. And though through infirmity we chance at any time to fall, yet we may by hearty repentance, and true faith speedily rise again, and not sleep and continue in sin, as the wicked doth.

Thus, Good People, should we understand such matters expressed in the divine Scriptures, that this holy Table of GODS Word be not turned to us to be a snare, a trap, and a stumbling stone, to take hurt by the abuse of our understanding: But let us esteem them in a reverent humility, that we may find our necessary food therein, to strengthen us, to comfort us, to instruct us (as GOD of his great mercy hath appointed them) in all necessary works, so that we may be perfect before him in the whole course of our life: Which he grant, who hath redeemed us our Lord and Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, be all honour and glory for evermore, Amen.

The Second Part of the *Information*

For them which take offence at certain places of the

Holy Scripture.

YE have heard (Good People) in the Homily last read unto you, the great commodity of holy Scriptures, ye have heard how ignorant men, void of godly understanding, seek quarrels to discredit them: Some of their reasons have ye heard answered. Now we will proceed and speak of such politick wise men which be offended, for that Christs precepts should seem to destroy all Order in Governance, as they do alledge for example, such as these be. If any man strike thee on the right cheek, turn the other unto him also. Matth. 5. If any man will contend to take thy coat from thee, let him have cloak and all. Let not thy left hand know what thy right hand doth. If thine eye, thine hand, or thy foot offend thee, pull out thine eye, cut off thine hand, thy foot, and cast it from thee. Matth. 18. If thine Enemy (saith S. Paul) be an hungred, give him meat; if he be thirsty, give him drink; so doing, thou shalt heap hot burning coals upon his head. Rom. 12. These sentences (Good People) unto a natural man seem meer absurdities, contrary to all reason. For a natural man (as St. Paul saith) understandeth not the things that belong to GOD, neither can he so long as old Adam dwelleth in him. 1 Cor. 2. Christ therefore meaneth, that he would have his

his faithful servants so far from vengeance and resisting wrong, that he would rather have him ready to suffer another wrong, than by resisting to break charity, and to be out of patience. He would have our good deeds so far from all carnal respects, that he would not have our nighest friends know of our well-doing, to win vain glory. And though our friends and kinsfolks be as dear as our right eyes, and our right hands: yet if they would pluck us from GOD, we ought to renounce them, and forsake them.

Thus if ye will be profitable Hearers and Readers of the holy Scriptures, ye must first deny your selves, and keep under your carnal senses, taken by the outward words, and search the inward meaning: reason must give place to GODS holy Spirit, you must submit your worldly wisdom and judgment, unto his divine wisdom and judgment. Consider that the Scripture, in what strange form soever it be pronounced, is the word of the living GOD. Let that always come to your remembrance, which is so oft repeated of the Prophet Esaias, The mouth of the Lord saith he) hath spoken it, and Almighty and everlasting GOD, who with his only word created Heaven and Earth, hath decreed it, the Lord of Hosts, whose ways are in the Seas, whose paths are in the deep Waters, that Lord and GOD by whose word all things in Heaven and in Earth are created, governed, and preserved, hath so provided it. The GOD of gods, and Lord of all lords, yea, GOD that is GOD alone, incomprehensible, almighty, and everlasting, he hath spoken it, it is his Word. It cannot therefore be but truth, which proceedeth from the GOD of all Truth: it cannot be but wisely and prudently commanded, what Almighty GOD hath devised, how vainly soever, through want of grace, we miserable wretches do imagine and judge of his most holy Word. The Prophet David, describing an happy
Psal. 1. man, saith, Blessed is the man that hath not walked after the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. There are three sorts of people, whose company the Prophet would have him to flee and avoid, which shall be an happy man, and partaker of GODS blessing. First, he may not walk after the counsel of the ungodly. Secondly, he may not stand in the way of sinners. Thirdly, he must not sit in the seat of the scornful. By these three sorts of people, ungodly men, sinners, and scorners, all impiety is signified, and fully expressed. By the ungodly, he understandeth those which have no regard of Almighty GOD, being void of all faith, whose hearts and minds are so set upon the World, that they study only how to accomplish their worldly practices, their carnal imaginations, their filthy lust and desire, without any fear of GOD. The second sort he calleth sinners, not such as do fall through ignorance, or of frailness, for then who should be found free? What man ever lived upon Earth
Prov. 24. (Christ only excepted) but he hath sinned: The just man falleth seven times, and riseth again. Though the godly do fall, yet they walk not on purposely in sin, they stand not still to continue and tarry in sin, they sit not down like careless men, without all fear of GODS just punishment for sin; but defying sin, through GODS great grace and infinite mercy, they rise again, and fight against sin. The Prophet then calleth them sinners, whose hearts are clean turned from GOD, and whose whole conversation of life is nothing but sin, they delight so much in the same, that they choose continually to abide and dwell

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in ſin. The third ſort he calleth ſcorners, that is, a ſort of men whoſe hearts are ſo ſtuffed with malice, that they are not contented to dwell in ſin, and to lead their lives in all kind of wickedneſs: but alſo they do contemn and ſcorn in other all godlineſs, true religion, all honeſty and vertue. Of the two firſt ſorts of men, I will not ſay but they may take repentance, and be converted unto GOD. Of the third ſort, I think I may without danger of GODS judgment, pronounce, that never any yet converted unto GOD by repentance, but continued ſtill in their abominable wickedneſs, heaping up to themſelves damnation, againſt the day of GODS inevitable judgment. Examples of ſuch ſcorners, we read in the ſecond Book of Chronicles, When the good 2 Par. 30.
King Ezechias in the beginning of his reign, had deſtroyed Idolatry, purged the Temple, and Reformed Religion in his Realm, he ſent Meſſengers into every City, to gather the people unto Jeruſalem, to ſolemnize the Feaſt of Eaſter, in ſuch ſort as GOD had appointed. The Poſts went from City to City, through the Land of Ephraim and Manaſſes, even unto Zabulon. And what did the people, think ye? Did they laud and praiſe the Name of the Lord which had given them ſo good a King, ſo zealous a Prince to aboliſh Idolatry, and to reſtore again GODS true Religion? No, no. The Scripture ſaith, The people laughed them to ſcorn, and mocked the Kings Meſſengers. And in the laſt Chapter of the ſame Book it is written, that Almighty GOD, having compaſſion upon his People, ſent his Meſſengers the Prophets unto them, to call them from their abominable Idolatry and wicked kind of living. But they mocked his Meſſengers, they deſpiſed his words, and miſuſed his Prophets, until the wrath of the Lord aroſe againſt his People, and till there was no remedy: For he gave them up into the hands of their enemies, even unto Nabuchodonoſor King of Babylon, who ſpoiled them of their Goods, burnt their City, and led them, their Wives, and their Children, Captives unto Babylon. The wicked people that were in the days of Noe, made but a mock at the Word of GOD, when Noe told them that GOD would take vengeance upon them for their ſins. The Flood therefore came ſuddenly upon them, and drowned them, with the whole World. Lot Preached to the Sodomites, that except they repented, both they and their City ſhould be deſtroyed. They thought his ſayings impoſſible to be true, they ſcorned and mocked his admonition, and reputed him as an old doting Fool. But when GOD by his holy Angels had taken Lot, his wife, and two daughters from among them, he rained down Fire and Brimſtone from Heaven, and burnt up thoſe ſcorners and mockers of his holy Word. And what eſtimation had Chriſts doctrine among the Scribes and Phariſees? What reward had he among them? The Goſpel reporteth thus, The Phariſees which were covetous, did ſcorn him in his doctrine. O then ye ſee that worldly rich men ſcorn the doctrine of their ſalvation. The worldly wiſe men ſcorn the doctrine of Chriſt, as fooliſhneſs to their underſtanding. Theſe ſcorners have ever been, and ever ſhall be to the Worlds end. For St. Peter Prophеſied, that ſuch 2 Pet. 3.
ſcorners ſhould be in the World before the latter day. Take heed therefore (my Brethren) take heed, be ye not ſcorners of GODS moſt holy Word, provoke him not to pour out his wrath now upon you, as he did then upon thoſe Gybers and Mockers. Be not wilful murderers of your own ſouls: Turn unto GOD while there is yet time of mercy, ye

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ſhall elſe repent it in the World to come, when it ſhall be too late, for there ſhall be judgment without mercy. This might ſuffice to admoniſh us, and cauſe us henceforth to reverence GODS holy Scriptures, but all men have not Faith. This therefore ſhall not ſatisfie and content all mens minds: but as ſome are carnal, ſo they will ſtill continue, and abuſe the Scriptures carnally, to their greater damnation.

2 Pet. 3. The unlearned and unſtable (ſaith St. Peter) pervert the holy Scri-
1 Cor. 1. ptures to their own deſtruction. Jeſus Chriſt (as St. Paul ſaith) is to the Jews an offence, to the Gentiles fooliſhneſs; But to GODS children, as well of the Jews as of the Gentiles, he is the power and wiſdom
Luke 2. of GOD. The holy man Simeon ſaith, that he is ſet forth for the fall and riſing again of many in Iſrael. As Chriſt Jeſus is a fall to the Reprobate, which yet periſh through their own default; ſo is his Word, yea, the whole Book of GOD, a cauſe of damnation unto them, through their incredulity. And as he is a riſing up to none other than thoſe which are GODS children by adoption, ſo is his Word, yea, the whole Scripture, the power of GOD to ſalvation to them only that do believe it. Chriſt himſelf, the Prophets before him, the Apoſtles after him, all the true Miniſters of GODS holy Word, yea every word in GODS Book, is unto the Reprobate the ſavour of death unto death.

Chriſt Jeſus, the Prophets, the Apoſtles, and all the true Miniſters of his Word, yea every jot and tittle in the holy Scripture, have been, is, and ſhall be for evermore, the ſavour of life unto eternal life, unto all thoſe whoſe hearts GOD hath purified by true Faith. Let us earneſtly take heed that we make no jeſting-ſtock of the Books of holy Scriptures. The more obſcure and dark the ſayings be to our underſtanding, the further let us think our ſelves to be from GOD, and his holy Spirit, who was the Author of them. Let us with more reverence endeavour our ſelves to ſearch out the wiſdom hidden in the outward Bark of the Scripture. If we cannot underſtand the ſenſe and the reaſon of the ſaying, yet let us not be ſcorners, jeſters, and deriders, for that is the uttermoſt token and ſhew of a Reprobate, of a plain enemy to GOD and his wiſdom. They be not idle Fables to jeſt at, which GOD doth ſeriouſly pronounce, and for ſerious matters let us eſteem them. And though in ſundry places of the Scriptures be ſet out divers Rites and Ceremonies, Oblations and Sacrifices; let us not think ſtrange of them, but refer them to the Times and People for whom they ſerved, although yet to learned men they be not unprofitable to be conſidered, but to be expounded as figures and ſhadows of things and perſons, afterward openly revealed in the New Teſtament. Though the rehearſal of the genealogies and pedegrees of the Fathers be not to much edification of the plain ignorant people; yet is there nothing ſo impertinently uttered in all the whole Book of the Bible but may ſerve to ſpiritual purpoſe in ſome reſpect, to all ſuch as will beſtow their labours to ſearch out the meanings. Theſe may not be condemned, becauſe they ſerve not to our underſtanding, nor make to our edification. But let us turn our labour to underſtand, and to carry away ſuch ſentences and ſtories as be more fit for our capacity and inſtruction.

And whereas we read in divers Pſalms, how David did wiſh to the adverſaries of GOD ſometimes ſhame, rebuke, and confuſion; ſometime the decay of their off-ſpring and iſſue, ſometime that they might periſh and come ſuddenly to deſtruction, as he did wiſh to the Captains

of

of the Philistines. Cast forth (saith he) thy lightning, and tear them, shoot out thine arrows and consume them; with such other manner of imprecations: Yet ought we not to be offended at such pray[illegible] of David, being a Prophet as he was, singularly beloved of GOD, and rapt in spirit, with an ardent zeal to GODS glory. He spake not of a private hatred, and in a stomack against their persons: but wished spiritually the destruction of such corrupt Errors and Vices, which reigned in all devillish persons, set against GOD. He was of like mind as St. Paul was when he did deliver Hymeneus and Alexander, with the notorious Fornicator, to Satan, to their temporal confusion, that their spirit might be saved against the day of the Lord. And when David did profess in some places that he hated the wicked; yet in other places of his Psalms he professeth, that he hated them with a perfect hate, not with a malicious hate, to the hurt of the soul. Which perfection of spirit, because it cannot be performed in us, so corrupted in affections as we be, we ought not to use in our private causes the like words in form, for that we cannot fulfil the like words in sense. Let us not therefore be offended, but search out the reason of such words before we be offended, that we may the more reverently judg of such sayings, though strange to our carnal understandings, yet to them that be spiritually minded, judged to be zealously and godly pronounced. GOD therefore for his mercies sake, vouchsafe to purifie our minds through Faith in his Son Jesus Christ, and to instil the heavenly drops of his grace into our hard stony hearts to supple the same, that we be not contemners and deriders of his infallible Word: but that with all humbleness of mind and Christian reverence, we may endeavour our selves to hear, and to read his sacred Scriptures, and inwardly so to digest them, as shall be to the comfort of our souls, sanctification of his holy Name: To whom with the Son and the Holy Ghost, three persons, and one living GOD, be all Laud, Honour, and Praise, for ever and ever. Amen.

AN HOMILY OF ALMS-DEEDS, AND Mercifulneſs towards the POOR and NEEDY.



Amongſt the manifold duties that Almighty GOD requireth of his faithful ſervants the true Chriſtians, by the which he would that both his Name ſhould be glorified, and the certainty of their Vocation declared, there is none that is either more acceptable unto him, or more profitable for them, than are the Works of Mercy and Pity ſhewed upon the Poor, which be afflicted with any kind of miſery. And yet this notwithſtanding (ſuch is the ſlothful ſluggiſhneſs of our dull nature, to that which is good and godly) that we are almoſt in nothing more negligent and leſs careful than we are therein. It is therefore a very neceſſary thing, that GODS people ſhould awake their ſleepy minds, and conſider their duty on this behalf. And meet it is, that all true Chriſtians ſhould deſirouſly ſeek and learn what GOD by his holy Word doth herein require of them: that firſt knowing their duty (whereof many by their ſlackneſs ſeem to be very ignorant) they may afterwards diligently endeavour to perform the ſame. By the which both the godly charitable perſons may be encouraged to go forwards and continue in their merciful Deeds of Alms-giving to the Poor, and alſo ſuch as hitherto have either neglected, or contemned it, may yet now at length (when they ſhall hear how much it appertaineth to them) adviſedly conſider it, and vertuouſly apply themſelves thereunto.

And to the intent that every one of you may the better underſtand that which is taught, and alſo eaſilier bear away, and ſo take more fruit of that ſhall be ſaid, when ſeveral matters are ſeverally handled: I mind particularly, and in this order, to ſpeak and intreat of theſe points.

Firſt, I will ſhew how earneſtly Almighty GOD in his holy Word, doth exact the doing of Alms-Deeds of us, and how acceptable they be unto him.

Secondly,

Secondly, how profitable it is for us to use them, and what commodity and fruit they will bring unto us.

Thirdly and lastly, I will shew out of GODS Word, that whoso is liberal to the Poor, and relieveth them plenteously, shall notwithstanding have sufficient for himself, and evermore be without danger of penury and scarcity.

Concerning the first, which is the acceptation and dignity, or price of Alms-Deeds before GOD: Know this, that to help and succour the Poor in their need and misery, pleaseth GOD so much, that as the holy Scripture in sundry places recordeth, nothing can be more thankfully taken or accepted of GOD. For first we read, that Almighty GOD doth account that to be given and to be bestowed upon himself, that is bestowed upon the Poor: For so doth the Holy Ghost testifie unto us by the wise man, saying, He that hath pity upon the Poor, lendeth unto the Lord himself. Prov. 19. And Christ in the Gospel avoucheth, and as a most certain truth, bindeth it with an oath, that the Alms bestowed upon the Poor, was bestowed upon him, and so shall be reckoned at the last day. For thus he saith to the charitable Alms-givers, when he sitteth as Judg in the doom, to give sentence of every man according to his deserts: Verily I say unto you, whatsoever good and merciful deed you did upon any of the least of these my brethren, ye did the same unto me: In relieving their hunger, ye relieved mine, in quenching their thirst, ye quenched mine, in clothing them, ye clothed me, and when ye harboured them, ye lodged me also, when ye visited them being sick in Prison, ye visited me. Matth 25. For as he that hath received a Princes Embassadors, and entertaineth them well, doth honor the Prince from whom those Embassadors do come: So he that receiveth the Poor and Needy, and helpeth them in their affliction and distress, doth thereby receive and honour Christ their Master, who as he was poor and needy himself whilest he lived here amongst us, to work the mystery of our salvation, at his departure hence he promised in his stead to send unto us those that were poor, by whose means his absence should be supplied: and therefore that we would do unto him, we must do unto them. And for this cause doth the Almighty GOD say unto Moses, The land wherein you dwell, shall never be without poor men: Deut. 15. because he would have continual trial of his people, whether they loved him or no, that in shewing themselves obedient unto his will, they might certainly assure themselves of his love and favour towards them, and nothing doubt, but that as his Law and Ordinance (wherein he commanded them that they should open their hand unto their brethren that were poor and needy in the Land) were accepted of them, and willingly performed: So he would on his part lovingly accept them, and truly perform his promises that he had made unto them.

The holy Apostles and Disciples of Christ, who by reason of his daily conversation, saw by his deeds, and heard in his doctrine, how much he tendred the poor: the godly Fathers also, that were both before and since Christ, indued without doubt with the holy Ghost, and most certainly certified of GODS holy Will: they both do most earnestly exhort us, and in all their writings almost continually admonish us, that we would remember the Poor, and bestow our charitable alms upon them. Saint Paul crieth unto us after this sort, Comfort the feeble minded, 1 Thess. 5. lift up the weak, and be charitable towards all men. And again, To do Hebr. 13.

good to the poor, and to distribute alms gladly, see that thou do not for-
Esa. 58. get, for with such sacrifices GOD is pleased. Esay the Prophet teacheth on this wise, Deal thy bread to the hungry, and bring the poor wandering home to thy house. When thou seest the naked, see thou cloath him, and hide not thy face from thy poor neighbour, neither despise
Tob. 4. thou thine own flesh. And the holy Father Toby giveth this counsel, Give alms (saith he) of thine own goods, and turn never thy face from the poor, eat thy bread with the hungry, and cover the naked with
Ad pop. Antioch. hom. 35. thy clothes. And the learned and godly Doctor Chrysostom giveth admonition. Let merciful alms be always with us as a garment; that is, as mindful as we will be to put our garments upon us, to cover our nakedness, to defend us from the cold, and to shew our selves comely: So mindful let us be at all times and seasons, that we give alms to the poor, and shew our selves merciful towards them. But what mean these often admonitions and earnest exhortations of the Prophets, Apostles, Fathers, and holy Doctors? Surely, as they were faithful to God-ward, and therefore discharged their duty truly, in telling us what was GODS will: so of a singular love to us-ward, they laboured not only to inform us, but also to persuade with us that to give alms, and to succour the poor and needy, was a very acceptable thing, and an high sacrifice to GOD, wherein he greatly delighted, and had a singular
Ecclus 33. pleasure. For so doth the Wise man the son of Syrach teach us, saying, Whoso is merciful and giveth alms, he offereth the right thank-offering. and he addeth thereunto: The right thank-offering, maketh the Altar fat, and a sweet smell it is before the Highest, it is acceptable before GOD, and shall never be forgotten.

And the truth of this doctrine is verified by the example of those holy and charitable Fathers, of whom we read in the Scriptures, that they were given to merciful compassion towards the poor, and charitable relieving of their necessities. Such a one was Abraham, in whom GOD had so great pleasure, that he vouchsafed to come unto him in form of an Angel, and to be entertained of him at his house. Such was his kinsman Lot, whom GOD so favoured for receiving his messengers into his house, which otherwise should have lien in the street, that he saved him with his whole Family, from the destruction of Sodom and Gomorrha. Such were the holy Fathers, Job and Toby with many others, who felt most sensible proofs of GODS special love towards them. And as all these by their mercifulness and tender compassion which they shewed to the miserable afflicted members of Christ, in the relieving, helping and succouring them with their temporal goods in this life, obtained GODS favour, and were dear, acceptable and pleasant in his sight: so now they themselves take pleasure in the fruition of GOD, in the pleasant joys of Heaven, and are also in GODS eternal Word set before us, as perfect examples ever before our eyes, both how we shall please GOD in this mortal life, and also how we may come to live in joy with them in everlasting pleasure and felicity. For most true is that saying which Augustine hath, that the giving of alms and relieving of the poor, is the right way to Heaven, Via Cœli pauper est, The poor man (saith he) is the way to Heaven. They used in times past to set in high-ways sides the picture of Mercury, pointing with his finger which was the right way to the Town. And we use in cross ways to set up a wooden or stone Cross, to admonish the travelling man which way

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he must turn when he cometh thither, to direct his journey aright. But GODS Word (as St. Augustine saith) hath set in the way to Heaven the poor man and his house, so that whoso will go aright thither, and not turn out of the way, must go by the poor. The poor man is that Mercury that shall set us the ready way: and if we look well to this mark, we shall not wander much out of the right path. The manner of wise worldly men amongst us is, that if they know a man of a meaner estate than themselves to be in favour with the Prince, or any other noble man, whom they either fear or love, such a one they will be glad to benefit and pleasure, that when they have need they may become their Spokesman, either to obtain a commodity, or to escape a displeasure. Now surely it ought to be a shame to us, that worldly men for temporal things that last but for a season, should be more wise and provident in procuring them, than we in heavenly. Our Saviour Christ testifieth of poor men, that they are dear unto him, and that he loveth them especially: For he calleth them his little ones, by a name of tender love, he saith they be his brethren. And St. James saith, that GOD hath chosen Jacob. 1. them to be the heirs of his Kingdom. Hath not GOD (saith he) chosen the poor of this World to himself, to make them hereafter the rich heirs of that Kingdom which he hath promised to them that love him? And we know that the prayer which they make for us, shall be acceptable and regarded of GOD, their complaint shall be heard also. Thereof doth Jesus the son of Syrach certainly assure us saying, If the poor complain Ecclus 4. of thee in the bitterness of his soul, his prayer shall be heard, even he that made him shall hear him. Be courteous therefore unto the poor. We know also, that he who acknowledgeth himself to be their Master and Patron, and refuseth not to take them for his servants, is both able to pleasure and displeasure us, and that we stand every hour in need of his help. Why should we then be either negligent or unwilling to procure their friendship and favour, by the which also we may be assured to get his favour that is both able and willing to do us all pleasures that are for our commodity and wealth? Christ doth declare by this, how much he accepteth our charitable affection toward the Poor, in that he promiseth a reward unto them that give but a cup of cold water in his name to them that have need thereof, and that reward is the Kingdom of Heaven. No doubt is it therefore that GOD regardeth highly, that which he rewardeth so liberally. For he that promiseth a Princely recompence for a beggerly benevolence, declareth that he is more delighted with the giving, than with the gift, and that he as much esteemeth the doing of the thing as the fruit and commodity that cometh of it. Whoso therefore hath hitherto neglected to give Alms, let him know that GOD now requireth it of him, and he that hath been liberal to the poor, let him know that his godly doings are accepted, and thankfully taken at GODS hands, which he will requite with double and treble. For so saith the Wise man: He which sheweth mercy to the poor, doth lay his money in bank to the Lord, for a large interest and gain: the gain being chiefly the possession of the life everlasting, through the merits of our Saviour Jesus Christ: To whom with the Father and the Holy Ghost, be all honour and glory for ever. Amen.

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The Second Part of the Sermon of Alms-Deeds.

YE have heard before (Dearly Beloved) that to give Alms unto the Poor, and to help them in time of neceſſity, is ſo acceptable unto our Saviour Chriſt, that he counteth that to be done to himſelf, that we do for his ſake unto them. Ye have heard alſo how earneſtly both the Apoſtles, Prophets, Holy Fathers, and Doctors, do exhort us unto the ſame. And ye ſee how welbeloved and dear unto GOD they were, whom the Scriptures report unto us to have been good Alms-men. Wherefore if either their good examples, or the wholſome counſel of godly Fathers, or the love of Chriſt, whoſe eſpecial favour we may be aſſured by this means to obtain, may move us, or do any thing at all with us: let us provide us that from henceforth we ſhew unto Godward this thankful ſervice, to be mindful and ready to help them that be poor and in miſery.

Now will I this ſecond time that I entreat of Alms-deeds, ſhew unto you how profitable it is for us to exerciſe them, and what fruit thereby ſhall ariſe unto us, if we do them faithfully. Our Saviour Chriſt in the Goſpel teacheth us, that it profiteth a man nothing to have in poſſeſſion all the riches of the whole World, and the wealth or glory thereof, if in the mean ſeaſon he loſe his ſoul, or do that thing whereby it ſhould become captive unto death, ſin, and hell fire. By the which ſaying, he not only inſtructeth us, how much the ſouls health is to be preferred before worldly commodities; but it alſo ſerveth to ſtir up our minds, and to prick us forwards to ſeek diligently, and learn by what means we may preſerve and keep our ſouls ever in ſafety: that is, how we may recover our health if it be loſt or impaired, and how it may be defended and maintained if once we have it. Yea, he teacheth us alſo thereby to eſteem that as a precious medicine, and an ineſtimable jewel that hath ſuch ſtrength and vertue in it, that can either procure or preſerve ſo incomparable a treaſure. For if we greatly regard that medicine or ſalve that is able to heal ſundry and grievous diſeaſes of the body, much more will we eſteem that which hath like power over the ſoul. And becauſe we might be better aſſured both to know and to have in readineſs that ſo profitable a remedy: he, as a moſt faithful and loving Teacher, ſheweth himſelf both what it is, and where we may find it, and how we may uſe and apply it. For when both he and his Diſciples were grievouſly accuſed of the Phariſees, to have defiled their ſouls in breaking the conſtitutions of the Elders, becauſe they went to meat and waſhed not their hands before, according to the cuſtom of the Jews: Chriſt anſwering their ſuperſtitious complaint, teacheth them an eſpecial remedy how to keep clean their ſouls, notwithſtanding the breach of ſuch ſuperſtitious orders: Give Alms (ſaith he) and behold all things are clean unto you. He teacheth them, that to be merciful and charitable in helping the Poor, is

Luke 11.

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the means to keep the ſoul pure and clean in the ſight of GOD. We are taught therefore by this, that merciful Alms dealing, is profitable to purge the ſoul from the infection and filthy ſpots of ſin. The ſame Leſſon doth the Holy Ghoſt alſo teach in ſundry places of the Scripture, ſaying, Mercifulneſs and Alms-giving purgeth from all ſins, and delivereth from death, and ſuffereth not the ſoul to come into darkneſs. Tobit 4. A great confidence may they have before the high GOD, that ſhew mercy and compaſſion to them that are afflicted. The wiſe Preacher the ſon of Sirach confirmeth the ſame, when he ſaith, That as water quencheth burning fire, even ſo Mercy and Alms reſiſteth and reconcileth ſins. Eccluſ. 5. And ſure it is, that mercifulneſs quaileth the heat of ſin ſo much, that they ſhall not take hold upon man to hurt him; or if ye have by any infirmity or weakneſs been touched and annoyed with them, ſtraightways ſhall mercifulneſs wipe and waſh away, as ſalves and remedies to heal their ſores and grievous diſeaſes. And thereupon that holy Father Cyprian taketh good occaſion to exhort earneſtly to the merciful works of giving Alms and helping the poor, and there he admoniſheth to conſider how wholſom and profitable it is to relieve the needy, and help the afflicted, by the which we may purge our ſins, and heal our wounded ſouls.

But yet ſome will ſay unto me, If Alms-giving, and our charitable works towards the Poor, be able to waſh away ſins, to reconcile us to GOD, to deliver us from the peril of damnation, and make us the ſons and heirs of GODS Kingdom: then are Chriſts merits defaced, and his blood ſhed in vain, then are we juſtified by Works and by our Deeds may we merit Heaven, then do we in vain believe that Chriſt died for to put away our ſins, and that he roſe for our juſtification, as St. Paul teacheth. But ye ſhall underſtand (Dearly Beloved) that neither thoſe places of the Scripture before alledged, neither the doctrine of the bleſſed Martyr Cyprian, neither any other godly and learned man, when they, in extolling the dignity, profit, fruit, and effect of vertuous and liberal Alms, do ſay that it waſheth away ſins, and bringeth us to the favour of GOD, do mean, that our work and charitable deed, is the original cauſe of our acception before GOD; or that for the dignity or worthineſs thereof, our ſins may be waſhed away, and we purged and cleanſed of all the ſpots of our iniquity; for that were indeed to deface Chriſt, and to defraud him of his glory. But they mean this, and this is the underſtanding of thoſe and ſuch like ſayings, that GOD of his mercy and ſpecial favour towards them whom he hath appointed to everlaſting ſalvation, hath ſo offered his grace eſpecially, and they have ſo received it fruitfully, that although by reaſon of their ſinful living outwardly, they ſeemed before to have been the children of Wrath and Perdition, yet now the Spirit of GOD mightily working in them, unto obedience to GODS Will and Commandments, they declare by their outward deeds and life, in the ſhewing of mercy and charity (which cannot come but of the Spirit of GOD, and his eſpecial grace) that they are the undoubted children of GOD, appointed to everlaſting life. And ſo, as by their wickedneſs and ungodly living, they ſhewed themſelves according to the judgment of men, which follow the outward appearance, to be Reprobates and Caſtaways: So now by their obedience unto GODS holy Will, and by their mercifulneſs and tender pity (wherein they ſhew themſelves to be like unto GOD, who is the Fountain and

Spring

Spring of all mercy) they declare openly and manifestly unto the sight of men, that they are the sons of GOD, and elect of him unto salvation. For as the good fruit is not the cause that the Tree is good, but the Tree must first be good before it can bring forth good fruit: so the good deeds of Man are not the cause that maketh man good, but he is first made good by the spirit and grace of GOD that effectually worketh in him, and afterward he bringeth forth good fruits. And then as the good fruit doth argue the goodness of the Tree, so doth the good and merciful deed of the man, argue and certainly prove the goodness of him that doth it, according to Christs sayings: Ye shall know them by their fruits. And if any man will object, that evil and naughty men do sometimes by their deeds appear to be very godly and vertuous: I will answer, so doth the Crab and Choak-Pear seem outwardly to have sometime as fair a red, and as mellow a colour as the fruit that is good indeed. But he that will bite and take a taste, shall easily judg betwixt the sowr bitterness of the one, and the sweet savouriness of the other. And as the true Christian man, in thankfulness of his heart, for the redemption of his soul purchased by Christs death, sheweth kindly by the fruit of his Faith, his obedience to GOD: so the other, as a Merchant with GOD, doth all for his own gain, thinking to win Heaven by the merit of his Works, and so defaceth and obscureth the price of Christs blood, who only wrought our purgation. The meaning then of these sayings in the Scriptures and other holy writings: Alms-deeds do wash away our sins, and mercy to the Poor doth blot out our offences, is, that we doing these things according to GODS Will and our Duty, have our sins indeed washed away, and our offences blotted out: not for the worthiness of them, but by the grace of GOD which worketh all in all, and that for the promise that GOD hath made to them that are obedient unto his commandment, that he which is the truth, might be justified in performing the truth due to his true promise. Almsdeeds do wash away our sins, because GOD doth vouchsafe then to repute us as clean and pure, when we do them for his sake, and not because they deserve or merit our purging, or for that they have any such strength and virtue in themselves. I know that some men, too much addict to the advancing of their works, will not be contented with this answer; and no marvel, for such men can no answer content or suffice. Wherefore leaving them to their own wilful sense, we will rather have regard to the reasonable and godly, who as they most certainly know and persuade themselves, that all goodness, all bounty, all mercy, all benefits, all forgiveness of sins, and whatsoever can be named good and profitable, either for the body or for the soul, do come only of GODS mercy and meer favour, and not of themselves: So though they do never so many and so excellent good deeds, yet are they never puft up with the vain confidence of them. And though they hear and read in GODS Word, and other-where in godly mens Works, that Alms-deeds, Mercy, and charitableness, doth wash away sin, and blot out iniquity: yet do they not arrogantly and proudly stick and trust unto them, or brag themselves of them, as the proud Pharisee did, lest with the Pharisee they should be condemned: but rather with the humble and poor Publican confess themselves sinful wretches, unworthy to look up to Heaven, calling and craving for mercy, that with the Publican they may be pronounced of Christ to be justified. The godly do

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learn that when the Scriptures ſay, that by good and merciful workſ, we are reconciled to GODS favour: we are taught then to know what Chriſt by his interceſſion and mediation obtaineth for us of his Father, when we be obedient to his Will; yea, they learn in ſuch manner of ſpeaking a comfortable argument of GODS ſingular favour and love, that attributeth that unto us and to our doings, that be by his Spirit worketh in us, and through his grace procureth for us. And yet this notwithſtanding, they cry out with St. Paul, O wretches that we are: and acknowledg (as Chriſt teacheth) that when they have all done, they are but unprofitable ſervants: and with the bleſſed King David, in reſpect of the juſt judgments of GOD, they do tremble, and ſay, Who ſhall be able to abide it, Lord, if thou wilt give ſentence according to our deſerts? Thus they humble themſelves, and are exalted of GOD: they count themſelves vile, and of GOD are counted pure and clean: they condemn themſelves, and are juſtified of GOD: they think themſelves unworthy of the Earth, and of GOD are thought worthy of heaven. Thus by GODS Word are they truly taught how to think rightly of merciful dealing of Alms, and of GODS ſpecial mercy and goodneſs are made partakers of thoſe fruits that his Word hath promiſed. Let us then follow their examples, and both ſhew obediently in our lives thoſe works of mercy that we are commanded, and have that right opinion and judgment of them that we are taught, and we ſhall in like manner, as they, be made partakers, and feel the fruits and rewards that follow ſuch godly living, ſo ſhall we know by proof what profit and commodity doth come of giving of Alms and ſuccouring of the Poor.

The Third Part of the HOMILY of ALMS-DEEDS.

WE have already heard two parts of this Treatiſe of Alms-Deeds. The firſt, how pleaſant and acceptable before GOD the doing of them is; the ſecond, how much it behoveth us, and how profitable it is to apply our ſelves unto them. Now in the third part will I take away that let that hindereth many from doing them. There be many that when they hear how acceptable a thing in the ſight of GOD the giving of Alms is, and how much GOD extendeth his favour towards them that are merciful, and what fruits and commodities doth come to them by it, they wiſh very gladly with themſelves that they alſo might obtain theſe benefits, and be counted ſuch of GOD as whom he would love or do for. But yet theſe men are with greedy covetouſneſs ſo pulled back, that they will not beſtow one half-penny, or one piece of bread, that they might be thought worthy of GODS benefits, and ſo to come into his favour. For they are evermore fearful, and doubting, leſt by often giving, although it were but a little at a time, they ſhould conſume their goods, and ſo impoveriſh themſelves, that even themſelves at the length ſhould not be able to live, but ſhould be

driven to beg, and live of other mens Alms. And thus they seek excuses to with-hold themselves from the favour of GOD, and chuse with pinching covetousness, rather to lean unto the Devil, than by charitable mercifulness, either to come unto Christ, or to suffer Christ to come unto them. O that we had some cunning and skilful Physitian that were able to purge them of this so pestilent an humour, that so sore infecteth, not their bodies, but their minds, and so by corrupting their souls, bringeth their bodies and souls into danger of Hell fire. Now lest there be any such among us (Dearly Beloved) let us diligently search for that Physitian, which is Jesus Christ, and earnestly labour that of his mercy he will truly instruct us, and give us a present remedy against so perilous a disease. Hearken then, whosoever thou art that fearest lest by giving to the Poor thou shouldst bring thy self to beggery. That which thou takest from thy self to bestow upon Christ can never be consumed and wasted away. Wherein thou shalt not believe me, but if thou have faith, and be a true Christian, believe the Holy Ghost, give credit to the authority of GODS word that thus teacheth. For thus saith the H. Ghost by Solomon, He that giveth unto the Poor, shall never want. When suppose that by hoarding and laying up still, they shall at length be rich, and that by distributing and laying out, although it be for most necessary and godly uses, they shall be brought to poverty. But the Holy Ghost, which knoweth all truth, teacheth us another Lesson, contrary to this. He teacheth us that there is a kind of dispending that shall never diminish the stock, and a kind of saving that shall bring a man to extreme poverty. For where he saith, that the good Alms-man shall never have scarcity, he adveth, But he that turneth away his eyes from such as be in necessity, shall suffer great poverty himself. How far different then is the judgment of man from the judgment of the Holy Ghost? The holy
1 Cor 9. Apostle Paul, a man full of the Holy Ghost, and made privy even of the secret Will of GOD, teacheth, that the liberal Alms-giver shall not thereby be impoverished, He that ministreth (saith he) seed unto the sower, will minister also bread unto you for food, yea, he will multiply your seed, and increase the fruits of your righteousness. He is not content to advertise them that they shall not lack, but he sheweth them also in what sort GOD will provide for them. Even as he provided seed for the sower in multiplying it, and giving great increase: so he will multiply their goods and increase them, that there shall be great abundance. And lest we should think his sayings to be but words and not truth, we have an example thereof in the third Book of Kings, which doth confirm and seal it up as a most certain truth. The poor Widow that received the banished Prophet of GOD, Elias, when as she had but a handful of Meal in a Vessel, and a little Oyl in a Cruse, whereof she would make a Cake for her self and her son, that after they had eaten that, they might die, because in that great Famine there was no more food to be gotten: yet when she gave part thereof to Elias, and defrauded her own hungry belly mercifully to relieve him, she was so blessed of GOD, that neither the Meal nor the Oyl was consumed all the time while that Famine did last, but thereof both the Prophet Elias, she, and her son, were sufficiently nourished and had enough.

O consider this example, ye unbelieving and faithless covetous persons, who discredit GODS Word and think his power diminished! This poor Woman, in the time of an extreme and long

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Dearth had but one handful of Meal and a little cruſe of Oyl, her only ſon was ready to periſh before her face for hunger, and ſhe her ſelf like to pine away: and yet when the poor Prophet came and asked part, ſhe was ſo mindful of mercifulneſs, that ſhe forgot her own miſery; and rather than ſhe would omit the occaſion given to give alms, and work a work of righteouſneſs, ſhe was content preſently to hazard her own and her ſons life. And you, who have great plenty of meats and drinks, great ſtore of motheaten apparel, yea many of you great heaps of gold and ſilver, and he that hath leaſt hath more than ſufficient, now in this time, when (thanks be to GOD) no great famine doth oppreſs you, your children being well cloathed and well fed, and no danger of death for famine to be feared, will rather caſt doubts and perils of unlikely penury, than you will part with any piece of your ſuperfluities, to help and ſuccour the poor, hungry, and naked Chriſt, that cometh to your doors a begging. This poor and ſilly Widow never caſt doubts in all her miſery what wants ſhe her ſelf ſhould have, ſhe never diſtruſted the promiſe that GOD made to her by the Prophet, but ſtraitway went about to relieve the hungry Prophet of GOD, yea, preferring his neceſſity before her own. But we, like unbelieving wretches, before we will give one mite, we will caſt a thouſand doubts of danger, whether that will ſtand us in any ſtead, that we give to the Poor, whether we ſhould not have need of it at any other time, and whether here it would not have been more profitably beſtowed. So that it is more hard to wrench a ſtrong Nail (as the Proverb ſaith) out of a Poſt, than to wring a farthing out of our fingers. There is neither the fear nor the love of GOD before our eyes, we will more eſteem a mite, than we either deſire GODS Kingdom, or fear the Devils dungeon. Hearken therefore, ye mercileſs miſers, what will be the end of this your unmerciful dealing. As certainly as GOD nouriſhed this poor Widow in the time of Famine, and increaſed her little ſtore, ſo that ſhe had enough, and felt no penury when other pined away: ſo certainly ſhall GOD plague you with poverty in the midſt of plenty. Then when other have abundance and be fed at full, you ſhall utterly waſte and conſume away your ſelves, your ſtore ſhall be deſtroyed, your goods pluckt from you, all your glory and wealth ſhall periſh: and that which when you had you might have enjoyed your ſelf in peace, and might have beſtowed upon other moſt godly, ye ſhall ſeek with ſorrow and ſighs, and no where ſhall find it. For your unmercifulneſs towards other, ye ſhall find no man that will ſhew mercy towards you. You that had ſtony hearts towards other, ſhall find all the Creatures of GOD, to youward as hard as Braſs and Iron. Alaſs, what fury and madneſs doth poſſeſs our minds, that in a matter of truth and certainty, we will not give credit to the truth, teſtifying unto that which is moſt certain. Chriſt ſaith, that if we will firſt ſeek the Kingdom of GOD, and do the works of righteouſneſs thereof, we ſhall not be left deſtitute, all other things ſhall be given to us plenteouſly. Nay ſay we, I will firſt look that I be able to live my ſelf, and be ſure that I have enough for me and mine, and if I have any thing over, I will beſtow it to get GODS favour, and the poor ſhall then have part with me.

See I pray you the perverſe judgment of men, we have more care to nouriſh the carcaſs, than we have fear to ſee our ſoul periſh. And as Cyprian ſaith, whileſt we ſtand in doubt leſt our goods fail, in being

Sermon. de Eleemoſyna.

over liberal, we put it out of doubt, that our life and healthy faileth, in not being liberal at all. Whiles we are careful for diminishing of our stock, we are altogether careless to diminish our selves. We love Mammon and lose our souls. We fear lest our patrimony should perish from us, but we fear not lest we should perish for it. Thus do we perversly love that which we should hate, and hate that which we should love; we be negligent where we should be careful, and careful where we need not. Thus vain fear to lack our selves, if we give to the poor, is much like the fear of children and fools, which when they see the bright glimmering of a glass, they do imagine straitway that it is the lightning, and yet the brightness of a glass never was the lightning. Even so, when we imagine that by spending upon the poor, a man may come to poverty, we are cast into a vain fear, for we never heard or knew, that by that means any man came to misery, and was left destitute, and not considered of GOD. May we read to the contrary in the Scripture (as I have before shewed, and as by infinite testimonies and examples may be proved) that whosoever serveth GOD faithfully and unfeignedly in any vocation, GOD will not suffer him to decay, much less to perish. The holy Prov. 17. Ghost teacheth us by Solomon, that the Lord will not suffer the soul of the righteous to perish for hunger. And therefore David saith unto all them that are merciful, O fear the Lord ye that be his Saints, for they that fear him lack nothing. The Lions do lack and suffer hunger, but they which seek the Lord, shall want no manner of thing that is good. When 3 Kings 17. Elias was in the Desart, GOD fed him by the ministry of a Raven, that evening and morning brought him sufficient victuals. When Daniel was shut up in the Lions den, GOD prepared meat for him, and sent it thither to him: And there was the saying of David fulfilled, The Lions do lack and suffer hunger, but they which seek the Lord, shall want no good thing. For while the Lions, which should have been fed with his flesh, roared for hunger and desire of their prey, whereof they had no power, although it were present before them, he in the mean time was freshly fed from GOD, that should with his flesh have filled the Lions. So mightily doth GOD work to preserve and maintain those whom he loveth; so careful is he also to feed them who in any state or vocation do unfeignedly serve him. And shall we now think that he will be unmindful of us, if we be obedient to his Word, and according to his will have pity on the poor? He giveth us all wealth before we do any service for it: and will he see us lack necessaries when we do him true service? Can a man think that he that feedeth Christ, can be forsaken of Christ, and left without food? Or will Christ deny earthly things unto them whom he promiseth heavenly things for his true service? It cannot be therefore (Dear Brethren) that by giving of alms, we should at any time want our selves; or that we which relieve other mens need should our selves be oppressed with penury. It is contrary to GODS Word, it repugneth with his promise, it is against Christs property and nature to suffer it, it is the crafty surmise of the Devil to perswade us it. Wherefore stick not to give Alms freely and trust notwithstanding, that GODS goodness will minister unto us sufficiency and plenty, so long as we shall live in this transitory life, and after our days here well spent in his service, and the love of our brethren, we shall be crowned with everlasting glory, to reign with Christ our Saviour in Heaven: To whom with the Father and the holy Ghost, be all honour and glory for ever. Amen.

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The NATIVITY and BIRTH of our Saviour *JESUS CHRIST.*



AMong all the Creatures that GOD made in the beginning of the World most excellent and wonderful in their kind, there was none (as the Scripture beareth witnes) to be compared almost in any point unto Man, who as well in body as soul exceeded all other, no les than the Sun in brightnes and light exceedeth every small and little Star in the Firmament. He was made according to the Image and similitude of GOD, he was indued with all kind of heavenly gifts, he had no spot of uncleanes in him, he was sound and perfect in all parts, both outwardly and inwardly, his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly, he was made altogether like unto GOD, in righteousnes, and holines, in wisdom, in truth; to be short, in all kind of perfection.

When he was thus created and made, Almighty GOD, in token of his great love towards him, chose out a special place of the Earth for him, namely, Paradise, where he lived in all tranquillity and pleasure, having great abundance of worldly goods, and lacking nothing that he might justly require or desire to have. For as it is said, GOD made him Lord and Ruler over all the Works of his hands, that he should have under his feet all Sheep and Oxen, all Beasts of the Field, all Fowls of the Pſal. 8. Air, all Fishes of the Sea, and use them always at his own pleasure, according as he should have need. Was not this a mirrour of perfection? Was not this a full perfect and blessed estate? Could any thing else be well added hereunto, or greater felicity desired in this World? But as the common nature of all men is, in time of prosperity and wealth, to forget

forget not only themselves, but also GOD: Even so did this first man Adam, who having but one commandment at GODS hand; namely, that he should not eat of the fruit of knowledg of good and ill, did notwithstanding, most unmindfully, or rather most wilfully break it, in forgetting the strait charge of his Maker, and giving ear to the crafty suggestion of that wicked Serpent the Devil. Whereby it came to pass, that as before he was blessed, so now he was accursed; as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker: Instead of the Image of GOD, he was now become the Image of the Devil; instead of the Citizen of Heaven, he was become the bond-slave of Hell, having in himself no one part of his former purity and cleanness, but being altogether spotted and defiled; insomuch that now he seemed to be nothing else but a lump of sin, and therefore by the just judgment of GOD, was condemned to everlasting death. This so great and miserable a plague, if it had only rested on Adam, who first offended, it had been so much the easier, and might the better have been born. But it fell not only on him, but also on his posterity and children for ever, so that the whole brood of Adams flesh should sustain the self same fall and punishment, which their forefather by his offence most justly had deserved. St. Paul in the fifth Chapter to the Romans saith, By the offence of only Adam, the fault came upon all men to condemnation, and by one mans disobedience many were made sinners. By which words we are taught, that as in Adam all men universally sinned, so in Adam all men universally received the reward of sin; that is to say, became mortal, and subject unto death, having in themselves nothing but everlasting damnation both of body and soul. They became (as David saith) corrupt and abominable, they went all out of the way, there was none that did good, no not one. O what a miserable and woful state was this, that the sin of one man should destroy and condemn all men, that nothing in all the World might be looked for, but only pangs of death and pains of Hell: had it been any marvail if mankind had been utterly driven to desperation, being thus fallen from life to death, from salvation to destruction, from Heaven to Hell? But behold the great goodness and tender mercy of GOD in his behalf: albeit mans wickedness and sinful behaviour was such, that it deserved not in any part to be forgiven, yet to the intent he might not be clean destitute of all hope and comfort in time to come, he ordained a new Covenant, and made a sure promise thereof, namely, that he would send a Messias or Mediator into the world, which should make intercession, and put himself as a stay between both parties, to pacifie the wrath and indignation conceived against sin, and to deliver man out of the miserable curse and cursed misery, whereinto he was fallen headlong by disobeying the Will and Commandment of the only Lord and Maker. This Covenant and Promise was first made unto Adam himself immediately after his fall, as we read in the third of Genesis, where GOD said to the Serpent on this wise, I will put enmity between thee and the woman, between thy seed and her seed. He shall break thine head, and thou shalt bruise his heel. Gen. 12.

Afterward the self same Covenant was also more amply and plainly renewed unto Abraham, where GOD promised him, that in his seed all Nations and Families of the Earth should be blessed. Again, it was Gen. 26.

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continued and confirmed unto Isaac in the same form of Words, as it was before unto his father. And to the intent that mankind might not despair, but always live in hope, Almighty GOD never ceased to publish, repeat, confirm, and continue the same, by divers and sundry testimonies of his Prophets; who for the better perswasion of the thing, prophesied the time, the place, the manner and circumstance of his birth, the affliction of his life, the kind of his death, the glory of his resurrection, the receiving of his Kingdom, the deliverance of his people, with all other circumstances belonging thereunto. Isaias prophesied that he should be born of a Virgin, and called Emanuel. Micheas prophesied that he should be born in Bethlehem a place of Jury. Ezekiel prophesied that he should come of the stock and linage of David. Daniel prophesied that all Nations and Languages should serve him. Zachary prophesied that he should come in poverty, riding upon an Ass. Malachy prophesied that he should send Elias before him, which was John the Baptist. Jeremy prophesied that he should be sold for thirty pieces of Silver, &c. And all this was done, that the Promise and Covenant of GOD, made unto Abraham and his posterity concerning the redemption of the World, might be credited and fully believed. Now as the Apostle Paul saith, when the fulness of time was come, that is, the perfection and course of years, appointed from the beginning, then GOD according to his former Covenant and Promise, sent a Messias, otherwise called a Mediator, unto the World; not such a one as Moses was, not such a one as Joshua, Saul, or David was, but such a one as should deliver mankind from the bitter curse of the Law, and make perfect satisfaction by his death, for the sins of all people, namely, he sent his dear and only Son Jesus Christ, born (as the Apostle saith) of a Woman and made under the Law, that he might redeem them that were in bondage of the Law, and make them the children of GOD by adoption. Was not this a wonderful great love towards us that were his professed and open enemies, towards us that were by nature the children of wrath, and firebrands of hell fire? In this (saith St. John) appeared the great love of GOD, that he sent his only begotten Son into the World to save us, when we were his extreme enemies. Herein is love, not that we loved him, but that he loved us, and sent his Son to be a reconciliation for our sins. St. Paul also saith, Christ, when we were yet of no strength, Rom. 5. died for us being ungodly. Doubtless a man will scarce die for a righteous man. Peradventure some one durst die for him of whom they have received good. But GOD setteth out his love towards us, in that he sent Christ to die for us, when we were yet void of all goodness. This and such other comparisons doth the Apostle use, to amplifie and set forth the tender mercy and great goodness of GOD, declared towards mankind, in sending down a Saviour from heaven, even Christ the Lord. Which one benefit among all other is so great and wonderful, that neither tongue can well express it, neither heart think it, much less give sufficient thanks to GOD for it. But here is a great controversie between us and the Jews, whether the same Jesus which was born of the Virgin Mary, be the true Messias, and true Saviour of the World, so long promised and prophesied of before. They, as they are, and have been always proud and stiff-necked, would never acknowledge him until this day, but have looked and waited for another to come. They have this fond imagination in their heads, that the Messias

shall

ſhall come, not as Chriſt did, like a poor Pilgrim and meek ſoul riding upon an Aſs; but like a valiant and mighty King in great royalty and honour. Not as Chriſt did, with a few Fiſhermen, and men of ſmall eſtimation in the World: but with a great Army of ſtrong men, with a great train of wiſe and Noble men, as Knights, Lords, Earls, Dukes, Princes, and ſo forth. Neither do they think that their Meſſias ſhall ſlanderouſly ſuffer death, as Chriſt did: but that he ſhall ſtoutly conquer and manfully ſubdue all his enemies, and finally obtain ſuch a Kingdom on Earth, as never was ſeen from the beginning. While they fain unto themſelves after this ſort a Meſſias of their own brain, they deceive themſelves, and account Chriſt as an abject and ſcorn of the World. Therefore Chriſt crucified (as St. Paul ſaith) is unto the Jews a ſtumbling block, and to the Gentiles fooliſhneſs, becauſe they think it an abſurd thing, and contrary to all reaſon, that a redeemer and Saviour of the whole world, ſhould be handled after ſuch a ſort as he was, namely ſcorned, reviled, ſcourged, condemned, and laſt of all cruelly hanged. This, I ſay, ſeemed in their eyes ſtrange, and moſt abſurd, and therefore neither they would at that time, neither will they as yet, acknowledge Chriſt to be their Meſſias and Saviour. But we (dearly Beloved) that hope and look to be ſaved, muſt both ſtedfaſtly believe, and alſo boldly confeſs, that the ſame Jeſus, which was born of the Virgin Mary, was the true Meſſias and Mediator between GOD and Man, promiſed and prophecied of ſo long before. For as the Apoſtle
Rom. 10. writeth, With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. Again in the ſame place, Whoſoever believeth in him, ſhall never be aſhamed nor confounded. Whereto agreeth alſo the teſtimony of St. John, written in the fourth Chapter of his firſt general Epiſtle, on this wiſe: Whoſoever confeſſeth that Jeſus is the Son of GOD, he dwelleth in GOD, and GOD in him.

There is no doubt, but in this point all Chriſtian men are fully and perfectly perſwaded. Yet ſhall it not be a loſt labour to inſtruct and furniſh you with a few places concerning this matter, that ye may be able to ſtop the blaſphemous mouths of all them that moſt Jewiſhly, or rather deviliſhly, ſhall at any time go about to teach or maintain the contrary. Firſt, ye have the witneſs and teſtimony of the Angel Gabriel, declared as well to Zachary the high-prieſt, as alſo to the bleſſed Virgin. Secondly, ye have the witneſs and teſtimony of John the Baptiſt, pointing unto Chriſt, and ſaying, Behold the Lamb of GOD that taketh away the ſins of the World. Thirdly, ye have the witneſs and teſtimony of GOD the Father, who thundred from Heaven, and ſaid, This is my dearly beloved Son, in whom I am pleaſed, hear him. Fourthly, ye have the witneſs and teſtimony of the Holy Ghoſt, which came down from Heaven in manner of a Dove, and lighted upon him in time of his Baptiſm. To theſe might be added a great number more, namely, the witneſs and teſtimony of the wiſe men that came to Herod, the witneſs and teſtimony of Simeon and Anna, the witneſs and teſtimony of Andrew and Philip, Nathaniel and Peter, Nicodemus and Martha, with divers other; But it were too long to repeat all, and a few places are ſufficient in ſo plain a matter, ſpecially among them that are already perſwaded. Therefore if the privy imps of Antichriſt, and crafty inſtruments of the devil, ſhall attempt or go about to withdraw you

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from this true Meſſias, and perſwade you to look for another that is not yet come: let them not in any caſe ſeduce you, but confirm your ſelves with theſe and ſuch other teſtimonies of holy Scripture, which are ſo ſure and certain, that all the Devils in Hell ſhall never be able to withſtand them. For as truly as GOD liveth, ſo truly was Jeſus Chriſt the true Meſſias and Saviour of the World, even the ſame Jeſus which as this day was born of the Virgin Mary, without all help of man, only by the power and operation of the holy Ghoſt.

Concerning whoſe nature and ſubſtance, becauſe divers and ſundry Hereſies are riſen in theſe our days, through the motion and ſuggeſtion of Satan: therefore it ſhall be needful and profitable for your inſtruction, to ſpeak a word or two alſo of this part. We are evidently taught in the Scripture, that our Lord and Saviour Chriſt conſiſteth of two ſeveral natures, of his manhood, being thereby perfect man, and of his Godhead, being thereby perfect GOD. It is written, The Word, John 1. that is to ſay, the ſecond Perſon in Trinity, became fleſh. GOD ſend- Rom. 8. ing his own Son in the ſimilitude of ſinful fleſh, fulfilled thoſe things which the Law could not. Chriſt being in form of GOD, took on him Phil. 2. the form of a ſervant, and was made like unto man, being found in ſhape as a man. GOD was ſhewed in fleſh, juſtified in ſpirit ſeen of An- 1 Tim. 3. gels, preached to the Gentiles, believed on in the World, and received up in glory. Alſo in another place: There is one GOD, and one Mediator between GOD and man, even the Man Jeſus Chriſt. Theſe be plain places for the proof and declaration of both Natures, united and knit together in one Chriſt. Let us diligently conſider and weigh the works that he did whiles he lived on Earth, and we ſhall thereby alſo perceive the ſelf-ſame thing to be moſt true. In that he did hunger and thirſt, eat and drink, ſleep and wake; in that he preached his Goſpel to the People, in that he wept and ſorrowed for Jeruſalem, in that he paid Tribute for himſelf and Peter, in that he died and ſuffered death: what other thing did he elſe declare, but only this, that he was perfect man as we are? For which cauſe he is called in holy Scripture, ſometime the Son of David, ſometime the Son of Man, ſometime the Son of Mary, ſometime the Son of Joſeph, and ſo forth. Now in that he forgave ſins in that he wrought Miracles, in that he did caſt out Devils, in that he healed men with his only word, in that he knew the thoughts of mens hearts, in that he had the Seas at his commandment, in that he walked on the Water, in that he roſe from death to life, in that he aſcended into heaven, and ſo forth. What other thing did he ſhew therein, but only that he was perfect GOD, coequal with the Father as touching his Deity? Therefore he ſaith, The Father and I are all one, which is to be underſtood of his Godhead. For as touching his manhood, he ſaith, the Father is greater than I am. Where are now thoſe Marcionites, that deny Chriſt to have been born in the fleſh, or to have been perfect man? Where are now thoſe Arians which deny Chriſt to have been perfect GOD, of equal ſubſtance with the Father? If there be any ſuch, we may eaſily reprove them with theſe teſtimonies of GODS Word and ſuch other. Whereunto I am moſt ſure, they ſhall never be able to anſwer. For the neceſſity of our ſalvation did require ſuch a Mediator and Saviour, as under one perſon ſhould be a partaker of both natures: It was requiſite he ſhould be man, it was alſo requiſite he ſhould be GOD. For as the tranſgreſſion came by man, ſo was it meet the ſatiſ-

faction should be made by man. And because death, according to S. Paul, is the just stipend and reward of sin, therefore to appease the wrath of GOD, and to satisfie his Justice, it was expedient that our Mediator should be such a one, as might take upon him the sins of mankind, and sustain the due punishment thereof, namely death. Moreover, he came in flesh, and in the self-same flesh ascended into heaven, to declare and testifie unto us, that all faithful people which stedfastly believe in him, shall likewise come unto the same Mansion place, whereunto he being our chief Captain, is gone before. Last of all he became man, that we thereby might receive the greater comfort, as well in our prayers, as also in our adversity, considering with our selves, that we have a Mediator that is true man as we are, who also is touched with our infirmities and was tempted even in like sort as we are. For these and sundry other causes, it was most needful he should come, as he did in the flesh.

But because no creature, in that he is only a creature, hath or may have power to destroy death, and give life, to overcome Hell, and purchase heaven, to remit sins, and give righteousness: therefore it was needful, that our Messias, whose proper duty and office that was, should be not only full and perfect Man, but also full and perfect GOD, to the intent he might more fully and perfectly make satisfaction for mankind. GOD saith, This is my welbeloved Son in whom I am well-pleased. By which place we learn, that Christ appeased and quenched the wrath of his Father, not in that he was only the Son of man: But much more in that he was the Son of GOD. Matth. 3.

Thus ye have heard declared out of the Scriptures, that Jesus Christ was the true Messias and Saviour of the World, that he was by nature and substance perfect GOD and perfect Man, and for what cause it was expedient it should be so. Now that we may be the more mindful and thankful unto GOD in this behalf, let us briefly consider, and call to mind the manifold and great benefits that we have received by the Nativity and birth of this our Messias and Saviour.

Before Christs coming into the World, all men universally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briers, lost sheep, prodigal sons, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of Adders, blind guides, sitting in darkness and in the shadow of death: to be short, nothing else but children of perdition, and inheritors of Hell fire. To this doth S. Paul bear witness in divers places of his Epistles, and Christ also himself in sundry places of his Gospel. But after he was once come down from heaven, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his Kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of GOD. For as Saint Peter saith in his first Epistle and second Chapter: He bare our sins in his body upon the Cross, he healed us, and made us whole by his stripes: and whereas before we were sheep going astray, he by his coming brought us home again to the true Shepheard and Bishop of our souls, making us a chosen generation, a royal Priesthood, an holy Nation, a particular people of GOD, in that he died for our offences, and rose for our justification.

ſtation. St. Paul to Timothy the third Chapter, We were (ſaith he) in times paſt, unwiſe, diſobedient, deceived, ſerving divers luſts and pleaſures, living in hatred, envy, malicioulneſs, and ſo forth.

But after the loving kindneſs of GOD our Saviour appeared towards mankind, not according to the righteouſneſs that we had done, but according to his great mercy, he ſaved us by the fountain of the new birth, and by the renewing of the holy Ghoſt, which he poured upon us abundantly, through Jeſus Chriſt our Saviour, that we being once juſtified by his grace, ſhould be heirs of eternal life, through hope and faith in his blood.

In theſe and ſuch other places, is ſet out before our eyes, as it were in a glaſs, the abundant grace of GOD, received in Chriſt Jeſu, which is ſo much the more wonderful, becauſe it came not of any deſert of ours, but of his meer and tender mercy, even then when we were his extream enemies: But for the better underſtanding and conſideration of this thing, let us behold the end of his coming, ſo ſhall we perceive what great commodity and profit his Nativity hath brought unto us miſerable and ſinful creatures. The end of his coming, was to ſave and deliver his people, to fulfil the Law for us, to bear witneſs unto the truth to teach and preach the words of his Father, to give light unto the World, to call ſinners to repentance, to refreſh them that labour and be heavy laden, to caſt out the Prince of this World, to reconcile us in the body of his fleſh, to diſſolve the works of the Devil; laſt of all, to become a propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole World.

Matth. 2.
Matth. 5.
John 18.
Luke 4.
John 8.
Matth. 9.
Matth. 11.
John 12.
Coloſſ. 1.
Heb. 10.
Rom. 3.

Theſe were the chief ends wherefore Chriſt became man, not for any profit that ſhould come to himſelf thereby, but only for our ſakes, that we might underſtand the Will of GOD, be partakers of his heavenly light, be delivered out of the Devils claws, releaſed from the burden of ſin, juſtified through faith in his blood, and finally, received up into everlaſting glory there to reign with him for ever. Was not this a great and ſingular love of Chriſt towards mankind, that being the expreſs and lively Image of GOD, he would notwithſtanding humble himſelf, and take upon him the form of a ſervant, and that only to ſave and redeem us? O how much are we bound to the goodneſs of GOD in this behalf? how many thanks and praiſes do we owe unto him for this our ſalvation wrought by his dear and only Son Chriſt? who became a Pilgrim in Earth to make us Citizens in Heaven; who became the ſon of man to makes us the ſons of GOD; who became obedient to the Law, to deliver us from the curſe of the Law: who became poor, to make us rich; vile, to make us pretious; ſubject to death, to make us live for ever. What greater love could we ſilly creatures deſire or wiſh to have at GODS hands?

Therefore (Dearly Beloved) let us not forget this exceeding love of our Lord and Savior, let us not ſhew our ſelves unmindful or unthankful toward him: but let us love him, fear him, obey him, and ſerve him. Let us confeſs him with our mouths, praiſe him with our tongues, believe on him with our hearts, and glorifie him with our good works. Chriſt is the light, let us receive the light. Chriſt is the truth, let us believe the truth. Chriſt is the way, let us follow the way. And becauſe he is our only Maſter, our only Teacher, our only Shepherd, and chief Captain; therefore let us become his ſervants, his ſcholars, his ſheep,

and his ſouldiers. As for Sin, the Fleſh, the World, and the Devil, whoſe Servants and Bondſlaves we were before Chriſts coming, let us utterly caſt them off, and defie them, as the chief and only enemies of our ſoul. And ſeeing we are once delivered from their cruel tyranny by Chriſt, let us never fall into their hands again, leſt we chance to be in a worſe caſe than ever we were before. Happy are they, ſaith the Scripture, that continue to the end. Be faithful (ſaith GOD) until death, and I will give thee a crown of life. Again, he ſaith in another place, He that putteth his hand unto the Plough, and looketh back, is not meet for the Kingdom of GOD. Therefore let us be ſtrong, ſtedfaſt, and unmoveable, abounding always in the works of the Lord. Let us receive Chriſt, not for a time, but for ever; let us believe his Word, not for a time, but for ever; let us become his ſervants, not for a time, but for ever; in conſideration that he hath redeemed and ſaved us, not for a time, but for ever; and will receive us into his heavenly Kingdom, there to reign with him, not for a time, but for ever. To him therefore with the Father and the Holy Ghoſt, be all honour, praiſe, and glory, for ever and ever. Amen.

AN

AN

HOMILY

FOR

GOOD-FRIDAY,

CONCERNING

The DEATH and PASSION of our Saviour *JESUS CHRIST.*



IT should not become us (Wel-beloved in Christ) being that People which be redeemed from the Devil, from sin and death, and from everlasting damnation, by Christ, to suffer this time to pass forth without any meditation and remembrance of that excellent Work of our Redemption, wrought as about this time, through the great mercy and charity of our Saviour Jesus Christ, for us wretched Sinners, and his mortal Enemies. For if a mortal mans deed done to the behoof of the Common-wealth, be had in remembrance of us, with thanks for the benefit and profit which we receive thereby: how much more readily should we have in memory this excellent act and benefit of Christs death? whereby he hath purchased for us the undoubted pardon and forgiveness of our sins, whereby he made at one the Father of heaven with us, in such wise, that he taketh us now for his loving children, and for the true inheritors, with Christ his natural Son, of the Kingdom of heaven. And verily so much more doth Christs kindness appear unto us, in that it pleased him to deliver himself of all his goodly honor, which he was equally in with his Father in heaven, and to come down into this vale of misery, to be made mortal man, and to be in the state of a most low servant, serving us for our wealth and profit; us, I say, which were his sworn enemies, which had renounced his holy Law and Commandments, and followed the lusts and sinful pleasures of our corrupt nature. And yet, I say, did Christ put himself between GODS deserved wrath, and our sin; and rent that obligation wherein we were in danger to GOD, and paid our debt. Our debt was a great deal too great for us to have paid. And without payment, GOD the Father could never be at one with us. Coloss. 2.

Neither,

Neither was it poſſible to be loſed from this debt by our own ability. It pleaſed him therefore to be the payer thereof, and to diſcharge us quite.

Who can now conſider the grievous debt of ſin, which could none otherwiſe be paid, but by the death of an Innocent, and will not hate ſin in his heart? If GOD hateth ſin ſo much, that he would allow neither man nor Angel for the redemption thereof, but only the death of his only and wil beloved Son: who will not ſtand in fear thereof? If we (my Friends) conſider this, that for our ſins this moſt innocent Lamb was driven to death, we ſhall have much more cauſe to bewail our ſelves that we were the cauſe of his death, than to cry out of the malice and cruelty of the Jews, which purſued him to his death. We did the deeds wherefore he was thus ſtricken and wounded, they were only the miniſters of our wickedneſs. It is meet then we ſhould ſtep low down into our hearts, and bewail our own wretchedneſs and ſinful living. Let us know for a certainty, that if the moſt dearly beloved Son of GOD was thus puniſht and ſtricken for the ſin which he had not done himſelf: how much more ought we ſore to be ſtricken for our dayly and manifold ſins which we commit againſt GOD, if we earneſtly repent us not, and be not ſorry for them? No man can love ſin, which GOD hateth ſo much, and be in his favour. No man can ſay that he loveth Chriſt truly, and have his great enemy (ſin I mean, the author of his death) familiar and in friendſhip with him. So much do we love GOD and Chriſt, as we hate ſin. We ought therefore to take great heed, that we be not favourers thereof, leſt we be found enemies to GOD, and traitors to Chriſt. For not only they which nailed Chriſt upon the Croſs, are his tormentors and crucifiers: but all they (ſaith St. Paul) crucifie again the Son of GOD, as much as is in them, who do commit vice and ſin, which brought him to his death. If the wages of ſin be death, and death everlaſting: ſurely it is no ſmall danger to be in ſervice thereof. If we live after the fleſh, and after the ſinful luſts thereof, St. Paul threatneth, yea Almighty GOD in St. Paul threatneth, that we ſhall ſurely die. We can none otherwiſe live to GOD, but by dying to ſin. If Chriſt be in us, then is ſin dead in us: and if the Spirit of GOD be in us, which raiſed Chriſt from death to life, ſo ſhall the ſame Spirit raiſe us to the reſurrection of everlaſting life. But if ſin rule and reign in us, then is GOD, which is the Fountain of all Grace and Vertue, departed from us: then hath the Devil, and his ungratious ſpirit, rule and dominion in us. And ſurely if in ſuch miſerable ſtate we die, we ſhall not riſe to life but fall down to death and damnation, and that without end. For Chriſt hath not ſo redeemed us from ſin, that we may ſafely return thereto again: but he hath redeemed us, that we ſhould forſake the motions thereof, and live to righteouſneſs. Yea, we be therefore waſhed in our Baptiſm from the filthineſs of ſin, that we ſhould live afterward in the pureneſs of life. In Baptiſm we promiſed to renounce the Devil and his ſuggeſtions, we promiſed to be (as obedient children) always following GOD'S will and pleaſure. Then if he be our Father indeed, let us give him his due honour. If we be his children let us ſhew him our obedience, like as Chriſt openly declared his obedience to his Father, which (as St. Paul writeth) was obedient even to the very death, the death of the Croſs. And this he did for us all that believe in him. For himſelf he was not puniſhed, for he was pure,

Heb. 6.

Rom. 6.

Rom. 8.

Rom. 8.

Rom. 1.

Chriſt hath not redeemed us from ſin, that we ſhould live in ſin.

Philip. 2.

pure and undefiled of all manner of ſin. He was wounded (ſaith Eſay) for our wickedneſs, and ſtripped for our ſins: he ſuffered the penalty of them himſelf, to deliver us from danger: he bare (ſaith Eſay) all our ſores and infirmities upon his own back. No pain did he refuſe to ſuffer in his own body, that he might deliver us from pain everlaſting. His pleaſure it was thus to do for us, we deſerved it not. Wherefore the more we ſee our ſelves bound unto him, the more he ought to be thanked of us, yea, and the more hope may we take, that we ſhall receive all other good things of his hand, in that we have received the gift of his only Son, through his liberality. For if GOD (ſaith St. Paul) hath not ſpared his own Son from pain and puniſhment, but delivered him for us all unto the death: how ſhould he not give us all other things with him? If we want any thing, either for body or ſoul, we may lawfully and boldly approach to GOD as to our merciful Father, to aſk that we deſire, and we ſhall obtain it. For ſuch power is given to us, to be the children of GOD, ſo many as believe in Chriſts Name. In his Name whatſoever we aſk, we ſhall have it granted us. For ſo well pleaſed is the Father Almighty GOD, with Chriſt his ſon, that for his ſake he favoureth us, and will deny us nothing. So pleaſant was this ſacrifice and oblation of his ſons death, which he ſo obediently and innocently ſuffered, that we ſhould take it for the only and full amends for all the ſins of the World. And ſuch favour did he purchaſe by his death, of his heavenly Father for us, that for the merit thereof (if we be true Chriſtians in deed, and not in word only) we be now fully in GODS grace again, and clearly diſcharged from our ſin. No tongue ſurely is able to expreſs the worthineſs of this ſo precious a death. For in this ſtandeth the continual pardon of our daily offences, in this reſteth our juſtification, in this we be allowed, in this is purchaſed the everlaſting health of all our ſouls. Yea, there is none other thing that can be named under heaven to ſave our ſouls, but this only work of Chriſts precious offering of his Body upon the Altar of the Croſs. Certes there can be no work of any mortal man (be he never ſo holy) that ſhall be coupled in merits with Chriſts moſt holy act. For no doubt, all our thoughts and deeds were of no value, if they were not allowed in the merits of Chriſts death. All our righteouſneſs is far unperfect, if it be compared with Chriſts righteouſneſs. For in his acts and deeds, there was no ſpot of ſin, or of any unperfectneſs. And for this cauſe they were the more able to be the true amends of our righteouſneſs, where our acts and deeds be full of imperfection and infirmities, and therefore nothing worthy of themſelves to ſtir GOD to any favour, much leſs to challenge that glory that is due to Chriſts act and merit. For not to us (ſaith David) not to us, but to thy Name give the glory, O Lord. Let us therefore (good Friends) with all reverence glorifie his Name, let us magnifie and praiſe him for ever. For he hath dealt with us according to his great mercy, by himſelf hath he purchaſed our redemption. He thought it not enough to ſpare himſelf, and to ſend his Angel to do this deed, but he would do it himſelf, that he might do it the better, and make it the more perfect redemption. He was nothing moved with the intolerable pains that he ſuffered in the whole courſe of his long paſſion, to repent him thus to do good to his enemies: but he opened his heart for us, and beſtowed himſelf wholly for the ranſoming of us. Let us therefore now open our hearts again to him

Eſay 4.

Rom. 8.

John 1.

Matth. 11.

Acts 4.

Our deeds be full of imperfection.

Pſal. 113.

Heb. 1.

him, and ſtudy in our lives to be thankful to ſuch a Lord, and evermore to be mindful of ſo great a benefit; yea, let us take up our Croſs with Chriſt, and follow him. His Paſſion is not only the ranſom and whole amends for our ſin, but it is alſo a moſt perfect example of all patience and ſufferance, For if it behoved Chriſt thus to ſuffer, and to enter into the glory of his Father: Why ſhould it not become us to bear patiently our ſmall croſſes of adverſity, and the troubles of this World? For ſurely (as ſaith St. Peter) Chriſt therefore ſuffered, to leave us an example to follow his ſteps. And if we ſuffer with him, we ſhall be ſure alſo to reign with him in Heaven. Not that the ſufferance of this tranſitory life ſhould be worthy of that glory to come, but gladly ſhould we be contented to ſuffer, to be like Chriſt in our life, that ſo by our works we may glorifie our Father which is in Heaven. And as it is painful and grievous to bear the Croſs of Chriſt in the griefs and diſpleaſures of this life: ſo it bringeth forth the joyful fruit of Hope, in all them that be exerciſed therewith. Let us not ſo much behold the pain as the reward that ſhall follow that labour. Nay, let us rather endeavor our ſelves in our ſufferance, to endure innocently and guiltleſs, as our Savior Chriſt did. For if we ſuffer for our deſervings, then hath not patience his perfect work in us: but if undeſervedly we ſuffer loſs of goods and life, if we ſuffer to be evil ſpoken of for the love of Chriſt, this is thankful afore GOD, for ſo did Chriſt ſuffer. He never did ſin, neither was any guile found in his mouth. Yea, when he was reviled with taunts he reviled not again. When he was wrongfully dealt with, he threatned not again, nor revenged his quarrel, but delivered his cauſe to him that judgeth rightly.

Acts 17.
1 Pet. 2.
1 Tim. 2.
Rom. 8.
Matth. 5.
Heb. 11.
Jam. 1.
1 Pet. 2.

The patience of Chriſt.

Perfect patience.

Perfect patience careth not what, nor how much it ſuffereth, nor of whom it ſuffereth, whether of friend or foe; but ſtudieth to ſuffer innocently, and without deſerving. Yea, he in whom perfect charity is, careth ſo little to revenge, that he rather ſtudieth to do good for evil, to bleſs and ſay well of them that curſe him, to pray for them that purſue him, according to the example of our Saviour Chriſt, who is the moſt perfect example and pattern of all meekneſs and ſufferance, which hanging upon the Croſs, in moſt fervent anguiſh bleeding in every part of his bleſſed Body, being ſet in the midſt of his enemies and crucifiers: and he notwithſtanding the intolerable pains which they ſaw him in, being of them mocked and ſcorned deſpitefully without all favour and compaſſion, had yet towards them ſuch compaſſion in heart, that he prayed to his Father of Heaven for them, and ſaid, O Father, forgive them, for they wot not what they do. What patience was it alſo which he ſhewed, when one of his own Apoſtles and ſervants which was put in truſt of him, came to betray him unto his enemies to the death? He ſaid nothing worſe to him, but, Friend, wherefore art thou come? Thus (good People) ſhould we call to mind the great examples of charity which Chriſt ſhewed in his Paſſion, if we will fruitfully remember his Paſſion. Such charity and love ſhould we bear one to another, if we will be the true ſervants of Chriſt. For if we love but them that love and ſay well by us, what great thing is it that we do, ſaith Chriſt? Do not the Panims and open ſinners ſo? We muſt be more perfect in our charity than thus, even as our Father in Heaven is perfect, which maketh the light of his Sun to riſe upon the good and the bad, and ſendeth his rain upon the kind and unkind.

Matth. 5.

The meekneſs of Chriſt.

Luke 15.

Matth. 15.

Matth. 5.

After

after this manner should we shew our charity indifferently, as well to one as to another, as well to friend as foe, like obedient children, after the example of our Father in Heaven. For if Christ was obedient to his Father even to the death, and that the most shameful death (as the Jews esteemed it) the death of the Cross: why should we not be obedient to GOD in lower points of Charity and Patience? Let us forgive then our Neighbors their small faults, as GOD for Christs sake hath forgiven us our great. Eccles. 28. Matth. 28.

It is not meet that we should crave forgiveness of our great offences at GODS hands, and yet will not forgive the small trespasses of our neighbors against us. We do call for mercy in vain, if we will not shew mercy to our neighbors. For if we will not put wrath and displeasure forth of our hearts to our Christian brother, no more will GOD forgive the displeasure and wrath that our sins have deserved before him. For under this condition doth GOD forgive us, if we forgive other. It becometh not Christian men to be hard one to another, nor yet to think their neighbor unworthy to be forgiven. For howsoever unworthy he is, yet is Christ worthy to have thee do thus much for his sake, he hath deserved it of thee, that thou shouldst forgive thy neighbor. And GOD is also to be obeyed, which commandeth us to forgive, if we will have any part of the pardon which our Saviour Christ purchased once of GOD the Father, by shedding of his precious blood. Nothing becometh Christs servants so much, as mercy and compassion. Let us then be favourable one to another, and pray we one for another, that we may be healed from all frailties of our life, the less to offend one the other; and that we may be of one mind and one spirit, agreeing together in brotherly love and concord, even like the dear children of GOD. By these means shall we move GOD to be merciful unto our sins, yea, and we shall be hereby the more ready to receive our Savior and Maker in his blessed Sacrament, to our everlasting comfort, and health of soul. Christ delighteth to enter and dwell in that soul where love and charity ruleth, and where peace and concord is seen. For thus writeth St. John, GOD is charity, he that abideth in charity, abideth in GOD, and GOD in him. And by this (saith he) we shall know that we be of GOD, if we love our brethren. Yea, and by this shall we know, that we be delivered from death to life, if we love one another. But he which hateth his brother (saith the same Apostle) abideth in death, even in the danger of everlasting death, and is moreover the child of damnation and of the devil, cursed of GOD and hated (so long as he so remaineth) of GOD and all his heavenly company. For as peace and charity make us the blessed children of Almighty GOD: so doth hatred and envy make us the cursed children of the devil. GOD give us all grace to follow Christs examples in peace and in charity, in patience and sufferance, that we now may have him our guest to enter and dwell within us, so as we may be in full surety, having such a pledge of our salvation. If we have him and his favor, we may be sure we have the favor of GOD by his means. For he sitteth on the right hand of GOD his Father, as our Proctor and Attorney, pleading and suing for us in all our needs and necessities. Wherefore, if we want any gift of godly wisdom, we may ask it of GOD for Christs sake, and we shall have it. Let us consider and examine our selves, in what want we be concerning this vertue of charity Jacob. 5. Ephes. 5. 1 John 4. 1 John 2. 1 John 2. Rom. 8.

and patience. If we ſee that our hearts be nothing inclined thereunto, in forgiving them that have offended againſt us, then let us knowledg our want, and wiſh to GOD to have it. But if we want it, and ſee in our ſelves no deſire thereunto, verily we be in a dangerous caſe before GOD, and have need to make much earneſt prayer to GOD, that we may have ſuch an heart changed, to the grafting in of a new. For unleſs we forgive other, we ſhall never be forgiven of GOD. No, not all the prayers and good works of other, can pacifie GOD unto us, unleſs we be at peace, and at one with our neighbour. Nor all our deeds and good works can move GOD to forgive us our debts to him, except we forgive to other. He ſetteth more by mercy, than by ſacrifice. Mercy moved our Saviour Chriſt to ſuffer for his enemies: it becometh us then to follow his example. For it ſhall little avail us to have in meditation the fruits and price of his paſſion, to magnifie them, and to delight or truſt in them, except we have in mind his examples in paſſion to follow them. If we thus therefore conſider Chriſts death, and will ſtick thereto with faſt Faith for the merit and deſerving thereof, and will alſo frame our ſelves in ſuch wiſe to beſtow our ſelves, and all that we have by charity, to the behoof of our neighbour, as Chriſt ſpent himſelf wholly for our profit, then do we truly remember Chriſts death: and being thus followers of Chriſts ſteps, we ſhall be ſure to follow him thither where he ſitteth now with the Father and the Holy Ghoſt: To whom be all honour and glory. Amen.

The Second Homily
CONCERNING
The Death and Passion of our Saviour
CHRIST.

That we may the better conceive the great mercy and goodneſs of our Saviour Chriſt, in ſuffering death univerſally for all men, it behoveth us to deſcend into the bottom of our conſcience, and deeply to conſider the firſt and principal cauſe wherefore he was compelled ſo to do. When our great Grandfather Adam had broken GODS commandment, in eating the Apple forbidden him in Paradiſe, at the motion and ſuggeſtion of his wife, he purchaſed thereby, not only to himſelf, but alſo to his poſterity for ever, the juſt wrath and indignation of GOD, who according to his former ſentence pronounced at the giving of the commandment, condemned both him, and all his, to everlaſting death, both of body and ſoul. For it was ſaid unto him, Thou ſhalt eat freely of every tree in the Garden: but as touching the tree of knowledg of good and ill, thou ſhalt in no wiſe eat of it: For in what hour ſoever thou eateſt thereof, thou ſhalt die the death. Now

Gen. 3.

Gen. 2.

as

as the Lord had ſpoken, ſo it came to paſs. Adam took upon him to eat thereof, and in ſo doing he died the death, that is to ſay, he became mortal, he loſt the favor of GOD, he was caſt out of Paradiſe, he was no longer a Citizen of Heaven: but a Fire-brand of Hell, and a Bond-ſlave to the Devil. To this doth our Saviour bear witneſs in the Go- Luke 15.
ſpel, calling us loſt Sheep, which have gone aſtray, and wandred from the true Shepherd of our ſouls. To this alſo doth St. Paul bear wit- Rom. 5.
neſs, ſaying, That by the offence of only Adam, death came upon all men to condemnation. So that now neither he, or any of his, had any right or intereſt at all in the Kingdom of Heaven; but were become plain Reprobates and Caſt-aways, being perpetually damned to the everlaſting pains of Hell-fire. In this ſo great miſery and wretched-neſs, if mankind could have recovered himſelf again, and obtained forgiveneſs at GODS hands, then had his caſe been ſomewhat tolera-ble, becauſe he might have attempted ſome way how to deliver himſelf from eternal death. But there was no way left unto him, he could do nothing that might pacifie GODS wrath, he was altogether unpro-fitable in that behalf. There was not one that did good, no not one. And how then could he work his own ſalvation? Should he go about to pacifie GODS heavy diſpleaſure by offering up burnt ſacrifices, according as it was ordained in the old Law? by offering up the blood Heb. 9.
of Oxen, the blood of Calves, the blood of Goats, the blood of Lambs, and ſo forth? O theſe things were of no force nor ſtrength to take away ſins, they could not put away the anger of GOD, they could not cool the heat of his wrath, nor yet bring mankind into favour again, they were but only figures and ſhadows of things to come, and nothing elſe. Read the Epiſtle to the Hebrews, there ſhall you find this matter large-ly diſcuſſed, there ſhall you learn in moſt plain words, that the bloody Heb. 10.
ſacrifice of the old Law was unperfect, and not able to deliver man from the ſtate of damnation by any means: ſo that mankind in truſt-ing thereunto, ſhould truſt to a broken ſtaff, and in the end deceive himſelf. What ſhould he then do? Should he go about to ſerve and keep the Law of GOD divided into two Tables, and ſo purchaſe to him-ſelf eternal life? Indeed, if Adam and his poſterity had been able to ſa-tiſfie and fulfil the Law perfectly, in loving GOD above all things, and their neighbour as themſelves; then ſhould they have eaſily quenched the Lords wrath, and eſcaped the terrible ſentence of eternal death pro-nounced againſt them by the mouth of Almighty GOD. For it is writ- Luke 10.
ten, Do thus, and thou ſhalt live; that is to ſay, fulfil my Command-ments, keep thy ſelf upright and perfect in them according to my Will, then ſhalt thou live, and not die. Here is eternal life promiſed with this condition, and ſo that they keep and obſerve the Law. But ſuch was the frailty of mankind after his fall, ſuch was his weakneſs and imbecility, that he could not walk uprightly in GODS command-ments, though he would never ſo fain: but daily and hourly fell from his bounden duty, offending the Lord his GOD divers ways, to the great increaſe of his condemnation, inſomuch that the Prophet David crieth Pſal. 5.
out on this wiſe: All have gone aſtray, all are become unprofitable, there is none that doth good, no not one. In this caſe what profit could he have by the Law? None at all. For as St. James ſaith, he that ſhall James 2.
obſerve the whole Law, and yet faileth in one point, is become guilty of all. And in the Book of Deuteronomy it is written, Curſed be he Deut. 27.

(ſaith GOD) which abideth not in all things that are written in the Book of the Law, to do them.

Behold, the Law bringeth a curſe with it, and maketh it guilty, not becauſe it is of it ſelf naught or unholy, (GOD forbid we ſhould ſo think) but becauſe the frailty of our ſinful fleſh is ſuch, that we can never fulfil it, according to the perfection that the Lord requireth. Could Adam then (think you) hope or truſt to be ſaved by the Law? No, he could not. But the more he looked on the Law, the more he ſaw his own damnation ſet before his eyes, as it were in a clear glaſs. So that now of himſelf he was moſt wretched and miſerable, deſtitute of all hope, and never able to pacifie GODS heavy diſpleaſure, nor yet to eſcape the terrible judgment of GOD, whereunto he and all his poſterity were fallen, by diſobeying the ſtrait Commandment of the Lord their GOD. Rom. 11. But O the abundant riches of GODS great mercy! O the unſpeakable goodneſs of his heavenly Wiſdom! When all hope of righteouſneſs was paſt on our part, when we had nothing in our ſelves, whereby we might quench his burning wrath, and work the ſalvation of our own ſouls and riſe out of the miſerable eſtate wherein we lay: Then, even then did Chriſt the Son of GOD, by the appointment of his Father, come down from Heaven, to be wounded for our ſakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our ſins, and to give his Body to be broken on the Croſs for our offences. He (ſaith the Prophet Eſay, meaning Chriſt) hath born our infirmities, and hath carried our ſorrows, the chaſtiſement of our peace was upon him, and by his ſtripes we were made whole. Eſay 55. 2 Cor. 5. St. Paul likewiſe ſaith, GOD made him a ſacrifice for our ſins, which knew not ſin, that we ſhould be made the righteouſneſs of GOD by him. And St. Peter moſt agreeably writing in this behalf, ſaith, Chriſt hath once died and ſuffered for our ſins, the juſt for the unjuſt, &c. To theſe might be added an infinite number of other places to the ſame effect: but theſe few ſhall be ſufficient for this time.

Now then (as it was ſaid at the beginning) let us ponder and weigh the cauſe of his death, that thereby we may be the more moved to glorifie him in our whole life. Which if you will have comprehended briefly in one word, it was nothing elſe on our part, but only the tranſgreſſion and ſin of mankind. When the Angel came to warn Joſeph that he ſhould not fear to take Mary to his wife: Did he not therefore will the Childs name to be called Jeſus, becauſe he ſhould ſave his people from their ſins? When John the Baptiſt preached Chriſt, and ſhewed him to the people with his finger: Did he not plainly ſay unto them, Behold the Lamb of GOD which taketh away the ſins of the World? John 1. When the Woman of Canaan beſought Chriſt to help her Daughter which was poſſeſt with a Devil: did he not openly confeſs that he was ſent to ſave the loſt ſheep of the houſe of Iſrael, by giving his life for their ſins? Matth. 15. It was ſin then, O man, even thy ſin that cauſed Chriſt the only Son of GOD to be crucified in the fleſh, and to ſuffer the moſt vile and ſlanderous death of the Croſs. If thou hadſt kept thy ſelf upright, if thou hadſt obſerved the Commandments, if thou hadſt not preſumed to tranſgreſs the will of GOD in thy firſt Father Adam, then Chriſt, being in form of GOD, needed not to have taken upon him the ſhape of a ſervant: being immortal in Rom. 5. Heaven,

heaven, he needed not to become mortal on Earth: being the true bread of the ſoul, he needed not to hunger: being the healthful water of life, he needed not thirſt: being life it ſelf, he needed not to have ſuffered death. But to theſe and many other ſuch extremities was he driven by thy ſin, which was ſo manifold and great, that GOD could be only pleaſed in him, and none other. Canſt thou think of this, O ſinful man, and not tremble within thy ſelf? Canſt thou hear it quietly without remorſe of Conſcience, and ſorrow of heart? Did Chriſt ſuffer his paſſion for thee, and wilt thou ſhew no compaſſion towards him? While Chriſt was yet hanging on the Croſs, and yielding up the Ghoſt, the Scripture witneſſeth that the veil of the Temple did rent in twain and the Earth did quake, that the ſtones clave aſunder, that the Graves did open, and the dead bodies roſe; and ſhall the heart of man be nothing moved to remember how grievouſly and cruelly he was handled of the Jews for our ſins? Shall man ſhew himſelf to be more hard hearted than ſtones, to have leſs compaſſion than dead bodies? Call to mind, O ſinful creature, and ſet before thine eyes Chriſt crucified. Think thou ſeeſt his Body ſtretched out in length upon the Croſs, his head crowned with ſharp thorns, and his hands and his feet pierced with nails, his heart opened with a long ſpear, his fleſh rent and torn with Whips, his brows ſweating Water and Blood. Think thou hearеſt him now crying in an intolerable agony to his Father, and ſaying, My GOD, my GOD, why haſt thou forſaken me? Couldſt thou behold this woful ſight, or hear this mournful voice, without tears, conſidering that he ſuffered all this, not for any deſert of his own, but only for the grievouſneſs of thy ſins? O that mankind ſhould put the everlaſting Son of GOD to ſuch pains. O that we ſhould be the occaſion of his death, and the only cauſe of his condemnation. May we not juſtly cry, wo worth the time that ever we ſinned? O my Brethren, let this Image of Chriſt crucified, be always printed in our hearts, let it ſtir us up to the hatred of ſin, and provoke our minds to the earneſt love of Almighty GOD. For why, is not ſin, think you, a grievous thing in his ſight, ſeeing for the tranſgreſſing of GODS precept in eating of one Apple, he condemned all the World to perpetual death, and would not be pacified, but only with the blood of his own Son? True, yea, moſt true is that ſaying of David: Thou, O Lord, hateſt all them that work iniquity, neither ſhall the wicked and evil man dwell with thee. By the mouth of his holy Prophet Eſay, he cried mainly out againſt ſinners, and ſaith, Wo be unto you that draw iniquity with cords of vanity, & ſin as it were with cart-ropes.

Matth. 27.

Pſal. 5.

Eſay 5.

Did not he give a plain token how greatly he hated and abhorred ſin, when he drowned all the World, ſave only eight perſons, when he deſtroyed Sodom and Gomorha with fire and brimſtone, when in three days ſpace he killed with Peſtilence threeſcore and ten thouſand for Davids offence; when he drowned Pharaoh and all his hoſt in the red ſea, when he turned Nebuchodonoſor the King, into the form of a brute Beaſt, creeping upon all four, when he ſuffered Achitophel and Judas to hang themſelves upon the remorſe of ſin, which was ſo terrible to their eyes? A thouſand ſuch examples are to be found in Scripture, if a man would ſtand to ſeek them out. But what need we? This one example which we have now in hand, is of more force, and ought more to move us, than all the reſt. Chriſt being the Son of GOD, and perfect GOD him-

Gen. 7. Gen. 19. 1 King. 26. Exod. 14. Daniel 14. 2 King. 27. Acts 1.

himself, who never committed sin, was compelled to come down from heaven, to give his body to be bruised and broken on the Cross for our sins. Was not this a manifest token of GODS great wrath and displeasure towards sin, that he could be pacified by no other means, but only by the sweet and precious blood of his dear Son? O sin, sin, that ever thou shouldst drive Christ to such extremity! Wo worthy the time that ever thou camest into the World. But what boteth it now to bewail? Sin is come, and so come that it cannot be avoided. There is
Prov. 24. no man living, no not the justest man on the Earth but he falleth seven times a day, as Solomon saith. And our Saviour Christ, although he hath delivered us from sin, yet not so that we shall be free from committing sin; but so that it shall not be imputed to our condemnation.
Rom. 6. He hath taken upon him the just reward of sin, which was death, and by death hath overthrown death, that we believing in him, might live for ever and not die. Ought not this to engender extreme hatred of sin in us, to consider that it did violently, as it were, pluck GOD out of heaven, to make him feel the horrors and pains of death? O that we would sometimes consider this in the midst of our pomps and pleasures: it would bridle the outragiousness of the flesh, it would abate and allwage our carnal affections, it would restrain our fleshly appetites, that we should not run at random, as we commonly do. To commit sin wilfully and desperately, without fear of GOD, is nothing else but to crucifie Christ anew, as we are expressly taught in the Epistle to the
Heb. 6. Hebrews. Which thing if it were deeply printed in all mens hearts, then should not sin reign every where so much as it doth, to the great grief and torment of Christ now sitting in heaven.

Let us therefore remember, and always bear in mind Christ crucified, that thereby we may be inwardly moved both to abhor sin throughly, and also with an earnest and zealous heart to love GOD. For this is another fruit which the memorial of Christs death ought to work in us, an earnest and unfeigned love towards GOD. So GOD loved the
John 3. World (saith St. John) that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have life everlasting. If GOD declared so great love towards us his silly Creatures: how can we of right but love him again? Was not this a sure pledge of his Love, to give us his own Son from heaven? He might have given us an Angel if he would, or some other Creature, and yet should his love have been far above our deserts. Now he gave us not an Angel, but his Son. And what Son? his only Son, his natural Son, his welbeloved Son, even that Son whom he had made Lord and Ruler of all things. Was not this a singular token of great love? But to whom did he give him? He gave him to the whole World; that is to say, to Adam, and all that should come after him. O Lord, what had Adam, or any other man deserved at GODS hands, that he should give us his own Son? We are all miserable persons, sinful persons, damnable persons, justly driven out of Paradise, justly excluded from heaven, justly condemned to hell fire: And yet (see a wonderful token of GODS love) he gave us his only begotten Son us I say, that were his extream and deadly enemies, that we by vertue of his blood shed upon the Cross, might be clean purged from our sins, and made righteous again in his sight. Who can chuse but marvel, to hear that GOD should shew such unspeakable love towards us,

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that were his deadly enemies? Indeed, O mortal man, thou oughteſt of right to marvel at it, and to acknowledg therein GODS great goodneſs and mercy towards mankind, which is ſo wonderful, that no fleſh, be it never ſo worldly wiſe, may well conceive it, or expreſs it. For as St. Paul teſtifieth, GOD greatly commendeth and ſetteth out his love towards us, in that he ſent his Son Chriſt to die for us, when we were yet ſinners, and open enemies of his Name. If we had in any manner of wiſe deſerved it at his hands, then had it been no marvel at all, but there was no deſert on our part wherefore he ſhould do it. Therefore thou ſinful Creature, when thou hearеſt that GOD gave his Son to die for the ſins of the World, think not he did it for any deſert or goodneſs that was in thee, for thou waſt then the Bondſlave of the Devil: But fall down upon thy knees, and cry with the Prophet David, O Lord, what is man, that thou art ſo mindful of him? or the ſon of man, that thou ſo regardeſt him? And ſeeing he hath ſo greatly loved thee, endeavour thy ſelf to love him again, with all thy heart, with all thy ſoul, and with all thy ſtrength, that therein thou maiſt appear not to be unworthy of his love. I report me to thine own conſcience, whether thou wouldſt not think thy love ill beſtowed upon him, that could not find in his heart to love thee again? If this be true, (as it is moſt true) then think how greatly it behoveth thee in duty to love GOD which hath ſo greatly loved thee, that he hath not ſpared his own only Son from ſo cruel and ſhameful a death for thy ſake. And hitherto concerning the cauſe of Chriſts Death and Paſſion, which as it was on our part moſt horrible and grievous ſin, ſo on the other ſide it was the free gift of GOD, proceeding of his meer and tender love towards mankind, without any merit or deſert of our part. The Lord for his mercies ſake grant that we never forget this great benefit of our ſalvation in Chriſt Jeſu, but that we always ſhew our ſelves thankful for it, abhorring all kind of wickedneſs and ſin, and applying our minds wholly to the ſervice of GOD, and the diligent keeping of his commandments. Rom. 5. Pſal. 8.

Now it remaineth that I ſhew unto you, how to apply Chriſts death and paſſion to our comfort, as a medicine to our wounds, ſo that it may work the ſame effect in us wherefore it was given, namely, the health and ſalvation of our ſouls. For as it profiteth a man nothing to have ſalve, unleſs it be well applied to the part infected: So the death of Chriſt ſhall ſtand us in no force, unleſs we apply it to our ſelves in ſuch ſort as GOD hath appointed. Almighty GOD commonly worketh by means, and in this thing he hath alſo ordained a certain mean, whereby we may take fruit and profit to our ſouls health.

What mean is that? forſooth it is Faith. Not an unconſtant or wavering Faith, but a ſure, ſtedfaſt, grounded, and unfeigned Faith. GOD ſent his Son into the World (ſaith St. John) To what end? That whoſoever believeth in him ſhould not periſh, but have life everlaſting. Mark theſe words that whoſoever believeth in him. Here is the mean whereby we muſt apply the fruits of Chriſts death unto our deadly wound. Here is the mean whereby we muſt obtain eternal life, namely Faith. For (as St. Paul teacheth in his Epiſtle to the Romans) With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. Paul being demanded of the Keeper of the Priſon, what he ſhould do to be ſaved? made this anſwer: Believe in the Lord Jeſus John 3. Rom. 10. Acts 16.

Jesus so shalt thou and thine house both be saved. After the Evangelist had described and set forth unto us at large, the life and the death of the
John 20. Lord Jesus, in the end he concludeth with these words: These things are written, that we may believe Jesus Christ to be the Son of GOD, and through Faith obtain eternal life. To conclude with the words of
Rom. 10. St. Paul, which are these: Christ is the end of the Law unto salvation, for every one that doth believe. By this then, you may well perceive, that the only mean and instrument of salvation required of our parts, is Faith; that is to say, a sure trust and confidence in the mercies of GOD: whereby we perswade our selves, that GOD both hath, and will forgive our sins, that he hath accepted us again into his favour, that he hath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the merits of Christs death and Passion, who became man for our sakes, and humbled himself to sustain the reproach of the Cross, that we thereby might be saved, and made inheritors of the Kingdom of heaven. This Faith is required at our hands. And this if we keep stedfastly at our hearts, there is no doubt, but we shall obtain salvation at GODS hands, as did Abraham, Isaac, and Jacob,
Gen. 15. of whom the Scripture saith, that they believed, and it was imputed
Rom. 7. unto them for righteousness. Was it imputed unto them only? and shall it not be imputed unto us also? Yes, if we have the same Faith as they had, it shall be as truly imputed unto us for righteousness, as it was unto them. For it is one Faith that must save both us and them, even a sure and stedfast Faith in Christ Jesus; who, as ye have
John 3. heard, came into the World for this end, that whosoever believe in him, should not perish, but have life everlasting. But here we must take heed that we do not halt with GOD through an unconstant and wavering Faith, but that it be strong and stedfast to our lives end.
James 1. He that wavereth (saith St. James) is like a wave of the Sea, neither let that man think that he shall obtain any thing at GODS hands.
Matth. 14. Peter coming to Christ upon the Water, because he fainted in Faith, was in danger of drowning. So we if we begin to waver or doubt, it is to be feared lest we shall sink as Peter did: not into the Water, but into the bottomless pit of hell fire. Therefore I say unto you, that we must apprehend the Merits of Christs death and Passion by Faith, and that with a strong and stedfast Faith, nothing doubting, but that Christ by his own oblation, and once offering of himself upon the Cross, hath taken away our sins, and hath restored us again into GODS favour, so fully and perfectly, that no other sacrifice for sin, shall hereafter be requisite or needful in all the World.

Thus have you heard in few words, the mean whereby we must apply the fruits and merits of Christs death unto us, so that it may work the salvation of our souls: namely, a sure, stedfast, perfect and grounded Faith. For as all they which beheld stedfastly the Brasen Serpent,
Numb. 21. John 3. were healed and delivered at the very sight thereof, from their corporal diseases and bodily stings: even so all they which behold Christ crucified with a true and lively Faith, shall undoubtedly be delivered from the grievous wounds of the soul, be they never so deadly or many in number. Therefore (dearly Beloved) if we chance at any time through frailty of the flesh, to fall into sin (as it cannot be chosen, but

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we muſt needs fall often) and if we feel the heavy burden thereof to preſs our ſouls, tormenting us with the fear of Death, Hell, and Damnation; let us then uſe that mean which GOD hath appointed in his Word, to wit, the mean of Faith, which is the only inſtrument of ſalvation now left unto us. Let us ſtedfaſtly behold Chriſt crucified, with the eyes of our heart. Let us only truſt to be ſaved by his Death and Paſſion, and to have our ſins clean waſhed away through his moſt precious bloud, that in the end of the World, when he ſhall come again to judge both the quick and the dead, he may receive us into his heavenly Kingdom, and place us in the number of his Elect and choſen People, there to be partakers of that immortal and everlaſting life, which he hath purchaſed unto us by vertue of his bloudy wounds: To him therefore, with the Father, and the Holy Ghoſt, be all honour and glory, world without end. Amen.

AN HOMILY OF THE RESURRECTION of our Saviour JESUS CHRIST.

For Easter Day.



IF ever at any time the greatness or excellency of any matter spiritual or temporal, hath stirred up your minds to give diligent ear (good Christian People, and Well-beloved in our Lord and Saviour Jesus Christ) I doubt not but that I shall have you now at this present season, most diligent and ready hearers of the matter which I have at this time to open unto you. For I come to declare that great and most comfortable Article of our Christian Religion and Faith, the Resurrection of our Lord Jesus. So great surely is the matter of this Article, and of so great weight and importance, that it was thought worthy to keep our said Saviour still on Earth forty days after he was risen from death to life, to the confirmation and establishment thereof in the hearts of his Disciples. So that (as Luke clearly testifieth in the first Chapter of the Acts of the Apostles) he was conversant with his Disciples by the space of forty days continually together, to the intent he would in his person being now glorified, teach and instruct them, which should be the teachers of other, fully and in most absolute and perfect wise the truth of this most Christian Article, which is the ground and foundation of our whole Religion, before he would ascend up to his Father into the heavens, there to receive the glory of his most triumphant Conquest and Victory. Assuredly, so highly comfortable is this Article to our Consciences that it is even the very Lock and Key of all our Christian Religion and Faith. If it were not true (saith the holy Apostle Paul) that Christ rose again, then our preaching were in vain, your Faith

1 Cor. 15.

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which you have received were but void, ye were yet in the danger of your ſins. If Chriſt be not riſen again (ſaith the Apoſtle) then are they in very evil caſe, and utterly periſhed, that be entred their ſleep in Chriſt, then are we the moſt miſerable of all men, which have our hope fixed in Chriſt, if he be yet under the power of death, and as yet not reſtored to his bliſs again. But now he is riſen again from death (ſaith the Apoſtle Paul) to be the firſt-fruits of them that be aſleep, to the intent to raiſe them to everlaſting life again: Yea, if it were not true that Chriſt is riſen again, then were it neither true that he is aſcended up to Heaven, nor that he ſent down from Heaven unto us the holy Ghoſt nor that he ſitteth on the right hand of his heavenly Father, having the rule of Heaven and Earth, reigning (as the Prophet ſaith) Pſal. 17. from Sea to Sea, nor that he ſhould after this World, be the Judge as well of the living as of the dead, to give reward to the good, and judgment to the evil. That theſe links therefore of our Faith ſhould all hang together in ſtedfaſt eſtabliſhment and confirmation, it pleaſed our Saviour not ſtraitway to withdraw himſelf from the bodily preſence and ſight of his Diſciples, but he choſe out forty days, wherein he would declare unto them, by manifold and moſt ſtrong arguments and tokens, that he had conquered Death, and that he was alſo truly riſen again to life. He began (ſaith Luke) at Moſes and all the Prophets, and expounded unto them the Propheſies that were written in all the Scriptures of him, to the intent to confirm the truth of his Reſurrection, long before ſpoken of: which he verified indeed, as it is declared very apparently and manifeſtly, by his oft appearance to ſundry perſons at ſundry times. Luke 24. Firſt, he ſent his Angels to the Sepulchre, who did ſhew unto certain Matth. 28. women the empty Grave, ſaving that the burial linnen remained therein. And by theſe ſigns were theſe women fully inſtructed, that he was riſen again, and ſo did they teſtifie it openly. After this, Jeſus himſelf appeared to Mary Magdalen, and after that to certain other women, and John 20. ſtrait afterward he appeared to Peter, then to the two Diſciples, which were going to Emaus He appeared to the Diſciples alſo, as they were 1 Cor. 15. gathered together, for fear of the Jews, the doors ſhut. At another time he was ſeen at the Sea of Tiberias of Peter and Thomas, and of other Diſciples, when they were fiſhing. He was ſeen of more than five hundred Luke 24. brethren in the mount of Galile, where Jeſus appointed them to be by his Angel, when he ſaid, Behold, he ſhall go before you into Galile, there ſhall ye ſee him as he hath ſaid unto you. After this he appeared unto James, and laſt of all he was viſibly ſeen of all the Apoſtles, at ſuch time Acts 1. as he was taken up into heaven. Thus at ſundry times he ſhewed himſelf after he was riſen again, to confirm and ſtabliſh this Article: And in theſe revelations ſometime he ſhewed them his hands, his feet, and his ſide, and bad them touch him, that they ſhould not take him for a Ghoſt or a Spirit. Sometime he alſo did eat with them, but ever he was talking with them of the everlaſting Kingdom of GOD, to aſſure the truth of his Reſurrection. For then he opened their underſtanding, that Luke 24. they might perceive the Scriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from death the third day and that there ſhould be preached openly in his name pardon and remiſſion of ſins to all the Nations of the World. Ye ſee (good Chriſtian people) how neceſſary this Article of our Faith is, ſeeing it was proved of Chriſt himſelf by ſuch evident reaſons and tokens, by

so long time and space. Now therefore as our Saviour was diligent for our comfort and instruction to declare it: so let us be as ready in our belief to receive it to our comfort and instruction. As he died not for himself, no more did he rise again for himself. He was dead (saith
1 Cor. 15. St. Paul) for our sins, and rose again for our justification. O most comfortable word, evermore to be born in remembrance! He died (saith he) to put away sin, he rose again to endow us with righteousness. His death took away sin and malediction, his death was the ransom of them both, his death destroyed death, and overcame the Devil, which had the power of death in his subjection, his death destroyed Hell, with all the damnation thereof. Thus is death swallowed up by Christs victory, thus is Hell spoyled for ever. If any man doubt of this victory, let Christs glorious Resurrection declare him the thing. If death could not keep Christ under his dominion and power, but that he arose again, it is manifest that his power was overcome, If Death be conquered, then must it follow that sin, wherefore death was appointed as the wages, must be also destroyed. If death and sin be vanished away, then is the Devils tyranny vanished, which had the power of death, and was the author and brewer of sin, and the ruler of hell. If Christ had the victory of them all by the power of his death, and openly proved it by his most victorious and valiant Resurrection (as it was not possible for his great might to be subdued of them) and it is true, that Christ died for our sins, and rose again for our justification: Why may not we, that be his members by true Faith, rejoyce, and boldly say with the Prophet Hosea and the Apostle Paul, Where is thy dart, O Death? Where is thy victory, O hell? Thanks be unto GOD, say they, which hath given us the victory by our Lord Jesus Christ.

This mighty conquest of his Resurrection, was not only signified
1 Reg 17. before by divers Figures of the Old Testament, as by Samson when he slew the Lion, out of whose mouth came sweetness and honey, and as David bare his figure when he delivered the Lamb out of the Lions mouth, and when he overcame and slew the great Giant Goliah, and as
Jonas 1. when Jonas was swallowed up in the Whales mouth, and cast up again on land alive: but was also most clearly prophesied by the Prophets of the Old Testament, and in the New also confirmed by the Apostles. He
Colos. 2. hath spoyled, saith St. Paul, rule, and power, and all the dominion of our spiritual enemies. He hath made a shew of them openly, and hath triumphed over them in his own person. This is the mighty power of the Lord, whom ye believe on. By his death hath he wrought for us this victory, and by his resurrection hath he purchased everlasting life and righteousness for us. It had not been enough to be delivered by his death from sin, except by his Resurrection we had been endowed with righteousness. And it should not avail us to be delivered from death, except he had risen again, to open for us the gates of heaven, to enter
1 Pet. 1. into life everlasting. And therefore St. Peter thanketh GOD the Father of our Lord Jesus Christ for his abundant mercy, because he hath begotten us (saith he) unto a lively hope by the Resurrection of Jesus Christ from death, to enjoy an inheritance immortal, that never shall perish, which is laid up in heaven for them that be kept by the power of GOD through Faith. Thus hath his Resurrection wrought for us life and righteousness. He passed through death and hell, to the intent to put us in good hope, that by his strength we shall do the same.

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he paid the ranſom of ſin, that it ſhould not be laid to our charge. He deſtroyed the Devil and all his tyranny & openly triumphed over him, and took away from him all his captives, and hath raiſed and ſet them with himſelf among the heavenly Citizens above. He died to deſtroy the rule of the Devil in us, and he roſe again, to ſend down his holy Spirit to rule in our hearts, to endow us with perfect righteouſneſs. Thus it is true that David ſung, Veritas de terra orta eſt, & juſtitia de cœlo proſpexit. The truth of GOD'S promiſe is in earth to man declared, or from the earth is the everlaſting Verity GOD'S Son riſen to life, and the true righteouſneſs of the holy Ghoſt looking out of heaven, and in moſt liberal largeſs dealt upon all the World. Thus is glory and praiſe rebounded upwards to GOD above, for his mercy and truth. And thus is peace come down from heaven to men of good and faithful hearts. Thus is mercy and truth, as David writeth, together met, thus is peace and righteouſneſs embracing and kiſſing each other. If thou doubteſt of ſo great wealth and felicity that is wrought for thee, O man, call to thy mind that therefore haſt thou received into thine own poſſeſſion the everlaſting Verity our Saviour Jeſus Chriſt, to confirm to thy conſcience the truth of all this matter. Thou haſt received him, if in true faith and repentance of heart thou haſt received him: If in purpoſe of amendment, thou haſt received him for an everlaſting gage or pledge of thy ſalvation. Thou haſt received his body which was once broken, and his bloud which was ſhed for the remiſſion of thy ſin. Thou haſt received his body, to have within thee the Father, the Son, and the holy Ghoſt, for to dwell with thee, to endow thee with grace, to ſtrengthen thee againſt thine enemies and to comfort thee with their preſence. Thou haſt received his body to endow thee with everlaſting righteouſneſs, to aſſure thee of everlaſting bliſs, and life of thy ſoul. For with Chriſt by true Faith art thou quickned again (ſaith St. Paul) from death of ſin, to life of grace, and in hope tranſlated from corporal and everlaſting death, to the everlaſting life of glory in heaven, where now thy converſation ſhould be, and thy heart and deſire ſet: Doubt not of the truth of this matter, how great and high ſoever theſe things be. It becometh GOD to do no ſmall deeds, how impoſſible ſoever they ſeem to thee. Pray to GOD that thou mayſt have Faith to perceive this great myſtery of Chriſts Reſurrection: that by Faith thou mayſt certainly believe nothing to be impoſſible with GOD. Only bring thou Faith to Chriſts holy Word and Sacrament. Let thy Repentance ſhew thy Faith, let thy purpoſe of amendment and obedience of thy heart to GOD'S law, hereafter declare thy true belief. Endeavour thy ſelf to ſay with St. Paul, From henceforth our converſation is in heaven, from whence we look for a Savior, even the Lord Jeſus Chriſt, which ſhall change our vile bodies, that they may be faſhioned like his glorious body, which he ſhall do by the ſame power whereby he aroſe from death, and whereby he ſhall be able to ſubdue all things unto himſelf. Thus (good Chriſtian People) foraſmuch as ye have heard theſe ſo great and excellent benefits of Chriſts mighty and glorious Reſurrection, as how that he hath ranſomed Sin, overcome the Devil, Death, and Hell, and hath victoriouſly gotten the better hand of them all, to make us free and ſafe from them, and knowing that we be by this benefit of his Reſurrection riſen with him by our Faith, unto life everlaſting, being in full ſurety of our hope, that we ſhall have our bodies likewiſe raiſed again from death, to have them

Epheſ. 2.

Pſal. 84.

Epheſ. 4.

Captivam duxit captivitatem.

Luke 2.

Pſal. 48.

Miſericordia & veritas obviaverunt ſibi.

Epheſ. 4.

Luke 18.

Phil. 4.

them glorified in immortality, and joyned to his glorious body, having in the mean while this holy Spirit within our hearts as a seal and pledge of our everlasting inheritance. By whose assistance we be replenished with all righteousnes, by whose power we shall be able to subdue all our evil affections, rising against the pleasure of GOD. These things, I say, well considered, let us now in the rest of our life declare our Faith that we have in this most fruitful Article, by framing our selves thereunto, in rising dayly from sin to righteousnes and holi-
2 Pet. 2. nes of life. For what shall it avail us (saith St. Peter) to be escaped and delivered from the filthines of the World, through the knowledge of the Lord and Saviour Jesus Christ, if we be entangled again therewith and be overcome again? Certainly it had been better (saith he) never to have known the way of righteousnes, then after it is known and received, to turn back again from the holy Commandment of GOD given unto us. For so shall the Proverb have place in us, where it is said, The Dog is returned to his vomit again, and the Sow that was washed, to her wallowing in the mire again. What a shame were it for us, being thus so clearly and freely washed from our sin, to return to the filthines thereof again? What a folly were it, thus endowed with righteousnes, to lose it again? What madnes were it to lose the inheritance that we be now set in, for the vile and transitory pleasure of sin? And what an unkindnes should it be, where our Saviour Christ of his mercy is come to us, to dwell with us as our Guest, to drive him from us, and to banish him violently out of our souls, and instead of him in whom is all grace and vertue, to receive the ungracious spirit of the Devil the founder of all naughtines and mischief. How can we find in our hearts to shew such extreme unkindnes to Christ, which hath now so gently called us to mercy, and offered himself unto us, and be now entred within us? Yea, how dare we be so bold to renounce the presence of the Father, the Son, and the holy Ghost? (For where one is, there is GOD all whole in Majesty, together with all his power, wisdom, and goodnes) and fear not, I say, the danger and peril of so traiterous a defiance and departure? Good Christian brethren and sisters, advise your selves, consider the dignity that ye be now set in, let no Folly lose the thing that Grace hath so preciously offered and purchased, let not wilfulnes and
Ephes 6. blindnes put out so great light that is now shewed unto you. Only take good hearts unto you, and put upon you all the Armour of GOD, that ye may stand against your enemies, which would again subdue
1 Pet. 1. you, and bring you into their thraldom. Remember ye be bought from your vain conversation, and that your freedom is purchased neither with gold nor silver, but with the price of the precious bloud of that innocent Lamb Jesus Christ, which was ordained to the same purpose before the World was made. But he was so declared in the latter time of grace, for your sakes which by him have your Faith in GOD, who hath raised him from death, and hath given him glory, that you should have your faith and hope towards GOD. Therefore as you have hitherto followed the vain lusts of your minds, and so displeased GOD, to the danger of your souls: So now, like obedient children thus purified by Faith, give your selves to walk that way which GOD moveth you to, that ye may receive the end of your faith, the salvation of your
1 Pet. 1. souls. And as ye have given your bodies to unrighteousnes, to sin

after

after ſin; ſo now give your ſelves to righteouſneſs, to be ſanctified therein. If ye delight in this Article of our Faith, that Chriſt is riſen again from the death to life: then follow you the example of his Reſurrection, as St. Paul exhorteth us, ſaying, As we be buried with Chriſt by our Baptiſm into death, ſo let us daily die to ſin, mortifying and killing the evil deſires and motions thereof. And as Chriſt was raiſed up from death by the glory of the Father, ſo let us riſe to a new life, and walk continually therein, that we may likewiſe as natural children live a converſation to move men to glorifie our Father which is in heaven. If we then be riſen with Chriſt by our Faith to the hope of everlaſting life: let us riſe alſo with Chriſt, after his example, to a new life, and leave our old. We ſhall then be truly riſen, if we ſeek for things that be heavenly, if we have our affection on things that be above, and not on things that be on the earth. If ye deſire to know what theſe earthly things be which ye ſhould put off, and what be the heavenly things above, that ye ſhould ſeek and enſue, St. Paul in the Epiſtle to the Coloſſians declareth, when he exhorteth us thus: Mortifie your earthly members, and old affection of ſin, as fornication, uncleanneſs, unnatural luſt, evil concupiſcence, and covetouſneſs, which is worſhiping of Idols, for the which things, the wrath of GOD is wont to fall on the children of unbelief, in which things once ye walked, when ye lived in them. But now put ye alſo away from you, wrath, fierceneſs, maliciouſneſs, curſed ſpeaking, filthy ſpeaking, out of your mouths. Lie not one to another, that the old man with his works be put off, and the new be put on. Theſe be the earthly things which St. Paul moved you to caſt from you, and to pluck your hearts from them. For in following theſe, ye declare your ſelves earthly and worldly. Theſe be the fruits of the earthly Adam. Theſe ſhould you daily kill, by good diligence, in withſtanding the deſires of them, that ye might riſe to righteouſneſs. Let your affection from henceforth be ſet on heavenly things, ſue and ſearch for mercy kindneſs meekneſs, patience, forbearing one another, and forgiving one another. If any man have a quarrel to another as Chriſt forgave you, even ſo do ye. If theſe and ſuch other heavenly vertues ye enſue in the reſidue of your life, ye ſhall ſhew plainly that ye be riſen with Chriſt, and that ye be the heavenly children of your Father in heaven; from whom, as from the giver, cometh theſe graces and gifts. Ye ſhall prove by this manner, that your converſation is in heaven, where your hope is: and not on Earth, following the beaſtly appetites of the fleſh. Ye muſt conſider that ye be therefore cleanſed and renewed, that ye ſhould from henceforth ſerve GOD in holineſs and righteouſneſs all the days of your lives, that ye may reign with them in everlaſting life. If ye refuſe ſo great grace, whereto ye be called, what other thing do ye, than heap to you damnation more and more, and ſo provoke GOD to caſt his diſpleaſure unto you, and to revenge this mockage of his holy Sacraments in ſo great abuſing of them? Apply your ſelves (good Friends) to live in Chriſt, that Chriſt may ſtill live in you, whoſe favour and aſſiſtance, if ye have, then have ye everlaſting life already within you, then can nothing hurt you. Whatſoever is hitherto done and committed, Chriſt ye ſee hath offered you pardon, and clearly received you to his favour again, in full ſurety whereof ye have him now inhabiting and dwelling within you. Only ſhew your ſelves thankful in your lives, determine with your ſelves to

Rom. 6.

Matth. 5.

Coloſ. 3.

James 1.

Phil. 3.

Luke 1.

John 5.

refuſe

Colos. 3. refuse and avoid all such things in your conversations as should offend his eyes of mercy. Endeavour your selves that way to rise up again, which way ye fell into the Well or Pit of sin. If by your tongue you have offended, now thereby rise again, and glorifie GOD therewith, accustom it to laud and praise the Name of GOD, as ye have therewith dishonoured it. And as ye have hurt the name of your Neighbour, or otherwise hindred him, so now intend to restore it to him again. For *Restitution.* without restitution, GOD accepteth not your confession, nor yet your repentance. It is not enough to forsake evil, except you set your courage to do good. By what occasion soever you have offended, turn now the occasion to the honouring of GOD, and profit of your Neighbour. Psal. 36. Truth it is that sin is strong, and affections unruly. Hard it is to subdue and resist our nature, so corrupt and leavened with the sowre bitterness of the poyson which we received by the inheritance of our old Matth. 6. Father Adam. But yet take good courage, saith our Saviour Christ, for I have overcome the World, and all other enemies for you. Sin shall not have power over you, for ye be now under grace, saith St. Paul. Rom. 6. Though your power be weak, yet Christ is risen again to strengthen you in your battel, his holy Spirit shall help your infirmities. In Rom. 8. trust of his mercy, take you in hand to purge this old leaven of sin, that corrupteth and sowreth the sweetness of our life before GOD; that ye 1 Cor. 5. may be as new and fresh dough, void of all sowre leaven of wickedness; so shall ye shew your selves to be sweet bread to GOD, that he may have his delight in you. I say, kill and offer you up the worldly and earthly affections of your bodies. For Christ our Easter Lamb is offered up for us, to slay the power of sin, to deliver us from the danger thereof, and to give us example to die to sin in our lives. As the Jews did eat their Easter Lamb, and keep their Feast in remembrance of their deliverance out of Egypt: Even so let us keep our Easter Feast in the thankful remembrance of Christs benefits, which he hath plentifully wrought for us by his Resurrection and passing to his Father, whereby we are delivered from the captivity and thraldom of all our enemies. Let us in like manner pass over the affections of our old conversation, that we may be delivered from the bondage thereof, and rise with Christ. The Exod. 7. Jews kept their Feast in abstaining from leavened bread, by the space of seven days. Let us Christian folk keep our holy day in spiritual manner; that is, in abstaining, not from material leavened bread, but from the old leaven of sin, the leaven of maliciousness and wickedness. Let us cast from us the leaven of corrupt doctrine, that will infect our souls. Let us keep our Feast the whole term of our life, with eating the bread of pureness of godly life and truth of Christs doctrine. Thus shall we declare that Christs gifts and graces have their effect in us, and that we have the right belief and knowledge of his holy Resurrection: where truly if we apply our Faith to the vertue thereof in our life, and conform us to the example and signification meant thereby, we shall be sure to rise hereafter to everlasting glory, by the goodness and mercy of our Lord Jesus Christ: To whom with the Father and the holy Ghost, be all glory, thanksgiving, and praise, *in infinita seculorum secula.* Amen.

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HOMILY

OF THE

Worthy *Receiving* and Reverend *Esteeming* of the Sacrament of the *Body* and *Blood* of Christ.



The great love of our Saviour Christ towards mankind (good Christian People) doth not only appear in that dear-bought benefit of our Redemption and Salvation by his Death and Passion, but also in that he so kindly provided, that the same most merciful Work might be had in continual remembrance, to take some place in us, and not be frustrate of his end and purpose. For as tender Parents are not content to procure for their Children costly Possessions and Livelihood, but take order that the same may be conserved and come to their use: So our Lord and Saviour thought it not sufficient to purchase for us his Fathers Favour again (which is that deep Fountain of all goodness and eternal life) but also invented the ways most wisely, whereby they might redound to our commodity and profit. Amongst the which means, is the publick celebration of the memory of his precious Death, at the Lords Table. Which although it seem of small vertue to some, yet being rightly done by the Faithful, it doth not only help their weakness (who be by their poisoned Nature readier to remember injuries than benefits) but strengtheneth and comforteth their inward man with peace and gladness, and maketh them thankful to their Redeemer, with diligent care and godly conversation. And as of old time GOD decreed his wondrous benefits of the deliverance of his People, to be kept in memory by the eating of the Passover, with his Rites and Ceremonies: So our loving Savior hath ordained and established the remembrance of his great mercy expressed in his Passion in the institution of his heavenly Supper, where every one of us must be his Guests and not Gazers, Eaters and not Lookers, feeding our selves, and not hiring others to feed for us, that we may live by our own meat, and not to perish for hunger, whiles other devour all. To this, his Commandment forceth us, saying, Do ye this, drink ye all of this. To this his Promise enticeth, This is my Body which is given for you, this is my Blood which is shed for you.

Exod. 12.
Matth. 26.
1 Cor. 11.
Luke 11.
1 Cor. 6.
Matth. 26.

So then of neceſſity we muſt be our ſelves partakers of this Table, and not beholders of other: So we muſt addreſs our ſelves to frequent the ſame in reverent and comely manner, leſt as Phyſick provided for the body, being miſuſed, more hurteth than profiteth: ſo this comfortable medicine of the ſoul undecently received, tendeth to our greater harm and ſorrow. And St Paul ſaith, He that eateth and drinketh unworthily, eateth and drinketh his own damnation. Wherefore, that it be not ſaid to us, as it was to the gueſt of that great Supper, Friend, how cameſt thou in, not having the marriage garment? And that we may fruitfully uſe St. Pauls counſel, Let a man prove himſelf, and ſo eat of that bread, and drink of that cup: We muſt certainly know, that three things be requiſite in him which would ſeemly, as becometh ſuch high Myſteries, reſort to the Lords Table. That is, Firſt a right and worthy eſtimation and underſtanding of this Myſtery. Secondly, to come in a ſure Faith. And thirdly, to have newneſs or pureneſs of life to ſucceed the receiving of the ſame.

1 Cor. 11.

Matth. 22.

1 Cor. 11.

But before all other things, this we muſt be ſure of eſpecially, that this Supper be in ſuch wiſe done and miniſtred, as our Lord and Savior did, and commanded to be done, as his holy Apoſtles uſed it, and the good Fathers in the Primitive Church frequented it. For (as that worthy man St. Ambroſe ſaith) he is unworthy of the Lord, that otherwiſe doth celebrate that Myſtery, than it was delivered by him. Neither can he be devout, that otherwiſe doth preſume than it was given by the Author. We muſt then take heed, leſt of the memory, it be made a ſacrifice, leſt of a communion, it be made a private eating; leſt of two parts, we have but one; leſt applying it for the dead, we loſe the fruit that be alive. Let us rather in theſe matters follow the advice of Cyprian in the like caſes; that is, cleave faſt to the firſt beginning, hold faſt the Lords tradition, do that in the Lords commemoration which he himſelf did, he himſelf commanded, and his Apoſtles confirmed. This caution or foreſight if we uſe, then may we ſee thoſe things that be requiſite in the worthy receiver, whereof this was the firſt, that we have a right underſtanding of the thing it ſelf. As concerning which thing, this we may aſſuredly perſwade our ſelves, that the ignorant man can neither worthily eſteem nor effectually uſe thoſe marvellous graces and benefits offered and exhibited in that Supper: but either will lightly regard them, to no ſmall offence, or utterly condemn them, to his utter deſtruction. So that by his negligence he deſerveth the plagues of GOD to fall upon him, and by contempt he deſerveth everlaſting perdition. To avoid then theſe harms, uſe the advice of the Wiſe man, who willeth thee when thou ſitteſt at an earthly Kings Table, to take diligent heed what things are ſet before thee. So now much more at the King of Kings Table, thou muſt carefully ſearch and know what dainties are provided for thy ſoul, whither thou art come, not to feed thy ſenſes and belly to corruption, but thy inward man to immortality and life, nor to conſider the earthly creatures which thou ſeeſt, but the heavenly graces which thy Faith beholdeth. For this Table is not (ſaith Chryſoſtom) for chattering Jays, but for Eagles, who flee thither where the dead body lieth. And if this advertiſement of man cannot perſwade us to reſort to the Lords Table with underſtanding, ſee the counſel of GOD in the like matter, who charged his People to teach their poſterity, not only the Rites and Ceremonies of the Paſsover, but the cauſe and end thereof:

Prov. 23.

thereof: Whence we may learn, that both more perfect knowledge is required at this time at our hands, and that the ignorant cannot with fruit and profit, exercise himself in the Lords Sacraments.

But to come nigher to the matter: St. Paul blaming the Corinthians for the prophaning of the Lords Supper, concludeth that ignorance both of the thing it self, and the signification thereof, was the cause of their abuse: for they came thither unreverently, not discerning the Lords Body. Ought not we then by the motion of the Wise man, by the wisdom of GOD, by the fearful example of the Corinthians, to take advised heed, that we thrust not our selves to this Table with rude and unreverent ignorance, the smart whereof Christs Church hath rued and lamented these many days & years? For what hath been the cause of the ruine of GODS Religion, but the ignorance hereof? What hath been the cause of this gross Idolatry, but the ignorance hereof? What hath been the cause of this mummish Massing, but the ignorance hereof? Yea, what hath been, and what is at this day the cause of this want of love and charity, but the ignorance hereof? Let us therefore so travel to understand the Lords Supper, that we be no cause of the decay of GODS Worship, of no Idolatry, of no dumb Massing, of no hate and malice: so may we the boldlier have access thither to our comfort. Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof: But thus much we must be sure to hold, that in the Supper of the Lord there is no vain Ceremony, no bare sign, no untrue figure of a thing absent: But (as the Scripture saith) the Table of the Lord, the Bread and Cup of the Lord, the memory of Christ, the Annuntiation of his death, yea, the Communion of the Body and Bloud of the Lord, in a marvellous incorporation, which by the operation of the holy Ghost (the very bond of our conjunction with Christ) is through Faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality. The true understanding of this fruition and union, which is betwixt the Body and the Head betwixt the true Believers and Christ, the ancient Catholick Fathers both perceiving themselves, and commending to their People, were not afraid to call this Supper, some of them, the Salve of Immortality and Sovereign Preservative against Death: other a deifical Communion: other, the sweet dainties of our Savior, the pledge of eternal health, the defence of Faith, the hope of the Resurrection: other, the food of Immortality, the healthful Grace, and the Conservatory to everlasting life. All which sayings both of the holy Scripture and godly men, truly attributed to this celestial Banquet and Feast, if we would often call to mind. O how would they inflame our hearts to desire the participation of these Mysteries, and oftentimes to covet after this bread, continually to thirst for this food? Not as especially regarding the terrene and earthly Creatures which remain: but always holding fast, and cleaving by Faith to the Rock whence we may suck the sweetness of everlasting salvation? And to be brief, thus much more the Faithful see, hear, and know the favourable mercies of GOD sealed, the satisfaction by Christ towards us confirmed, and the remission of sin established. Here they may feel wrought the tranquillity of Conscience, the increase of Faith, the strengthning of hope, the large spreading abroad of brotherly kindness, with many other sundry graces of GOD.

Acts 1.

Matth. 26.

1 Cor. 11.

Iren. lib. 4. cap. 34. Igna. Epist. ad Ephes. Dionysius. Origen. Optat. Cyp. de cœna Domini. Atha. de pec. inspir. sanct.

The taſte whereof they cannot attain unto, who be drowned in the deep dirty lake of blindneſs and ignorance. From the which (O beloved) waſh your ſelves with the living Waters of GODS Word, whence you may perceive and know, both the ſpiritual food of this coſtly Supper, and the happy truſtings and effects that the ſame doth bring with it.

Now it followeth to have with this knowledge a ſure and conſtant Faith, not only that the death of Chriſt is available for the redemption of all the World, for the remiſſion of ſins, and reconciliation with GOD the Father: but alſo that he hath made upon his Croſs a full and ſufficient Sacrifice for thee, a perfect cleanſing of thy ſins, ſo that thou acknowledgeſt no other Saviour, Redeemer, Mediator, Advocate, Interceſſor, but Chriſt only, and that thou mayeſt ſay with the Apoſtle, that he loved thee, and gave himſelf for thee. For this is to ſtick faſt to Chriſts promiſe made in his Inſtitution, to make Chriſt thine own, and to apply his merits unto thy ſelf. Herein thou needſt no other mans help, no other Sacrifice or Oblation, no ſacrificing Prieſt, no Maſs, no means eſtabliſhed by mans invention. That Faith is a neceſſary inſtrument in all theſe holy Ceremonies, we may thus aſſure our ſelves, for that as St. Paul ſaith, without Faith it is unpoſſible to pleaſe GOD. When a great number of the Iſraelites were overthrown in the Wilderneſs, Moſes, Aaron, and Phineas did eat Manna, and pleaſed GOD, for that they underſtood (ſaith St. Auguſtine) the viſible meat ſpiritually. Spiritually they hungred it, ſpiritually they taſted it, that they might be ſpiritually ſatisfied. And truly as the bodily meat cannot feed the outward man, unleſs it be let into a ſtomack to be digeſted, which is healthſome and ſound: no more can the inward man be fed, except his meat be received into his ſoul and heart, ſound and whole in Faith. Therefore (ſaith Cyprian) when we do theſe things, we need not to whet our teeth: but with ſincere Faith we break and divide that whole bread. It is well known that the meat we ſeek for in this Supper is ſpiritual food, the nouriſhment of our ſoul, a heavenly refection, and not earthly; an inviſible meat, and not bodily; a ghoſtly ſubſtance and not carnal; ſo that to think that without Faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a groſs carnal feeding, baſely objecting and binding our ſelves to the Elements and Creatures. Whereas by the advice of the Council of Nicene, we ought to lift up our minds by Faith, and leaving theſe inferiour and earthly things, there ſeek it, where the Sun of righteouſneſs ever ſhineth. Take then this Leſſon (O thou that art deſirous of this Table) of Emiſſenus a godly Father, that when thou goeſt up to the reverend Communion to be ſatisfied with ſpiritual meats, thou look up with Faith upon the holy Body and Blood of thy GOD, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man.

Heb. 11.

In Johan. Hom. 6.

De Cœna Domini.

Concilium Nicen.

Euſeb. Emiſ. ſerm. de Euchar.

Thus we ſee (Beloved) that reſorting to this Table, we muſt pluck up all the roots of infidelity, all diſtruſt in GODS promiſes, that we make our ſelves living members of Chriſts Body. For the unbelievers and faithleſs cannot feed upon that precious body: whereas the faithful have their life, their abiding in him; their union, and as it were their incorporation with him. Wherefore let us prove and try our ſelves unfeinedly, without flattering our ſelves, whether we be Plants of the

fruitful

fruitful Olive, living branches of the true vine, members indeed of Christs mystical Body, whether GOD hath purified our hearts by Faith, to the sincere acknowledging of his Gospel, and embracing of his mercies in Christ Jesus, so that at this his Table we receive not only the outward Sacrament, but the spiritual thing also: not the Figure, but the truth: not the shadow only, but the body: not to death but to life: not to destruction, but to salvation: which GOD grant us to do through the merits of our Lord and Saviour: To whom be all honour and glory for ever. Amen.

The Second Part of the HOMILY OF THE Worthy *Receiving* and Reverent *Esteeming* of the *Sacrament* of the *Body* and *Bloud* of Christ.

IN the Homily of late rehearsed unto you, ye have heard (good people) why it pleased our Saviour Christ to institute that heavenly memory of his Death and Passion, and that every one of us ought to celebrate the same at his Table, in our own persons and not by other. You have heard also with what estimation and knowledge of so high Mysteries, we ought to resort thither. You have heard with what constant Faith we should cloath and deck our selves, that we might be fit and decent partakers of that Celestial Feed.

Now followeth the third thing necessary in him that would not eat of this bread, nor drink of this cup unworthily, which is, newness of life, and godliness of conversation. For newness of life, as fruits of Faith are required in the partakers of this Table. We may learn by eating of the Typical Lamb, whereunto no man was admitted, but he that was a Jew, that was circumcised, that was before sanctified. Yea, St. Paul testifieth, that although the people were partakers of the Sacraments under Moses, yet for that some of them were still Worshippers of Images, Whoremongers, Tempters of Christ, Murmurers, and coveting after evil things: GOD overthrew those in the wilderness, and that for our example; that is, that we Christians should take heed we resort unto our Sacraments with holiness of life, not trusting in the outward receiving of them, and infected with corrupt and uncharitable manners. For this sentence of GOD must always be justified: I will have mercy and not sacrifice. Wherefore (saith Basil) it behoveth him that cometh to the Body and Bloud of Christ, in commemoration of him that died and rose again; not only to be pure from all filthiness of the Flesh and Spirit, lest he eat and drink his own condemnation: but also to shew out evidently, a memory of him that died and rose again for

1 Cor. 10.

De Bap. lib. 1. cap. 3.

for us, in this point, that ye be mortified to Sin and the World, to live now to GOD in Christ Jesu our Lord. So then we must shew outward testimony, in following the signification of Christs death, amongst the which this is not esteemed least, to render thanks to Almighty GOD for all his benefits, briefly comprised in the Death, Passion, and Resurrection of his dearly beloved Son. The which thing, because we ought chiefly at this Table to solemnize, the godly Fathers named it Eucharistia, that is thanksgiving. As if they should have said, Now above all other times ye ought to laud and praise GOD. Now may you behold the matter, the cause, the beginning and the end of all thanksgiving. Now if you slack, ye shew your selves most unthankful, and that no other benefit can ever stir you to thank GOD, who so little regard here so many, so wonderful, and so profitable benefits. Seeing then that the
Heb. 13. name and thing it self doth monish us of thanks, let us (as St. Paul saith) offer always to GOD the host or sacrifice of praise by Christ, that is, the fruit of the lips which confess his Name. For as David singeth,
Psal. 50. He that offereth to GOD thanks and praise, honoureth him. But how few be there of thankful persons, in comparison to the unthankful?
Luke 17. Lo ten Lepers in the Gospel were healed, and but one only returned to give thanks for his health. Yea, happy it were, if among forty Communicants we could see two unfeignedly give thanks. So unkind we be, so oblivious we be, so proud Beggers we be, that partly we care not for our own commodity, partly we know not our duty to GOD, and chiefly we will not confess all that we receive. Yea, and if we be forced by GODS power to do it: yet we handle it so coldly, so dryly, that our lips praise him, but our hearts dispraise him, our tongues bless him, but our life curseth him, our words worship him, but our works dishonour him. O let us therefore learn to give GOD here thanks aright, and so to agnise his exceeding graces poured upon us, that they being shut up in the Treasure-house of our hearts, may in due time and season in our life and conversation, appear to the glorifying of his holy Name.

Furthermore, for newness of Life, it is to be noted that St. Paul writeth: that we being many, are one bread and one body: For all be partakers of one bread. Declaring thereby, not only our Communion with Christ, but that unity also, wherein they that eat at this Table, should be knit together. For by Dissension, Vain-glory, Ambition, Strife, Envying, Contempt, Hatred, or malice, they should not be dissevered: but so joyned by the bond of love, in one mystical Body, as the Corns of that Bread in one Loaf. In respect of which strait knot of Charity, the true Christians in the Primitive Church, called this Supper, Love. As if they should say, none ought to sit down there that were out of love and charity, who bare grudge and vengeance in his heart, who also did not profess his kind affection by some charitable relief, for some part of the Congregation. And this was their practice. O heavenly Banquet then so used! O godly Guests, who so esteemed this Feast!

But O wretched Creatures that we be at these days, who be without reconciliation of our brethren whom we have offended, without satisfying them whom we have caused to fall, without any kind of thought or compassion toward them whom we might easily relieve, without any conscience of Slander, Disdain, Misreport, Division, Rancor, or inward bitter-

bitterneſs. Yea, being accombred with the cloked hatred of Cain, with the long coloured malice of Eſau, with the diſſembled falſhood of Joab, dare ye preſume to come up to theſe ſacred and fearful myſteries? O man whither ruſheſt thou unadviſedly? It is a Table of peace, and thou art ready to fight. It is a Table of ſingleneſs, and thou art imagining miſchief. It is a Table of quietneſs, and thou art given to debate. It is a Table of pity, and thou art unmerciful. Doſt thou neither fear GOD the maker of this Feaſt, nor reverence his Chriſt the refection and meat, nor regardeſt his Spouſe his well-beloved gueſt, nor weigheſt thine own Conſcience, which is ſometime thine inward accuſer? Wherefore (O man) tender thine own ſalvation, examine and try thy good will and love towards the children of GOD, the members of Chriſt, the heirs of the heavenly heritage: yea, towards the image of GOD, the excellent Creature thine own Soul. If thou have offended, now be reconciled. If thou have cauſed any to ſtumble in the way of GOD, now ſet them up again. If thou have diſquieted thy Brother, now pacifie him. If thou have wronged him, now relieve him. If thou have defrauded him, now reſtore to him. If thou have nouriſhed ſpite, now embrace friendſhip. If thou have foſtered hatred and malice now openly ſhew thy love and charity, yea be preſt and ready to procure thy neighbors health of ſoul, wealth, commodity, and pleaſures, as thine own. Deſerve not the heavy and dreadful burthen of GODS diſpleaſure for thine evil will towards thy neighbor, ſo unreverently to approach to this Table of the Lord. Laſt of all, as there is here the myſtery of peace, and the Sacrament of Chriſtian ſociety, whereby we underſtand what ſincere love ought to be betwixt the true Communicants: So here be the tokens of pureneſs and innocency of life, whereby we may perceive that we ought to purge our own ſoul from all uncleanneſs, iniquity and wickedneſs, leſt when we receive the myſtical bread (as Origen ſaith) we eat it in an unclean place, that is, in a ſoul defiled and polluted with ſin. In Moſes Law, the man that did eat of the ſacrifice of thankſgiving, with his uncleanneſs upon him, ſhould be deſtroyed from his people. And ſhall we think that the wicked and ſinful perſon ſhall be excuſable at the Table of the Lord? We both read in St. Paul, that the Church of Corinth was ſcourged of the Lord, for miſuſing the Lords Supper, and we may plainly ſee Chriſts Church theſe many years miſerably vexed and oppreſſed, for the horrible prophanation of the ſame. Wherefore let us all univerſal & ſingular, behold our own manners and lives, to amend them. Yea now at the leaſt let us call our ſelves to an accompt, that it may grieve us of our former evil converſation, that we may hate ſin, that we may ſorrow and mourn for our offences, that we may with tears pour them out before GOD, that we may with ſure truſt deſire and crave the ſalve of his mercy, bought and purchaſed with the bloud of his dearly beloved Son Jeſus Chriſt, to heal our deadly wounds withall. For ſurely, if we do not with earneſt repentance cleanſe the filthy ſtomach of our ſoul, it muſt needs come to paſs, that as wholſome meat received into a raw ſtomack corrupteth and marreth all, and is the cauſe of further ſickneſs; ſo ſhall we eat this wholſome bread and drink this cup to our eternal deſtruction. Thus we and not other, muſt thoroughly examine, and not lightly look over our ſelves, not other men, our own Conſcience, not other mens lives; which we ought to do uprightly, truly, and with juſt correction. O (ſaith Chry-

Gen. 4. Gen. 27. 2 Sam. 3.

Chryſoſt. ad popu. Ant. Homil. 6.

In Levit. Cap. 23. 1 Cor. 11. Luke 17. *Homil. 14.*

Chryſoſt. ad popul. Ant. Homil. 6.

Ad popu. Ant. Hom. 6. Chryſoſtom) let no Judas reſort to this Table, let no covetous perſon approach. If any be a Diſciple, let him be preſent. For Chriſt ſaith, Matth. 26. With my Diſciples I make my Paſsover. Why cried the Deacon in the Primitive Church, If any be holy, let him draw near? Why did they celebrate theſe Myſteries, the Quire door being ſhut? Why were the publick Penitents and Learners in Religion commanded at this time to avoid? Was it not becauſe this Table received no unholy, unclean or ſinful gueſts? Wherefore if Servants dare not to preſume to an earthly Maſters Table, whom they have offended, let us take heed we come not with our ſins unexamined into this preſence of our Lord and Judg. If they be worthy blame which kiſs the Princes hand with a filthy and unclean mouth, ſhalt thou be blameleſs which with a ſtinking ſoul, full of Covetouſneſs, Fornication, Drunkenneſs, Pride, full of wretched cogitations and thoughts, doſt breath out iniquity and uncleaneſs on the Bread and Cup of the Lord?

Epileg. Thus have you heard, how you ſhould come reverently and decently to the Table of the Lord, having the knowledg out of his Word, of the thing it ſelf, and the fruits thereof, bringing a true and conſtant Faith, the root and Well-ſpring of all newneſs of life, as well in praiſing GOD and loving our Neighbor, as purging our own Conſcience from filthineſs. So that neither the ignorance of the thing ſhall cauſe us to contemn it, nor unfaithfulneſs make us void of fruit, nor ſin and iniquity procure us GODS plagues: but ſhall by Faith, in knowledg and amendment of life in Faith be here ſo united to Chriſt our Head in his Myſteries, to our comfort, that after we ſhall have full fruition of him indeed, to our everlaſting joy and eternal life: To the which he bring us that died for us and redeemed us, Jeſus Chriſt the righteous, to whom with the Father and the holy Ghoſt, one true and eternal GOD, be all praiſe, honour, and dominion, for ever. Amen.

AN

AN

HOMILY

CONCERNING

The Coming down of the HOLY GHOST;

And the manifold Gifts of the ſame.

For Whitſunday.



BEfore we come to the declaration of the great and manifold gifts of the holy Ghoſt, wherewith the Church of GOD hath been evermore replenished, it ſhall firſt be needful briefly to expound unto you, whereof this Feaſt of Pentecoſt or Whitſuntide had his firſt beginning. You ſhall therefore underſtand, that the Feaſt of Pentecoſt, was always kept the fiftieth day after Eaſter; a great and ſolemn Feaſt among the Jews, wherein they did celebrate the memorial of their deliverance out of Egypt, and alſo the memorial of the publiſhing of the Law, which was given unto them in the Mount Sinai upon that day. It was firſt ordained and commanded to be kept holy, not by any mortal man, but by the mouth of the Lord himſelf, as we read in Levit. 23. and Deut. 16. The place appointed for the obſervation thereof, was Hieruſalem, where was great recourſe of People from all parts of the World; as may well appear in the ſecond Chapter of the Acts, wherein mention is made of Parthians, Medes, Elamites, Inhabiters of Meſopotamia, Inhabiters of Jury, Cappadocia, Pontus, Aſia, Phrygia, Pamphilia, and divers other ſuch places, whereby we may alſo partly gather, what great and royal ſolemnity was commonly uſed in that Feaſt. Now as this was given in commandment to the Jews in the Old Law, ſo did our Saviour Chriſt, as it were, confirm the ſame in the time of the Goſpel, ordaining (after a ſort) a new Pentecoſt for his Diſciples, namely, when he ſent down the Holy Ghoſt viſibly in form of cloven Tongues like fire, and gave them power to ſpeak in ſuch ſort, that every one might hear them, and alſo underſtand them in his own Language. Which Miracle, that it might be had in perpetual remembrance, the Church hath thought good to ſolemnize 1 Cor. 10.

and keep holy this day, commonly called Whitsunday. And here is to be noted, that as the Law was given to the Jews in the Mount Sinai, the fiftieth day after Easter; so was the preaching of the Gospel, through the mighty power of the holy Ghost, given to the Apostles in the Mount Sion, the fiftieth day after Easter.

And hereof this Feast hath his name, to be called Pentecost, even of the number of the days. For as (St. Luke writeth in the Acts of the Apostles) when fifty days were come to an end, the Disciples being all together with one accord in one place, the holy Ghost came suddenly among them, and sate upon each of them, like as it had been Cloven Tongues of fire. Which thing was undoubtedly done, to teach the Apostles, and all other men, that it is he which giveth eloquence and utterance in preaching the Gospel, that it is he which openeth the mouth to declare the mighty works of GOD, that it is he which engendreth a burning zeal towards GODS Word, and giveth all men a tongue, yea, a fiery tongue, so that they may boldly and chearfully profess the truth in the face of the whole World, as Isaiah was indued with this Spirit. The
Esay 50. Lord (saith Isaiah) give me a learned and a skilful tongue, so that I might know to raise up them that are fallen with the Word. The Pro-
Psal. 50. phet David crieth to have this gift, saying, Open thou my lips, O Lord, and my mouth shall shew forth thy praise. For our Saviour Christ also
Matth. 10. in the Gospel saith to his Disciples, It is not you that speak, but the Spirit of your Father which is within you. All which testimonies of holy Scripture, do sufficiently declare, that the mystery in the Tongues, betokeneth the preaching of the Gospel, and the open confession of the Christian Faith in all them that are possessed with the holy Ghost. So that if any man be a dumb Christian, not professing his Faith openly, but cloaking and colouring himself for fear of danger in time to come, he giveth men occasion, justly, and with good conscience to doubt, lest he have not the grace of the holy Ghost within him, because he is tongue-tied, and doth not speak. Thus then have ye heard the first institution of this Feast of Pentecost or Whitsuntide, as well in the Old Law, among the Jews, as also in the time of the Gospel among the Christians.

Now let us consider what the holy Ghost is, and how consequently he worketh his miraculous works towards mankind. The holy Ghost is a spiritual and divine substance, the third person in the Deity, distinct from the Father and the Son, and yet proceeding from them both: which thing to be true, both the Creed of Athanasius beareth witness, and may be also easily proved by most plain testimonies of GODS
Matth. 3. holy Word. When Christ was baptized of John in the River Jordan, we read that the holy Ghost came down in form of a Dove, and that the Father thundered from heaven, saying, This is my dear and welbeloved Son, in whom I am well pleased. Where note three divers and distinct persons, the Father, the Son, and the holy Ghost, which all notwithstanding are not three GODS, but one GOD. Likewise,
Matth. 28. when Christ did first institute and ordain the Sacrament of Baptism, he sent his Disciples into the whole World willing them to baptize all Nations, in the Name of the Father, the Son, and the holy Ghost.
John 4. And in another place he saith: I will pray unto my Father, and he shall
John 2. give you another Comforter. Again, when the Comforter shall come, whom I will send from my Father, &c. These and such other places of the New Testament, do so plainly and evidently confirm the distinction

of

of the Holy Ghost. from the other persons in the Trinity, that no man possibly can doubt thereof, unless he will blaspheme the everlasting truth of GODS Word. As for his proper nature and substance, it is altogether one with GOD the Father, and GOD the Son, that is to say, Spiritual, Eternal, Uncreated, Incomprehensible, Almighty, to be short, he is even GOD and Lord everlasting. Therefore he is called the Spirit of the Father, therefore he is said to proceed from the Father and the Son, and therefore he was equally joyned with them in the Commission that the Apostles had to baptize all Nations. But that this may appear more sensible to the eyes of all men, it shall be requisite to come to the other part, namely to the wonderful and heavenly works of the Holy Ghost, which plainly declare unto the World his mighty and divine power. First it is evident, that he did wonderfully govern and direct the hearts of the Patriarchs and Prophets in old time, illuminating their minds with the knowledge of the true Messias, and giving them utterance to prophesie of things that should come to pass long time after. For as S. Peter witnesseth, the prophesie came not in old time by the will of man: But the holy men of GOD spake, as they were moved inwardly by the Holy Ghost. And of Zachary the high Priest it is said in the Gospel, that he being full of the Holy Ghost, prophesied and praised GOD. So did also Simeon, Anna, Mary, and divers other, to the great wonder and admiration of all men. Moreover, was not the Holy Ghost a mighty worker in the Conception and the Nativity of Christ our Saviour? St. Matthew saith, that the blessed Virgin was found with child of the Holy Ghost, before Joseph and she came together. And the Angel Gabriel did expressly tell her, that it should come to pass, saying: The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee. A marvellous matter, that a woman should conceive and bear a child without the knowledge of man. But where the Holy Ghost worketh, there nothing is impossible, as may further also appear by the inward regeneration and sanctification of mankind. When Christ said to Nicodemus, unless a man be born anew, of Water and the Spirit, he cannot enter into the kingdom of GOD, he was greatly amazed in his mind, and began to reason with Christ, demanding how a man might be born which was old? Can he enter (saith he) into his mothers womb again, and so be born anew? Behold a lively pattern of a fleshly and carnal man. He had little or no intelligence of the H. Ghost, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true, Whereas otherwise if he had known the great power of the Holy Ghost in this behalf, that it is he which inwardly worketh the regeneration and new birth of mankind, he would never have marvelled at Christs words, but would rather take occasion thereby to praise and glorifie GOD. For as there are three several and sundry persons in the Deity: So have they three several and sundry offices proper unto each of them.

2 Pet. 1.

Luke 1.

Matth. 1.

Luke 1.

John 3.

The Father to create, the Son to redeem, the Holy Ghost to sanctifie and regenerate. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of GODS holy Spirit, which is within us. For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of GOD, such as otherwise

of their own crooked and perverse nature they should never have. That
John 5. which is born of the Spirit, is Spirit. As who should say, Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to GOD, without any spark of goodness in him, without any vertuous or godly motion, only given to evil thoughts and wicked deeds. As for the works of the Spirit, the fruits of Faith, charitable and godly motions, if he have any at all in him, they proceed only of the holy Ghost, who is the only worker of our Sanctification, and maketh us new men in Christ Jesus. Did not GODS holy Spirit miracu-
1 Sam. 17. lously work in the child David, when of a poor Shepherd, he became a Princely Prophet? Did not GODS holy Spirit miraculously work
Matth. 9. in Matthew, sitting at the receit of Custom, when of a proud Publican, he became an humble and lowly Evangelist? And who can choose but marvel to consider, that Peter should become of a simple Fisher, a chief and mighty Apostle? Paul of a cruel and bloudy persecutor, a faithful Disciple of Christ, to teach the Gentiles. Such is the power of the holy Ghost, to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him. Know ye not (saith
1 Cor. 3. St. Paul) that ye are the Temple of GOD, and that his Spirit dwelleth in you? Know ye not that your bodies are the Temples of the holy Ghost, which is within you? Again he saith, You are not in the flesh, but in the
Rom. 8. Spirit. For why? The Spirit of GOD dwelleth in you. To this agreeth
1 John 2. the doctrine of St. John, writing on this wise, The anointing which ye have received (he meaneth the holy Ghost) dwelleth in you. And the
1 Pet. 4. doctrine of Peter saith the same, who hath these words: The Spirit of glory, and of GOD, resteth upon you. O what comfort is this to the heart of a true Christian, to think that the holy Ghost dwelleth within him?
Rom. 5. If GOD be with us (as the Apostle saith) who can be against us? O but how shall I know that the holy Ghost is within me? Some man perchance will say, forsooth, as the tree is known by his fruit, so is also the
Gal. 5. holy Ghost. The fruits of the holy Ghost (according to the mind of St. Paul) are these: Love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance, &c. Contrariwise, the deeds of the flesh are these: Adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresie, envy, murder, drunkenness, gluttony, and such like.

Here is now that glass, wherein thou must behold thy self and discern whether thou have the holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be vertuous and good, consonant to the prescript rule of GODS Word, savouring and tasting not of the flesh but of the spirit, then assure thy self that thou art endued with the holy Ghost: Otherwise in thinking well of thy self, thou dost nothing else but deceive thy self. The holy Ghost doth always declare himself by his fruitful and gracious gifts, namely, by the word of Wisdom, by the word of Knowledge, which is the understanding of the Scri-
1 Cor. 12. ptures by Faith, in doing of miracles, by healing them that are diseased, by prophesie, which is the declaration of GODS mysteries, by discerning of spirits, diversities of Tongues, interpretation of Tongues, and so forth. All which gifts as they proceed from one Spirit, and are severally given to man according to the measurable distribution of the

holy

holy Ghost: Even so do they bring men, and not without good cause into a wonderful admiration of GODS divine power. Who will not marvel at that which is written in the Acts of the Apostles, to hear their bold confession before the Council at Jerusalem? And to consider that Acts 5. they went away with joy & gladness, rejoycing that they were counted worthy to suffer rebukes and checks for the Name and Faith of Christ Jesus? This was the mighty work of the holy Ghost, who because he giveth patience and joyfulness of heart in temptation and affliction, hath therefore worthily obtained this name in holy Scripture, to be called a Comforter. Who will not also marvel to read the learned and heavenly Sermons of Peter, and the Disciples, considering that they were never brought up in School of Learning, but called even from their Nets, to supply rooms of Apostles? This was likewise the mighty work John 14. of the holy Ghost, who because he doth instruct the hearts of the simple in the true knowledge of GOD and his Word, is most justly termed by this name and title, to be the Spirit of Truth. Eusebius in his Ecclesia- Lib. 11. stical history telleth a strange story of a certain learned and subtil Phi- Cap 3. losopher, who being an extreme adversary to Christ and his Doctrine, could by no kind of Learning be converted to the Faith, but was able to withstand all the arguments that could be brought against him, with little or no labour. At length there started up a poor simple man of small wit and less knowledge, one that was reputed among the Learned as an Ideot: And he on GODS name would needs take in hand to dispute with this proud Philosopher. The Bishops and other learned men standing by, were marvellously abashed at the matter, thinking that by his doings they should be all confounded and put to open shame. Ye notwithstanding goeth on, and beginning in the Name of the Lord Jesus, brought the Philosopher to such point in the end, contrary to all mens expectation, that he could not chuse but acknowledge the power of GOD in his Words, and to give place to the truth. Was not this a miraculous work, that one silly soul of no learning, should do that which many Bishops of great knowledge and understanding were never able to bring to pass? So true is the saying of Bede: Where the holy Ghost doth instruct and teach, there is no delay at all in learning. Much more might here be spoken of the manifold gifts and graces of the holy Ghost, most excellent and wonderful in our eyes, but to make a long discourse through all, the shortness of time will not serve. And seeing ye have heard the chiefest, ye may easily conceive and judge of the rest. Now were it expedient to discuss this question: whether all they which boast and brag that they have the holy Ghost, do truly challenge this unto themselves, or no? Which doubt, because it is necessary and profitable, shall (GOD willing) be dissolved in the next part of this Homily. In the mean season, let us (as we are most bound) give hearty thanks to GOD the Father, and his Son Jesus Christ, for sending down his Comforter into the World, humbly beseeching him, so to work in our hearts by the power of this holy Spirit, that we being regenerate and newly born again in all goodness, righteousness, sobriety, and truth, may in the end be made partakers of everlasting life in his heavenly Kingdom, through Jesus Christ our Lord and Saviour. Amen.

The

The Second Part of the HOMILY CONCERNING THE HOLY GHOST,

Diſſolving this Doubt:

Whether all men rightly challenge to themſelves the HOLY GHOST, or no.

John 14,15. OUr Saviour Chriſt departing out of the World unto his Father, promiſed his Diſciples to ſend down another Comforter, that ſhould continue with them for ever, and direct them into all truth. Which thing to be faithfully and truly performed, the Scriptures do ſufficiently bear witneſs. Neither muſt we think that this Comforter was either promiſed, or elſe given, only to the Apoſtles, but alſo to the Univerſal Church of Chriſt, diſperſed through the whole World. For unleſs the holy Ghoſt had been always preſent, governing and preſerving the Church from the beginning, it could never have ſuſtained ſo many and great brunts of affliction and perſecution, with ſo little damage and harm as it hath. And the words of Chriſt are moſt plain in this behalf, ſaying, that the Spirit of truth ſhould abide with them for ever, that he would be with them always (he meaneth by Grace, Vertue, and Power) even to the Worlds end.

John 24. Matth. 21.

Alſo in the Prayer that he made to his Father a little before his death, he maketh interceſſion, not only for himſelf and his Apoſtles, but indifferently for all them that ſhould believe in him through their words, that is to wit, for his whole Church. Again, St. Paul ſaith: If any man have not the Spirit of Chriſt, the ſame is not his. Alſo in the words following, we have received the Spirit of adoption, whereby we cry Abba, Father. Hereby then it is evident and plain to all men, that the holy Ghoſt was given, not only to the Apoſtles, but alſo to the whole body of Chriſts Congregation, although not in like form and majeſty as he came down at the Feaſt of Pentecoſt. But now herein ſtandeth the controverſie: Whether all men do juſtly arrogate to themſelves the holy Ghoſt, or no? The Biſhops of Rome have for a long time made a fore challenge thereunto, reaſoning for themſelves after this ſort. The holy Ghoſt (ſay they) was promiſed to the Church and never forſaketh the Church. But we are the chief heads and the principal part of the Church, therefore we have the holy Ghoſt for ever, and whatſoever things we decree are undoubted Verities, and Oracles of the holy Ghoſt. That ye may perceive the weakneſs of this argument, it is needful to teach you,

John 17. Rom. 8.

Ibidem.

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first, what the true Church of Christ is, and then to confer the Church of Rome therewith, to discern how well they agree together. The true Church is an universal Congregation or fellowship of GODS faithful and elect People, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head Corner-stone. And it hath always three notes or marks whereby it is known. Pure and sound Doctrine, the Sacraments ministred according to Christs holy institution, and the right use of Ecclesiastical Discipline. This description of the Church is agreeable both to the Scriptures of God, and also to the Doctrine of the ancient Fathers, so that none may justly find fault therewith. Now if ye will compare this with the Church of Rome, not as it was in the beginning, but as it is presently, and hath been for the space of nine hundred years and odd: you shall well perceive the state thereof to be so far wide from the nature of the true Church, that nothing can be more. For neither are they built upon the foundation of the Apostles and Prophets, retaining the sound and pure doctrine of Christ Jesu, neither yet do they order the Sacraments, or else the Ecclesiastical Keys, in such sort as he did first institute and ordain them: But have so intermingled their own Traditions and inventions, by chopping and changing, by adding and plucking away, that now they may seem to be converted into a new guise. Christ commended to his Church a Sacrament of his Body and Bloud: They have changed it into a Sacrifice for the quick and the dead. Christ did minister to his Apostles and the Apostles to other men indifferently under both kinds: They have robbed the Lay people of the cup, saying, that for them one kind is sufficient. Christ ordained no other Element to be used in Baptism, but only Water whereunto when the Word is joyned, it is made (as St. Augustine saith) a full and perfect Sacrament. They being wiser in their own conceit than Christ, think it is not well nor orderly done, unless they use conjuration, unless they hallow the water, unless there be oyl, salt, spittle, tapers, and such other dumb Ceremonies, serving to no use, contrary to the plain rule of St. Paul, who willeth all things to be done in the Church unto edification. Christ ordained the authority of the Keys to excommunicate notorious sinners, and to absolve them which are truly penitent: They abuse this power at their own pleasure, as well in cursing the godly with Bell, Book, and Candles, as also in absolving the Reprobate, which are known to be unworthy of any Christian society: Whereof they that lust to see examples, let them search their lives. To be short, Look what our Saviour Christ pronounced of the Scribes and Pharisees in the Gospel, the same may be boldly and with safe Conscience pronounced of the Bishops of Rome; namely, that they have forsaken, and daily do forsake the Commandments of GOD, to erect and set up their own Constitutions. Which thing being true, as all they which have any light of GODS Word must needs confess, we may well conclude according to the rule of Augustine, That the Bishops of Rome and their adherents, are not the true Church of Christ, much less than to be taken as chief Heads and Rulers of the same. Whosoever (saith he) do dissent from the Scripture concerning the head, although they be found in all places where the Church is appointed, yet are they not in the Church: a plain place, concluding directly against the Church of Rome. Where is now the holy Ghost which they so stoutly do claim to themselves? Where is now the Spirit of Truth, that will not

Ephes 2.

Augustine.

1 Cor. 14.

August contra Petilian. Donatist. Ep. cap. 4.

not ſuffer them in any wiſe to err? If it be poſſible to be there, where the true Church is not, then is it at Rome: otherwiſe it is but a vain brag, and nothing elſe. St. Paul (as ye have heard before) ſaith, If any man have not the Spirit of Chriſt, the ſame is not his. And by turning the words, it may be truly ſaid, If any man be not of Chriſt, the ſame hath not the Spirit. Now to diſcern who are truly his, and who not, we have this rule given us, that his ſheep do always hear his voice. John 10. And St. John ſaith, He that is of GOD, heareth GODS Word. John 8. Whereof it followeth, that the Popes in hearing Chriſts voice, as they ought to do, but preferring their own Decrees before the expreſs Word of GOD, do plainly argue to the World, that they are not of Chriſt, nor yet poſſeſſed with his Spirit. But here they will alledge for themſelves, that there are divers neceſſary points not expreſſed in holy Scripture, which were left to the revelation of the holy Ghoſt. John 16. Who being given to the Church, according to Chriſts promiſe, hath taught many things from time to time, which the Apoſtles could not then bear. To this we may eaſily anſwer by the plain words of Chriſt, teaching us that the proper office of the holy Ghoſt is, not to inſtitute and bring in new Ordinances, contrary to his Doctrine before taught; but ſhall come and declare thoſe things which he had before taught, ſo that it might be well and truly underſtood. When the holy Ghoſt (ſaith he) ſhall come, he ſhall lead you into all truth. What truth doth he mean? Any other than he himſelf had before expreſſed in his Word? John 25. No. For he ſaith, He ſhall take of mine, and ſhew unto you. Again, he John 15. ſhall bring you in remembrance of all things that I have told you. It is not then the duty and part of any Chriſtian, under pretence of the holy Ghoſt, to bring in his own Dreams and Phantaſies into the Church: but he muſt diligently provide that his Doctrine and Decrees be agreeable to Chriſts holy Teſtament. Otherwiſe in making the holy Ghoſt the Author thereof, he doth blaſpheme and bely the holy Ghoſt, to his own condemnation.

Now to leave their Doctrine, and to come to other Points. What ſhall we think or judge of the Popes intolerable Pride? The Scripture ſaith that GOD reſiſteth the proud, and ſheweth grace to the humble. Alſo it Matth. 5. pronounceth them bleſſed which are poor in ſpirit, promiſing that they Matth. 14. which humble themſelves, ſhall be exalted. And Chriſt our Saviour willeth all his to learn of him, becauſe he is humble and meek. As for Pride, St. Gregory ſaith, it is the root of all miſchief. And St. Auguſtines judgment is this, that it maketh men Devils. Can any man then, which either hath or ſhall read the Popes lives, juſtly ſay that they had the holy Ghoſt within them? Firſt, as touching that they will be termed univerſal Biſhops and Heads of all Chriſtian Churches *Lib. 3. Epiſt. 76, 78.* through the World; we have the judgment of Gregory expreſly againſt them, who writing to Mauricius the Emperor, condemneth John, Biſhop of Conſtantinople, in that behalf calling him the Prince of Pride, Lucifers Succeſſor, and the Fore-runner of Antichriſt. St. Bernard alſo *Serm. 2. de reſur. Dom.* agreeing thereunto, ſaith, What greater pride can there be, than that one man ſhould prefer his own judgment before the whole Congregation, as though he only had the Spirit of GOD? And Chryſoſtom pro- *Dialogorum lib. 3.* nounceth a terrible ſentence againſt them, affirming plainly, that whoſoever ſeeketh to be chief in Earth, ſhall find confuſion in Heaven, and that he which ſtriveth for the ſupremacy, ſhall not be reputed among the

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ſervants of Chriſt. Again he ſaith, To deſire a good work, it is good; but to covet the chief degree of honour, it is meer vanity. Do not theſe places ſufficiently convince their outragious pride, in uſurping to themſelves a ſuperiority above all other, as well Miniſters and Biſhops, as Kings alſo and Emperours? But as the Lion is known by his Claws, ſo let us learn to know theſe men by their Deeds. What ſhall we ſay of him that made the noble King Dandalus to be tied by the neck with a chain, and to lie flat down before his Table, there to gnaw bones like a Dog? Shall we think that he had GODS holy Spirit within him, and not rather the ſpirit of the Devil? Such a Tyrant was Pope Clement the ſixth. What ſhall we ſay of him that proudly and contemptuouſly trode Frederick the Emperour under his feet, applying the verſe of the Pſalm unto himſelf, Thou ſhalt go upon the Lion and the Adder, the young Lion and the Dragon thou ſhalt tread under thy foot? Shall we ſay that he had GODS holy Spirit within him, and not rather the ſpirit of the Devil? Such a Tyrant was Pope Alexander the Third. What ſhall we ſay of him that armed and animated the ſon againſt the father, cauſing him to be taken, and to be cruelly famiſhed to death, contrary to the Law both of GOD, and alſo of nature? Shall we ſay that he had GODS holy Spirit within him, and not rather the ſpirit of the Devil? Such a Tyrant was Pope Paſcal the Second. What ſhall we ſay of him that came into his Popedom like a Fox, that reigned like a Lion, and died like a Dog? Shall we ſay that he had GODS holy Spirit within him, and not rather the ſpirit of the Devil? Such a Tyrant was Pope Boniface the Eighth. What ſhall we ſay of him that made Henry the Emperor, with his wife and his young child, to ſtand at the gates of the City in the rough Winter, bare footed and bare legged, only cloathed in Linſey Wolſey, eating nothing from morning to night, and that for the ſpace of three days? Shall we ſay that he had Gods holy Spirit within him, and not rather the ſpirit of the devil? Such a Tyrant was Pope Hildebrand, moſt worthy to be called a Firebrand, if we ſhall term him as he hath beſt deſerved. Many other examples might here be alledged. As of Pope Jone the harlot, that was delivered of a child in the high-ſtreet, going ſolemnly in Proceſſion. Of Pope Julius the 2. that wilfully caſt S. Peters Keys into the River Tiberis. Of Pope Urban the 6. that cauſed five Cardinals to be put in Sacks, and cruelly drowned. Of Pope Sergius the 3. that perſecuted the dead body of Formoſus his Predeceſſour, when it had been buried eight years. Of Pope John the 14. of that name, who having his enemy delivered into his hands, cauſed him firſt to be ſtripped ſtark naked, his beard to be ſhaven, and to be hanged up a whole day by the hair, then to be ſet upon an Aſs with his face backward toward the tail, to be carried round about the City in deſpite, to be miſerably beaten with rods, laſt of all, to be thruſt out of his Country, and to be baniſhed for ever. But to conclude and make an end, ye ſhall briefly take this ſhort Leſſon, whereſoever ye find the ſpirit of arrogance and pride, the ſpirit of envy, hatred, contention, cruelty, murder, extortion, witchcraft, necromancy, &c. aſſure your ſelves that there is the ſpirit of the Devil, and not of GOD, albeit they pretend outwardly to the world never ſo much holineſs. For as the Goſpel teacheth us the Spirit of Jeſus is a good ſpirit, an holy ſpirit, a ſweet ſpirit, a lowly ſpirit, a merciful ſpirit, full of charity and love, full of forgiveneſs and pity, not rendring evil for evil, extremity for extremity, but

Chryſoſt. ſup. Matt.

Sabell. Ennead. 9. lib. 7.

Pſal 60.

overcoming evil with good, and remitting all offence even from the heart. According to which rule, if any man live uprightly, of him it may be safely pronounced, that he hath the holy Ghost within him: If not, then it is a plain token that he doth usurp the name of the holy Ghost in vain. Therefore (Dearly Beloved) according to the good counsel of St. John, believe not every spirit, but first try them whether they be of GOD or no. Many shall come in my name (saith Christ) and shall transform themselves into Angels of Light, deceiving (if it be possible) the very Elect. They shall come unto you in Ships cloathing, being inwardly cruel and ravening Wolves. They shall have an outward shew of great holiness and innocency of life, so that ye shall hardly or not at all discern them. But the rule that ye must follow, is this, to judge them by their fruits. Which if they be wicked and naught, then it is unpossible that the Tree of whom they proceed should be good. Such were all the Popes and Prelates of Rome for the most part, as doth well appear in the story of their lives, and therefore they are worthily accounted among the number of false Prophets, and false Christs, which deceived the World a long while. The Lord of heaven and Earth defend us from their tyranny and pride, that they never enter into his Vineyard again, to the disturbance of his silly poor flock: but that they may be utterly confounded and put to flight in all parts of the World: and he of his great mercy so work in all mens hearts, by the mighty power of the holy Ghost, that the comfortable Gospel of his Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of Sin, Death, the Pope, the Devil, and all the kingdom of Antichrist, that like scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest altogether in the bosom of Abraham, Isaac, and Jacob, there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Saviour. Amen.

1 John 4.

Matth. 24.

Matth. 7.

Luke 6.

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For the Days of

ROGATION WEEK.

That all Good things come from God.



I Am purpoſed this day (good devout Chriſtian People) to declare unto you the moſt deſerved praiſe and commendation of Almighty GOD, not only in the conſideration of the marvellous Creation of this World, or for Converſation and Governance thereof; wherein his great power and wiſdom might excellently appear, to move us to honour and dread him: but moſt eſpecially in conſideration of his liberal and large goodneſs, which he daily beſtoweth on us his reaſonable Creatures, for whoſe ſake he made the whole Univerſal World, with all the commodities and goods therein. Which his ſingular goodneſs well and diligently remembred on our part, ſhould move us (as duty is) again with hearty affection to love him, and with word and deed to praiſe him, and ſerve him all the days of our life. And to this matter, being ſo worthy to entreat of, and ſo profitable for you to hear, I truſt I ſhall not need with much circumſtance of words to ſtir you to give your attendance to hear what ſhall be ſaid. Only I would wiſh your affection inflamed in ſecret wiſe within your ſelf, to raiſe up ſome motion of thankſgiving to the goodneſs of Almighty GOD, in every ſuch point as ſhall be opened by my declaration particularly unto you. For elſe what ſhall it avail us to hear and know the great goodneſs of GOD towards us, to know that whatſoever is good proceedeth from him, as from the principal Fountain and the only Author; or to know that whatſoever is ſent from him, muſt needs be good and wholſom: if the hearing of ſuch matter moveth us no further but to know it only? What availeth it the wiſe men of the World to have knowledge of the Power and Divinity of GOD, by the ſecret inſpiration of him: where they did not honour and glorifie him in their knowledges as GOD? What praiſe was it to

them, by the consideration of the Creation of the World, to behold his goodness: and not to be thankful to him again for his creatures? What other thing deserved this blindness and forgetfulness of them at GODS hands, but utter forsaking of him? And so forsaken of GOD, they could not but fall into extream ignorance and error. And although they much esteemed themselves in their wits and knowledge, and gloried in their wisdom; yet vanished they away blindly, in their thoughts became fools, and perished in their folly. There can be none other end of such as draw nigh to GOD by knowledge, and yet depart from him in unthankfulness, but utter destruction. This experience saw David
Psal 72. in his days. For in his Psalm he saith, Behold they which withdraw themselves from thee, shall perish, for thou hast destroyed them all that are strayed from thee.

This experience was perceived to be true, of that holy Prophet Jeremy:
Jer. 15. O Lord (saith he) whatsoever they be that forsake thee, shall be confounded, they that depart from thee, shall be written in the Earth, and soon forgotten. It profiteth not (good People) to hear the goodness of GOD declared unto us, if our hearts be not enflamed thereby to honour and thank him. It profited not the Jews, which were GODS elect People, to hear much of GOD, seeing that he was not received in their hearts by Faith, nor thanked for his benefits bestowed upon them: their unthankfulness was the cause of their destruction. Let us eschew the manner of these before rehearsed, and follow rather the example of that holy Apostle St. Paul, who when in a deep meditation he did behold the marvellous proceedings of Almighty GOD, and considered his infinite goodness in the ordering of his Creatures, he burst out into this conclu-
Rom. 11. sion: Surely (saith he) of him, by him, and in him, be all things. And this once pronounced, he stuck not still at this point, but forthwith thereupon joyned to these words: To him be glory and praise for ever, Amen.

Upon the ground of which words of St. Paul (good Audience) I purpose to build my exhortation of this day unto you. Wherein I shall do my endeavour, first to prove unto you that all good things come down unto us from above from the Father of Light. Secondly, that Jesus Christ his son and our Saviour, is the mean by whom we receive his liberal goodness. Thirdly, that in the power and vertue of the holy Ghost, we be made meet and able to receive his gifts and graces. Which things distinctly and advisedly considered in our minds, must needs compel us in most low reverence, after our bounden duty, always to render him thanks again, in some testification of our good hearts for his deserts unto us. And that the entreating of this matter in hand may be to the glory of Almighty GOD, let us in one Faith and Charity call upon the Father of Mercy, from whom cometh every good gift, and every perfect gift, by the mediation of his welbeloved Son our Saviour, that we may be assisted with the presence of his holy Spirit, and profitably on both parts, to demean our selves in speaking and hearkning to the salvation of our souls.

In the beginning of my speaking unto you (good Christian people) suppose not that I do take upon me to declare unto you the excellent power, or the incomparable wisdom of Almighty GOD, as though I would have you believe that it might be expressed unto you by words. Nay, it may not be thought, that that thing may be comprehended by

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mans words, that is incomprehensible. And too much arrogancy it were for dust and ashes to think that he can worthily declare his Maker. It passeth far the dark understanding and wisdom of a mortal man, to speak sufficiently of that divine Majesty, which the Angels cannot understand. We shall therefore lay apart to speak of the profound and unsearchable nature of Almighty GOD, rather acknowledging our weakness, than rashly to attempt what is above all mans capacity to compass. It shall better suffice us in low humility to reverence and dread his Majesty, which we cannot comprise, than by overmuch curious searching to be overcharged with the glory. We shall rather turn our whole contemplation to answer a while his goodness towards us, wherein we shall be much more profitably occupied, and more may we be bold to search. To consider the great power he is of, can but make us dread and fear. To consider his high wisdom might utterly discomfort our frailty to have any thing to do with him: But in consideration of his inestimable goodness, we take good heart again to trust well unto him. By his goodness we be assured to take him for our refuge, our hope and comfort, our merciful Father, in all the course of our lives. His power and wisdom compelleth us to take him for GOD omnipotent, invisible, having rule in Heaven and Earth, having all things in his subjection, and will have none in Council with him, nor any to ask the reason of his doing. For he may do what liketh him, and Dan. 11.
none can resist him. For he worketh all things in his secret judg- Prov. 16.
ment to his own pleasure, yea, even the wicked to damnation, saith Solomon. By the reason of this nature, he is called in Scripture con- Heb. 11.
suming fire, he is called a terrible and fearful GOD. Of this behalf therefore, we have no familiarity, no access unto him, but his goodness again tempereth the rigour of his high power, and maketh us bold, and putteth us in hope that he will be conversant with us, and easie unto us.

It is his goodness that moveth him in Scripture: It is my delight to be with the children of men. It is his goodness that moveth him to call us unto him, to offer us his friendship and presence. It is his goodness that patiently suffereth our straying from him, and suffereth us long, to win us to repentance. It is of his goodness Prov. 8.
that we be created reasonable Creatures, where else he might have made us brute Beasts. It was his mercy to have us born among the number of Christian People, and thereby in a much more nighness to salvation, where we might have been born (if his goodness had not been) among the Panims, clean void from GOD, and the hope of everlasting life. And what other thing doth his loving and gentle voice spoken in his Word, where he calleth us to his presence and friendship, but declare his goodness, only without regard of our worthiness? And what other thing doth stir him to call us to him, when we be strayed from him, to suffer us patiently, to win us to repentance, but only his singular goodness, no whit of our deserving? Let them all come together that be now glorified in Heaven, and let us hear what answer they will make in these points before rehearsed, whether their first Creation was in GODS goodness, or of themselves. Forsooth David would make answer for them all, and say, Know ye for surety, even the Lord is GOD, he hath made us, and not we our selves. If they were asked again, who should be thanked for their rege-

neration?

neration? For their justification? And for their salvation? Whether their deserts, or GODS goodness only? Although in this point, every one confess sufficiently the truth of this matter in his own person: yet let David answer by the mouth of them all at this time, who cannot chuse but say, Not to us, O Lord, not to us, but to thy Name give all the thank, for thy loving mercy, and for thy truths sake. If we should ask again, from whence came their glorious works and deeds, which they wrought in their lives, wherewith GOD was so highly pleased and worshipped by them? Let some other witness be brought in, to testifie this matter, that in the mouth of two or three may the truth be known.

Esay 26. Verily that holy Prophet Esay beareth record, and saith, O Lord, it is thou of thy goodness that hast wrought all our works in us, not we our selves. And to uphold the truth of this matter, against all justitiaries and hypocrites, which rob Almighty GOD of his honour, and ascribe it to themselves, St. Paul bringeth in his belief; We be not
1 Cor. 3. (saith he) sufficient of our selves, as of our selves, once to think any
Acts 17. thing: but all our ableness is of GODS goodness. For he it is in whom we have all our being, our living, and moving. If ye will know furthermore, where they had their gifts and sacrifices, which they offered continually in their lives to Almighty GOD, they cannot but agree with David, where he saith: Of thy liberal hand O Lord we have received that we gave unto thee. If this holy company therefore confess so constantly, that all the goods and graces wherewith they were indued in soul, came of the goodness of GOD only: what more can be said to prove that all that is good, cometh from Almighty GOD? Is it meet to think that all spiritual goodness cometh from GOD above only; and that other good things, either of nature or of fortune (as we call them) cometh of any other cause? Doth GOD of his goodness adorn the soul, with all the powers thereof as it is: and cometh the gifts of the body, wherewith it is endued, from any other? If he doth the more, cannot he do the less? To justifie a sinner, to new create him from a wicked person to a righteous man is a greater act (saith S. Augustine) than to make such a new Heaven and Earth, as is already made. We must needs agree, that whatsoever good thing is in us, of Grace, of Nature, or of Fortune, is of GOD only, as the only Author and Worker.

And yet it is not to be thought that GOD hath created all this whole universal World as it is, and thus once made, hath given it up to be ruled and used after our own wits and device, & so taketh no more charge thereof. As we see the Shipwright, after he hath brought his Ship to a perfect end, then delivereth it to the Mariners, and taketh no more care thereof. Nay, GOD hath not so created the World, that he is careless of it: but he still preserveth it by his goodness, he still stayeth it in his creation. For else without his special goodness it could not stand long
Heb. 2. in this condition. And therefore St. Paul saith, that he preserveth all
Heb. 3. things and beareth them up still in his Word, lest they should fall without him to their nothing again, whereof they were made. If his especial goodness were not every where present, every creature should be out of order, and no creature should have his property wherein he was first created. He is therefore invisible every where, and in every creature, and fulfilleth both Heaven and Earth with his presence. In the fire, to

give

give heat, in the water to give moisture, in the earth to give fruit, in the heart to give his strength; yea, in our bread and drink is he, to give us nourishment, where without him the bread and drink cannot give sustenance, nor the herb health, as the Wise man plainly confesseth it, saying, It is not the increase of fruits that feedeth men, but it is thy Word (O Lord) which preserveth them that trust in thee. And Moses agreeth to the same, when he saith, Mans life resteth not in bread only, but in every Word which proceedeth out of GODS mouth. It is neither the herb nor the plaster that giveth health of themselves, but thy Word, O Lord, (saith the Wise man) which healeth all things. It is not therefore the power of the Creatures which worketh their effects, but the goodness of GOD which worketh in them. In his Word truly doth all things consist. By that same Word that Heaven and Earth were made, by the same are they upholden maintained, and kept in order (saith St. Peter) and shall be till Almighty GOD shall withdraw his power from them, and speak their dissolution. If it were not thus, that the goodness of GOD were effectually in his Creatures to rule them, how could it be that the main Sea, so raging and labouring to overflow the Earth, could be kept within his bounds and banks as it is? That holy man Job evidently spied the goodness of GOD in this point, and confessed, that if he had not a special goodness to the preservation of the Earth, it could not but shortly be overflowed of the Sea. How could it be that the Elements, so divers and contrary as they be among themselves, should yet agree and abide together in a concord, without destruction one of another to serve our use, if it came not only of GODS goodness so to temper them? How could the fire not burn and consume all things, if it were let loose to go whither it would, and not staid in his sphere by the goodness of GOD, measurably to heat these inferior Creatures to their riping? Consider the huge substance of the Earth, so heavy and great as it is: How could it so stand stably in the space as it doth, if GODS goodness reserved it not so for us to travel on? It is thou, O Lord, (saith David) which hast founded the Earth in his stability, and during thy Word, it shall never reel or fall down. Consider the great strong Beasts and Fishes, far passing the strength of man, how fierce soever they be and strong, yet by the goodness of GOD they prevail not against us, but are under our subjection, and serve our use. Of whom came the invention thus to subdue them, and make them fit for our commodities? Was it by mans brain? nay, rather this invention came by the goodness of GOD, which inspired mans understanding to have his purpose of every Creature. Who was it (saith Job) that put Will and Wisdom in mans head, but GOD only his goodness? And as the same saith again, I perceive that every man hath a mind, but it is the Inspiration of the Almighty that giveth understanding. It could not be verily (good Christian People) that man of his own wit upholden, should invent so many and divers devices in all Crafts and Sciences, except the goodness of Almighty GOD had been present with men, and had stirred their wits and studies of purpose to know the natures and dispositions of all his Creatures, to serve us sufficiently in our needs and necessities. Yea, not only to serve our necessities, but to serve our pleasures and delight, more than necessity requireth. So liberal is GODS goodness to us, to provoke us to thank him, if any hearts we have. The Wise man in his contemplation by himself, could not but

Wisd. 16. Deut. 8. Wisd. 17. 2 Pet. 3. Pſal. 103. Job 38.

but grant this thing to be true that I reason unto you. In his hands (saith he) be we, and our words, and all our wisdom, and all our sci-
Wisd. 7. ences and works of knowledge. For it is he that gave me the true instruction of his Creatures, both to know the disposition of the World, and the vertues of the Elements, the beginning and end of times, the change and diversities of them, the course of the year, the order of the stars, the natures of beasts, and the powers of them, the powers of the winds, and thoughts of men, the differences of plants, the vertue of roots, and whatsoever is hid and secret in nature, I learned it. The Artificer of all these taught me this wisdom. And further he saith,
Wisd. 9. Who can search out the things that be in heaven? For it is hard for us to search such things as be on Earth, and in daily sight before us.
Wisd. 9. For our wits and thoughts, saith he, be imperfect, and our policies uncertain. No man can therefore search out the meaning in these things, except thou givest wisdom, and sendest thy Spirit from above. If the Wise man thus confesseth all things to be of GOD, why should not we acknowledge it? and by the knowledge of it, consider our duty to Godward, and give him thanks for his goodness? I perceive that I am far here overcharged with the plenty and copy of matter, that might be brought in for the proof of this cause. If I should enter to shew how the goodness of Almighty GOD appeared every where in the Creatures of the World, how marvellous they be in their Creation, how beautiful in their order, how necessary they be to our use: all with one voice must needs grant their Author to be none other but Almighty GOD, his goodness must they needs extol and magnifie every where: To whom be all honour and glory, for evermore.

The

The Second Part of the HOMILY FOR ROGATION WEEK.

IN the former part of this Homily (good Christian People) I have declared to your contemplation, the great goodness of Almighty GOD, in the Creation of this World, with all the furniture thereof, for the use and comfort of man, whereby we might rather be moved to acknowledg our duty again to his Majesty. And I trust it hath wrought not only belief in you, but also it hath moved you to render your thanks secretly in your hearts to Almighty GOD for his loving kindness. But yet peradventure some will say, that they can agree to this, that all that is good pertaining to the soul, or whatsoever is created with us in body, should come from GOD, as from the Author of all goodness and from none other. But of such things as be without them both, I mean such good things which we call goods of fortune, as riches, authority, promotion, and honour; some men may think, that they should come of our industry and diligence, of our labour and travel, rather than supernaturally. Now then consider, good People, if any Author there be of such things concurrent of mans labour and endeavour, were it meet to ascribe them to any other than to GOD: as the Panims, Philosophers, and Poets did err, which took Fortune and made her a Goddess to be honoured, for such things: GOD forbid (good Christian People) that this Imagination should earnestly be received of us that be worshipers of the true GOD, whose works and proceedings be expressed manifestly in his Word. These be the opinions and sayings of Infidels, not of true Christians. For they indeed (as Job maketh mention) believe Job 22. and say, that GOD hath his residence and resting place in the Clouds, and considereth nothing of our matters. Epicures they be that imagine that he walketh about the coasts of the heaven, and hath no respect of these inferior things, but that all these things should proceed either by chance or at adventure, or else by disposition of Fortune, and GOD to have no stroke in them. What other thing is this to say, than as the Fool supposeth in his heart, there is no GOD? Whom we shall none otherwise reprove, than with GODS own words by the mouth of David. Hear my people (saith he) for I am thy GOD, thy very GOD. Psal. 14. All the Beasts of the Wood are mine. Sheep and Oxen that wander in Psal. 50. the Mountains. I have the knowledg of all the Fowls of the Air, the beauty of the Field is my handy work, mine is the whole circuit of the World and all the plenty that is in it. And again the Prophet Jeremy, Jer. 23. Thinkest thou that I am a GOD of the place nigh me (saith the Lord)

and not a GOD far off? Can a man hide himself in so secret a corner, that I shall not see him? Do not I fulfil and replenish both Heaven and Earth, saith the Lord? Which of these two should be most believed? Fortune whom they paint to be blind of both eyes, ever unstable and unconstant in her Wheel, in whose hands they say these things be? Or GOD, in whose hand and power these things be indeed, who for his truth and constancy was yet never reproved? For his sight looketh thorow Heaven and Earth, and seeth all things presently with his eyes. Nothing is too dark or hidden from his knowledg, not the privy thoughts of mens minds. Truth it is, that GOD is all riches, all power, all authority, all heath, wealth, and prosperity, of the which we should have no part without his liberal distribution, and except it came from
Psal. 104. him above. David first testifieth of riches and possessions: If thou givest good luck, they shall gather, and if thou openest thy hand, they shall be full of goodness: but if thou turnest thy face they shall be troubled. And So-
Prov. 10. lomon saith, It is the blessing of the Lord that maketh rich men. To this
1 King. 2. agreeth that holy Woman Ann, where she saith in her song: It is the Lord that maketh the poor, and maketh the rich, it is he that promoteth and pulleth down, he can raise a needy man from his misery, and from the dunghil, he can lift up a poor personage to sit with Princes, and have the seat of glory; for all the coasts of the Earth be his. Now if any man will ask, What shall it avail us to know that every good gift, as of nature and fortune (so called) and every perfect gift, as of grace, concerning the soul, to be of GOD, and that it is his gift only? For sooth for many causes it is convenient for us to know it. For so shall we know (if we confess the truth) who ought justly to be thanked for them. Our pride shall be thereby abated, perceiving nought to come of our selves but sin and vice: if any goodness be in us, to refer all laud and praise for the same to Almighty GOD. It shall make us to advance our selves before our neighbour, to despise him for that he hath fewer gifts, seeing GOD giveth his gifts where he will. It shall make us by the consideration of our gifts, not to extol our selves before our
Jerem. 9. neighbors. It shall make the wise man not to glory of his wisdom, nor the strong man in his strength, nor the rich to glory in his riches, but in the living GOD, which is the author of all these; lest if we should do
1 Cor. 4. so, we might be rebuked with the words of St. Paul, what hast thou, that thou hast not received? and if thou hast received it, why gloriest thou in thy self, as though thou hadst not received it? To confess that all good things cometh from Almighty GOD, is a great point of Wisdom, my Friends: For so confessing, we know whither to resort
James 1. for to have them, if we want, as St. James biddeth us, saying, If any man wanteth the gift of wisdom, let him ask it of GOD that gives it, and it shall be given him. As the wise man in the want of such a like gift, made his recourse to GOD for it, as he testifieth in his Book:
Sap. 10. After I knew (saith he) that otherwise I could not be chaste, except GOD granted it, (and this was as he there writeth, high wisdom to know whose gift it was) I made haste to the Lord, and earnestly besought him, even from the roots of my heart, to have it. I would to GOD (my Friends) that in our wants and necessities, we would go to GOD, as St. James biddeth, and as the Wiseman teacheth us that he did. I would we believed stedfastly that GOD only gives them: If we did, we should not seek our want and necessity of the Devil

and

and his ministers so oft as we do, as daily experience declareth it. For if we stand in necessity of corporal health, whither go the common people but to charms, witchcrafts, and other delusions of the Devil? If we knew that GOD were the Author of this gift, we would only use his means appointed, and bide his leisure, till he thought it good for us to have it given: If the Merchant and worldly occupier knew that GOD is the giver of riches, he would content himself with so much as by just means approved of GOD, he could get to his living, and would be no richer than truth would suffer him, he would never procure his gain and ask his goods at the Devils hand. GOD forbid ye will say, that any man should take his riches of the Devil. Verily so many as increase themselves by usury, by extortion, by perjury, by stealth, by deceits, and craft, they have their goods of the Devils gift. And all they that give themselves to such means, and have renounced the true means that GOD hath appointed, have forsaken him, and are become worshipers of the Devil, to have their lucres and advantages. They be such as kneel down to the Devil at his bidding, and worship him: For he promiseth them for so doing, that he will give them the World, and the goods therein. They cannot otherwise better serve the Devil, than to do his pleasure and commandment: And his motion and will it is, to have us forsake the truth, and betake us to falshood, to lies and perjuries. They therefore which believe perfectly in their heart that GOD is to be honoured, and requested for the gift of all things necessary, would use none other means to relieve their necessities but truth and verity, and would serve GOD to have competency of all things necessary. The man in his need would not relieve his want by stealth. The woman would not relieve her necessity and poverty by giving her body to other in Adultery for gain. If GOD be the Author indeed of life, health, riches, and welfare, let us make our recourse to him, as the Author, and we shall have it, saith Saint James. Yea it is high wisdom by the Wise man therefore to know whose gift it is, for many other skills it is wisdom to know and believe that all goodness and graces be of GOD, as the Author. Which thing well considered, must needs make us think that we shall make account for that which GOD giveth us to possess, and therefore shall make us to be more diligent well to spend them to GODS glory, and to the profit of our neighbour, that we may make a good account at the last, and be praised for good stewards, that we may hear these words of our Judg: Well done good servant and faithful, thou hast been faithful in little, I will make thee ruler over much, go into thy Masters joy. Matth. 24. Besides, to believe certainly GOD to be the Author of all the gifts that we have, shall make us to be in silence and patience when they be taken again from us. For as GOD of his mercy doth grant us them to use: so other whiles he doth justly take them again from us, to prove our patience, to exercise our Faith, and by the means of the taking away of a few, to bestow the more warily those that remain, to teach us to use them the more to his glory, after he giveth them to us again. Many there be that with mouth can say that they believe that GOD is the Author of every good gift that they have: but in the time of temptation they go back from this belief. They say it in word, but deny it in deed. Consider the custom of the World, and see whether it be not true. Behold the rich man that is indued with substance, if by any adversity his

goods be taken from him, how fumeth and fretteth he? how murmureth he and despaireth? he that hath the gift of good reputation, if his name be any thing touched by the detractor, how unquiet is he? how busie to revenge his despite? If a man hath the gift of wisdom, and fortune to be taken of some evil willer for a Fool, and is so reported; how much doth it grieve him to be so esteemed? think ye that these believe constantly that GOD is the Author of these gifts? If they believe it verily, why should they not patiently suffer GOD to take away his gifts again, which he gave them freely, and lent for a time? But ye will say, I could be content to resign to GOD such gifts, if he took them again from me: But now are they taken from me by evil chances and false shews, by naughty Wretches, how should I take this thing patiently? To this may be answered, that Almighty GOD is of his nature invisible, and cometh to no man visible after the manner of man, to take away his gifts that he lent. But in this point whatsoever GOD doth, he bringeth it about by his instruments ordained thereto. He hath good Angels, he hath evil Angels, he hath good men, and he hath evil men, he hath Hail and Rain, he hath Wind and Thunder, he hath Heat and Cold. Innumerable instruments hath he, and messengers, by whom again he asketh such gifts as
Sap. 17. he committeth to our trust, as the Wise man confesseth, The Creature must needs wait to serve his Maker, to be fierce against unjust men to their punishment. For as the same Author saith, he armeth the Creature, to revenge his enemies, and other whiles to the probation of our Faith, stirreth he up such storms. And therefore by what mean and instrument soever GOD takes from us his gifts, we must patiently take GODS judgment in worth, and acknowledg him to be the Taker and Giver,
Job. 1. as Job saith: The Lord gave, and the Lord took, when yet his enemies drove his Cattle away, and when the Devil slew his children, and afflicted his body with grievous sickness. Such meekness was in that holy King and Prophet David, when he was reviled of Shimei in the presence of all his host, he took it patiently, and reviled not again, but as confessing GOD to be the Author of his innocency and good name, and offering it to be at his pleasure: Let him alone (saith he to one of his servants that would have revenged such despite) for GOD hath
2 King. 16. commanded him to curse David, and peradventure GOD intendeth thereby to render me some good turn for this curse of him to day. And though the minister other whiles doth evil in his act, proceeding of malice, yet forasmuch as GOD turneth his evil act to a proof of our patience, we should rather submit our selves in patience, than to have indignation at GODS rod, which peradventure when he hath corrected us to our nurture, he will cast it into the fire, as it deserveth. Let us in like manner truly acknowledg all our gifts and prerogatives, to be so GODS gifts, that we shall be ready to resign them up at his will and pleasure again. Let us throughout our whole lives confess all good things to come of GOD, of what name or nature soever they be, not of these corruptible things only, whereof I have now last spoken, but much more of all spiritual graces behoveable for our soul, without whose goodness no man is called to Faith or staid therein, as I shall hereafter in the next part of this Homily declare to you. In the mean season forget not what hath already been spoken to you, forget not to be comfortable in your judgments to the truth

truth of his doctrine, and forget not to practise the same in the whole state of your life, whereby ye shall obtain the blessing promised by our Saviour Christ: Blessed be they which hear the Word of GOD, and fulfil it in life. Which blessing he grant to us all, who reigneth over all, one GOD in Trinity, the Father, the Son, and the holy Ghost: To whom be all honour and glory for ever. Amen.

The Third Part of the HOMILY FOR ROGATION WEEK.

I Promised to you to declare that all spiritual gifts and graces come specially from GOD. Let us consider the truth of this matter, and hear what is testified first of the gift of Faith, the first entry into the Christian life, without the which no man can please GOD. For St. Paul confesseth it plainly to be GODS gift, saying, Faith is the gift of GOD. And again, St. Peter saith, It is of GODS power that ye be kept through faith to salvation. It is of the goodness of GOD that we falter not in our hope unto him. It is verily GODS work in us, the charity wherewith we love our brethren. If after our fall we repent, it is by him that we repent, which reacheth forth his merciful hand to raise us up. If any will we have to rise, it is he that preventeth our will, and disposeth us thereto. If after contrition we feel our consciences at peace with GOD through remission of our sin, and so be reconciled again to his favour, and hope to be his children and inheritors of everlasting life: who worketh these great miracles in us? our worthiness, our deservings and endeavours, our wits, and vertue: May verily, St. Paul will not suffer flesh and clay to presume to such arrogancy, and therefore saith, All is of GOD which hath reconciled us to himself by Jesus Christ. For GOD was in Christ when he reconciled the World unto himself. GOD the Father of all mercy, wrought this high benefit unto us, not by his own person: but by a mean, by no less a mean than his only beloved Son, whom he spared not from any pain and travel that might do us good. For upon him he put our sins, and upon him he made our ransom, him he made the mean betwixt us and himself, whose mediation was so acceptable to GOD the Father, through his absolute and perfect obedience, that he took his act for a full satisfaction of all our disobedience and rebellion, whose righteousness he took to weigh against our sins, whose redemption he would have stand against our damnation. In this point, what have we to muse within our selves good Friends? I think no less than that which St. Paul said in the remembrance of this wonderful goodness of GOD, Thanks be to Almighty GOD, through Christ Jesus our Lord:

Ephes. 2.

1 Pet. 1.

Rom. 7.

Lord: for it is he for whose sake we received his high gift of grace. For
Ephes. 1. as by him (being the everlasting wisdom) he wrought all the World and that is contained therein: So by him only and wholy, would he have all things restored again in Heaven and in Earth. By this our heavenly Mediator therefore do we know the favour and mercy of GOD the Father; by him know we his will and pleasure towards us, for he is the brightnes of his Fathers glory, and a very clear image and pattern of
Matth. 3. his substance. It is he whom the Father in Heaven delighteth to have for his welbeloved Son, whom he authorized to be our Teacher, whom
Ephes. 1. he charged us to hear, saying, Hear him. It is he by whom the Father of Heaven doth bless us with all spiritual and heavenly gifts, for
John 1. whose sake and favour (writeth St. John) we have received grace and favour. To this our Saviour and Mediator, hath GOD the Father given the power of Heaven and Earth, and the whole jurisdiction and authority, to distribute his goods and gifts committed to him: for so writ-
Ephes. 4. eth the Apostle, To every one of us is grace given, according to the measure of Christs giving. And thereupon to execute his authority committed, after that he had brought Sin and the Devil to captivity to be no more hurtful to his members, he ascended up to his Father again, and from thence sent liberal gifts to his welbeloved servants, and hath still the power to the Worlds end to distribute his Fathers gifts continually in his Church, to the establishment and comfort thereof. And by him hath Almighty GOD decreed to dissolve the World, to call all before him, to judg both the quick and the dead, and finally by him shall be condemn the wicked to eternal fire in hell, and give the good eternal life, and set them assuredly in presence with him in Heaven for evermore. Thus ye see how all is of GOD, by his Son Christ our Lord and Saviour. Remember I say once again your duty of thanks, let them be never to want, still injoin your self to continue in thanksgiving, ye can offer to GOD no better sacrifice: For he saith himself, It is the sacrifice of praise and thanks that shall honour me. Which thing was
Psal. 50. well perceived of that holy Prophet David, when he so earnestly spake to himself thus, O my soul bless thou the Lord, and all that is within
Psal. 103. me bless his holy Name. I say once again, O my soul bless thou the Lord, and never forget his manifold rewards. GOD give us grace (good People) to know these things, and to feel them in our hearts. This knowledg and feeling is not in our self, by our self it is not possible to come by it, a great pity it were that we should lose so profitable knowledg. Let us therefore meekly call upon that bountiful Spirit the holy Ghost, which proceedeth from our Father of Mercy, and from our Mediator Christ, that he would assist us, and inspire us with his presence, that in him we may be able to hear the goodnes of GOD declared unto us to our salvation. For without his lively and secret inspiration, can
1 Cor. 12. we not once so much as speak the Name of our Mediator, as St. Paul plainly testifieth: No man can once name our Lord Jesus Christ, but in the holy Ghost. Much less should we be able to believe and know these
1 Cor. 2. great mysteries that be opened to us by Christ. S. Paul saith, that no man can know what is of GOD, but the Spirit of GOD. As for us (saith he) we have received not the spirit of the world, but the spirit which is of GOD, for this purpose: that in that holy Spirit we might know the things that be given us by Christ. The Wise man saith, that in the power and vertue of the holy Ghost, resteth all wisdom and all ability to

know

know GOD, and to please him. For he writeth thus, We know that it is not in mans power to guide his goings. No man can know thy plea- Wisd. 9.
sure except thou givest wisdom and sendest thy holy Spirit from above. Send him down therefore (prayeth he to GOD) from the holy heavens, and from the throne of thy Majesty, that he may be with me, and labour with me, that so I may know what is acceptable before thee. Let us with so good heart pray, as he did, and we shall not fail but to have his assistance. For he is soon seen of them that love him, he will be found of them that seek him: For very liberal and gentle is the spirit of Wisdom. In his power shall we have sufficient ability to know our duty to GOD, in him shall we be comforted and couraged to walk in our duty, in him shall we be meet vessels to receive the grace of Almighty GOD: for it is he that purgeth and purifieth the mind by his secret working. And he only is present every where by his invisible power, and containeth all things in his dominion. He lightneth the heart to conceive worthy thoughts to Almighty GOD, he sitteth in the tongue of man to stir him to speak his honour; no Language is hid from him, for he hath the knowledg of all Speech, he only ministreth spiritual strength to the powers of our soul and body. To hold the way which GOD had prepared for us to walk rightly in our journey, we must acknowledg that it is in the power of his Spirit which helpeth our infirmity. That we may boldly come in prayer, and call upon Almighty GOD as our Father, it is by this holy Spirit, which maketh intercession for us with continual sighs. If any Galat. 4.
gift we have wherewith we may work to the glory of GOD, and profit of our Neighbor, all is wrought by his own and self-same Spirit, Rom. 8.
which maketh his distributions peculiarly to every man as he will. If any wisdom we have, it is not of our selves, we cannot glory therein as 1 Cor. 12.
begun of our selves but we ought to glory in GOD from whom it came to us, as the Prophet Jeremy writeth, Let him that rejoiceth, rejoice in Jerem. 9.
this, that he understandeth and knoweth me, for I am the Lord which shew mercy, judgment, and righteousness in the Earth, for in these things I delight, saith the Lord. This wisdom cannot be attained, but by the direction of the Spirit of GOD, and therefore it is called spiritual Wisdom. And no where can we more certainly search for the knowledg of this Will of GOD (by the which we must direct all our works and deeds) but in the holy Scriptures, for they be they that testifie of him, John 5.
saith our Saviour Christ. It may be called knowledg and learning that is other where gotten without the Word: but the Wise man plainly testifieth, that they all be but vain which have not in them the wisdom of GOD. We see to what vanity the old Philosophers came, Wisd. 13.
who were destitute of this science, gotten and searched for in his Word. We see what vanity the School doctrine is mixed with, for that in this word they sought not the will of GOD, but rather the will of Reason, the trade of Custom, the path of the Fathers, the practice of the Church. Let us therefore read and revolve the holy scripture both day and night, for blessed is he that hath his whole meditation therein. It is that that Psal. 1.
giveth light to our feet to walk by. It is that which giveth wisdom to Psal. 119.
the simple and ignorant. In it may we find eternal life.

In the holy Scriptures find we Christ, in Christ find we GOD: for he it is that is the express Image of the Father. He that seeth Christ, Psal. 19.
seeth the Father. And contrarywise, as St. Jerome saith, the igno- John 5.
rance of Scripture, is the ignorance of Christ. Not to know Christ, is

to

Heb. 1. John 14. to be in darkneſs, in the midſt of our worldly and carnal light of reaſon and Philoſophy. To be without Chriſt, is to be in fooliſhneſs: For he is the only wiſdom of the Father, in whom it pleaſed him that all fulneſs and perfection ſhould dwell. With whom whoſoever is indued in heart by Faith, and rooted faſt in Charity hath laid a ſure foundation to build on, whereby he may be able to comprehend with all Saints what is the breadth, length and depth, and to know the love of Chriſt. This univerſal and abſolute knowledg, is that wiſdom which St. Paul wiſheth theſe Epheſians to have, as under Heaven the greateſt treaſure that can be obtained. For of this wiſdom the Wiſe man writeth thus of his experience, All good things came to me together with her, and innumerable riches through her hands. And addeth moreover in that ſame place, She is the mother of all theſe things: For ſhe is an infinite treaſure unto men, which whoſo uſe, become partakers of the love of GOD. I might with many words move ſome of this audience to ſearch for this wiſdom, to ſequeſter their reaſon, to follow GODS Commandment, to caſt from them the wits of their brains, to favour this wiſdom, to renounce the wiſdom and policy of this fond World, to taſte and ſavour of that whereunto the favour and will of GOD hath called them, and willeth us finally to enjoy by his favour, if we would give ear. But I will haſte to the third part of my Text, wherein is expreſſed further in ſapience, how GOD giveth his Elect underſtanding of the motions of the Heavens, of the alterations and circumſtances of time. Which as it followeth in words more plentiful in the text which I have laſt cited unto you, ſo it muſt needs follow in them that be indued with this ſpiritual wiſdom. For as they can ſearch where to find this wiſdom, and know of whom to aſk it: So know they again that in time it is found, and can therefore attemper themſelves to the occaſion of the time, to ſuffer no time to paſs away, wherein they may labour for this wiſdom. And to encreaſe therein, they know how GOD of his infinite mercy and lenity giveth all men here time and place of repentance. And they ſee how the wicked (as Job writeth) abuſe the ſame to their pride, and therefore do the godly take the better hold of the time, to redeem it out of ſuch uſe as it is ſpoiled in by the wicked. They which have this wiſdom of GOD, can gather by the diligent and earneſt ſtudy of the Worldlings of this preſent life, how they wait their times, and apply themſelves to every occaſion of time and to get riches, to encreaſe their Lands and Patrimony. They ſee the time paſs away, and therefore take hold on it in ſuch wiſe, that otherwhiles they will with loſs of their ſleep and eaſe, with ſuffering many pains, catch the offer of their time, knowing that that which is paſt cannot be returned again, repentance may follow, but remedy in none. Why ſhould not they then that be ſpiritual wiſe in their generation, wait their time to increaſe as faſt in their ſtate, to win and gain everlaſtingly? They reaſon what a brute forgetfulneſs it were in man indued with reaſon, to be ignorant of their times and tides, when they ſee the Turtle Dove, the Stork, and the Swallow to wait their times, as Jeremy ſaith: The Stork in the Air knoweth her appointed times, the Turtle, the Crane, and the Swallow obſerve the time of their coming: but my people knoweth not the judgment of the Lord. St. Paul willeth us to redeem the time, becauſe the days are evil. It is not the counſel of St. Paul only, but of all other that ever gave precepts of Wiſdom.

Job 14. Jer. 8. Epheſ. 2. Sap. 7. Coloſſ. 2. Epheſ. 3.

There

There is no precept more seriously given and commanded, than to know the time. Yea, Christian men for that they hear how grievously GOD complaineth, and threatneth in the Scriptures them which will not know the time of his visitations are learned thereby, the rather earnestly to apply themselves thereunto. After our Saviour Christ had prophesied with weeping tears of the destruction of Jerusalem, at the last he putteth the cause, For that thou hast not known the time of thy visitation. O England, ponder the time of GODS merciful visitation which is shewed thee from day to day, and yet wilt not regard it, neither wilt thou with his punishment be driven to thy duty, nor with his benefits be provoked to thanks! If thou knewest what may fall upon thee for thine unthankfulness, thou wouldst provide for thy peace. Brethren, howsoever the World in generality is forgetful of GOD, let us particularly attend to our time, and win the time with diligence, and apply our selves to that light and grace that is offered us; let us, if GODS favour and judgments which he worketh in our time, cannot stir us to call home to our self to do that belonging to our salvation, at the least way, let the malice of the Devil, the naughtiness of the World, which we see exercised in these perilous and last times, wherein we see our days so dangerously set, provoke us to watch diligently to our vocation, to walk and go forward therein. Luke 19.

Let the misery and short transitory joys spied in the casualty of our days, move us while we have them in our hands, and seriously stir us to be wise, and to expend the gracious good will of GOD to us-ward, which all the day long stretcheth out his hands (as the Prophet saith) unto us, for the most part his merciful hands, sometime his heavy hands, that we being learned thereby, may escape the danger that must needs fall on the unjust, who lead their days in felicity and pleasure, without the knowing of GODS will toward them, but suddenly they go down into Hell. Let us be found watchers, found in the peace of the Lord, that at the last day we may be found without spot and blameless: yea, let us endeavour our selves (good Christian People) diligently to keep the presence of his holy Spirit. Let us renounce all uncleanness, for he is the Spirit of purity. Let us avoid all hypocrisie, for this holy Spirit will flee from that which is feigned. Cast we off all malice & evil will, for this Spirit will never enter into an evil willing soul. Let us cast away all the whole lump of sin that standeth about us, for he will never dwell in that body that is subdued to sin. We cannot be seen thankful to Almighty GOD, and work such despight to the Spirit of grace, by whom we be sanctified. If we do our endeavor, we shall not need to fear. We shall be able to overcome all our enemies that fight against us. Only let us apply our selves to accept that grace that is offered us. Of Almighty GOD we have comfort by his goodness, of our Savior Christs mediation we may be sure. And this holy Spirit will suggest unto us that shall be wholsom, and confirm us in all things. Therefore it cannot be but true that St. Paul affirmeth: Of him, by him, and in him be all things, and in him (after this transitory life well passed) shall we have all things. For St. Paul saith, When the Son of GOD shall subdue all things unto him, then shall GOD be all in all. If ye will know how GOD shall be all in all, verily after this sense may ye understand it: In this World ye see that we be fain to borrow many things to our necessity, of many creatures: there is no one thing that sufficeth all our Esay 6. Job 22. Sap. 1. Heb. 11. Heb. 10. 1 Cor. 15.

neceſſities. If we be an hungred, we luſt for bread. If we be athirſt, we ſeek to be refreſhed with Ale or Wine. If we be cold, we ſeek for Cloth. If we be ſick, we ſeek to the Phyſician. If we be in heavineſs, we ſeek for comfort of our Friends, or company: ſo that there is no one creature by it ſelf that can content all our wants and deſires. But in the World to come, in that everlaſting felicity, we ſhall no more beg and ſeek our particular comforts and commodities of divers Creatures: but we ſhall poſſeſs all that we can aſk and deſire, in GOD, and GOD ſhall be to us all things. He ſhall be to us both Father and Mother, he ſhall be Bread and Drink, Cloth, Phyſicians, comfort; he ſhall be all things to us, and that of much more bleſſed faſhion, and more ſufficient contentation, than ever theſe Creatures were unto us, with much more declaration than ever mans declaration, than ever mans
1 Cor. 2. reaſon is able to conceive. The eye of man is not able to behold, nor his ear can hear, nor it can be compaſſed in the heart of man, what joy it is that GOD hath prepared for them that love him.

Let us all conclude then with one Voice with the words of St. Paul,
Epheſ 3. To him which is able to do abundantly beyond our deſires and thoughts, according to the power working in us, be glory and praiſe in his Church, by Chriſt Jeſus for ever, World without end. Amen.

AN

AN

EXHORTATION

TO

Be ſpoken to ſuch Pariſhes where they uſe their Perambulation in ROGATION WEEK, for the overſight of the *Bounds* and *Limits* of their Town.



ALthough we be now aſſembled together (good Chriſtian People) moſt principally to laud and thank Almighty GOD for his great benefits, by beholding the Fields repleniſhed with all manner of fruit, to the maintenance of our corporal neceſſities, for our food and ſuſtenance; and partly alſo to make our humble ſuits in prayers to his Fatherly providence, to conſerve the ſame fruits in ſending us ſeaſonable Weather, whereby we may gather in the ſaid Fruits, to that end for which his Fatherly goodneſs hath provided them: Yet have we occaſion ſecondarily given us in our Walks on thoſe days, to conſider the old ancient Bounds and Limits belonging to our own Townſhip, and to other our Neighbours bordering about us, to the intent that we ſhould be content with our own, and not contentiouſly ſtrive for others, to the breach of Charity, by any incroaching one upon another, for claiming one of the other, further than that in ancient right and cuſtom our Fore-fathers have peaceably laid out unto us for our commodity and comfort. Surely a great overſight it were in us, which be Chriſtian men in one profeſſion of Faith, daily looking for that heavenly inheritance which is bought for every one of us by the bloud-ſhedding of our Saviour Jeſus Chriſt, to ſtrive and fall to variance for the earthly Bounds of our Towns, to the diſquiet of our Life betwixt our ſelves, to the waſting of our Goods by vain Expences and Coſts in the Law. We ought to remember, that our habitation is but tranſitory and ſhort in this mortal life. The more ſhame it were to fall out into immortal

hatred among our ſelves, for ſo brittle poſſeſſions, and ſo to loſe our eternal inheritance in Heaven. It may ſtand well with Charity, for a Chriſtian man quietly to maintain his right and juſt title. And it is the part of every good Townſman, to preſerve as much as lieth in him, the Liberties, Franchiſes, Bounds, and Limits of his Town and Country: But yet to ſtrive for our very Rights and Duties with the breach of Love and Charity, which is the only Livery of a Chriſtian man, or with the hurt of godly peace and quiet, by the which we be knit together in one general fellowſhip of Chriſts Family, in one common houſhold of GOD, that is utterly forbidden. That doth GOD abhor and deteſt, which provoketh Almighty GODS wrath otherwhile to deprive us quite of our Commodities and Liberties, becauſe we do ſo abuſe them, for matters of Strife, Diſcord, and Diſſention. St. Paul blamed
1 Cor. 9. the Corinthians for ſuch Contentions, ſuing among themſelves, to the ſlander of their Profeſſion before the Enemies of Chriſts Religion; ſaying thus unto them: Now there is utterly a fault among you, becauſe ye go to Law one with another. Why rather ſuffer ye not wrong? Why rather ſuffer ye not harm? If St. Paul blameth the Chriſtian men whereof ſome of them, for their own right went contentiouſly ſo to Law, commending thereby the profeſſion of Patience in a Chriſtian man: If Chriſt our Saviour would
Matth. 5. have us rather to ſuffer wrong, and to turn our left cheek to him which hath ſmitten the right, to ſuffer one wrong after another, rather than by breach of Charity to defend our own: In what ſtate be they before GOD who do the wrong? What curſes do they fall into, who by falſe witneſs defraud either their Neighbour, or Townſhip of his due right and juſt poſſeſſion? Which will not let to take an Oath by the Holy Name of GOD, the Author of all Truth, to ſet out Falſhood and a Wrong? Know ye not (ſaith
1 Cor. 6. St. Paul) that the unrighteous ſhall not inherit the Kingdom of GOD? What ſhall we then win to increaſe a little the Bounds and Poſſeſſions of the Earth, and loſe the Poſſeſſions of the Inheritance everlaſting? Let us therefore take ſuch heed in maintaining of our bounds and Poſſeſſions, that we commit not wrong by encroaching upon other. Let us beware of ſudden Verdict in things of doubt. Let us well adviſe our ſelves to avouch that certainly, whereof either we have no good knowledge or remembrance, or to claim that we have no juſt title to. Thou ſhalt not (commandeth
Deut. 19. Almighty GOD in his Law) remove thy Neighbours Mark, which they of old time have ſet in their inheritance. Thou ſhalt not (ſaith
Prov. 22. Solomon) remove the ancient Bounds which thy Fathers have laid. And leſt we ſhould eſteem it to be but a light offence ſo to do, we ſhall underſtand, that it is reckoned among the Curſes of GOD pronounced upon ſinners. Accurſed be he, ſaith Almighty GOD
Deut. 27. by Moſes, who removeth his Neighbours Doles, and Marks, and all the People ſhall ſay, anſwering Amen thereto, as ratifying that Curſe upon whom it doth light. They do much provoke the wrath of GOD upon themſelves, which uſe to grind up the Doles and Marks, which of ancient time were laid for the diviſion of Meers and Balks in the Fields, to bring the Owners to their right. They do wickedly which do turn up the ancient Terries of the Fields,

that

that old men before times with great pains did tread out, whereby the Lords Records (which be the Tenants Evidences) be perverted and translated sometimes to the disheriting of the right Owner, to the oppression of the poor Fatherless, or the poor Widow. These covetous men know not what inconveniences they be the Authors of. Sometime by such craft and deceit be committed great disorders and riots in the challenge of their Lands, yea, sometimes murders and bloudshed, whereof thou art guilty whosoever thou be that givest the occasion thereof. This covetous practising therefore with thy Neighbours Lands and Goods, is hateful to Almighty GOD. Let no man subtilly compass or defraud his Neighbour (biddeth St. Paul) 1 Thes. 4.
in any manner of Cause. For GOD, saith he, is a revenger of all such. GOD is the GOD of all equity and righteousness, and therefore forbiddeth all such deceit and subtilty in his Law, by these words, Ye shall not deal unjustly in Judgment, in Line, in Weight, Deut. 9.
or Measure. Ye shall have just Ballances, true Weights, and true Measures. False Ballances, saith Solomon, are an abomination Prov. 20.
unto the Lord. Remember what St. Paul saith, GOD is the Revenger of all Wrong and Injustice, as we see by daily experience, however it thriveth ungraciously which is gotten by falshood and craft. We be taught by experience, how Almighty GOD never suffereth the third Heir to enjoy his Fathers wrong Possessions, yea, many a time they are taken from himself in his own life time. GOD is not bound to defend such possessions as are gotten by the Devil and his counsel. GOD will defend all such mens Goods and Possessions, which by him are obtained and possessed, and will defend them against the violent Oppressor. So witnesseth Solomon, Prov. 25.
The Lord will destroy the house of the proud man: But he will stablish the borders of the Widow. No doubt of it, saith David, bet- Psa. 36.
ter is a little truly gotten to the righteous man, than the innumerable riches of the wrongful man. Let us flee therefore (good People) all wrong practices in getting, maintaining, and defending our Possessions, Lands, and Liveloods, our Bounds and Liberties, remembring that such Possessions be all under GODS revengeance. But what do we speak of house and Land? Nay, it is said in the Scripture, that GOD in his ire doth root up whole Kingdoms for Wrongs and Oppressions, and doth translate Kingdoms from one Nation to another, for unrighteous dealing, for Wrongs and Riches gotten by deceit. This is the practice of the Holy One saith Daniel, to the intent that living men may know, Daniel 4.
that the Most High hath power over the Kingdoms of men, and giveth them to whomsoever he will. Furthermore, what is the cause of Penury and Scarceness, of Dearth and Famine? Is it any other thing but a token of GODS Ire, revenging our Wrongs and Injuries done one to another? Ye have sown much, (obraideth GOD by his Prophet Haggai) and yet bring in little, ye Haggai 1.
eat, but ye be not satisfied; ye drink, but ye be not filled; ye cloath your selves, but ye be not warm, and he that earneth his Wages, putteth it into a bottomless Purse: Ye looked for much increase, but loe, it came to little, and when ye brought it home (into your barns) I did blow it away, saith the Lord. O consider therefore the Ire of GOD against Gleaners, Gatherers, and Incroachers upon

upon other mens Lands, and Poſſeſſions! It is lamentable to ſee in ſome places, how greedy men uſe to plough and grate upon their Neighbours Land that lieth next them; how covetous men now adays plough up ſo nigh the common Balks and Walks, which good men before time made the greater and broader, partly for the commodious Walk of his Neighbour, partly for the better ſhack in Harveſt time, to the more comfort of his poor Neighbours Cattle. It is a ſhame to behold the inſatiableneſs of ſome covetous perſons in their doings; That where their Anceſtors left of their Land a broad and ſufficient beer Balk, to carry the Corps to the Chriſtian Sepulture, how men pinch at ſuch beer Balks, which by long uſe and cuſtom ought to be inviolably kept for that purpoſe: And now they either quite ere them up, and turn the dead Body to be born farther about in the high-ſtreets, or elſe if they leave any ſuch Meer, it is too ſtrait for two to walk on.

Theſe ſtrange encroachments (good Neighbours) ſhould be looked upon. Theſe ſhould be conſidered in theſe days of our Perambulations. And afterward the Parties admoniſhed, and charitably reformed, who be the doers of ſuch private gaining, to the ſlander of the Townſhip, and the hindrance of the Poor. Your High-ways ſhould be conſidered in your Walks, to underſtand where to beſtow your Days works, according to the good Statutes provided for the ſame. It is a good deed of Mercy, to amend the dangerous and noiſom Ways, whereby thy poor Neighbour ſitting on his ſilly weak Beaſt foundereth not in the deep thereof, and ſo the Market the worſe ſerved, for diſcouraging of poor Victuallers to reſort thither for the ſame cauſe. If now therefore ye will have your prayers heard before Almighty GOD, for the increaſe of your Corn and Cattle, and for the defence thereof from unſeaſonable Miſts and Blaſts, from Hail and other ſuch tempeſts, love equity, and righteouſneſs, enſue Mercy and Charity, which GOD moſt requireth at our hands. Which Almighty GOD reſpecting chiefly, in making his Civil Laws, for his People the Iſraelites, in charging the Owners not to gather up their Corn too nigh at Harveſt ſeaſon, nor the Grapes and Olives in gathering time, but to leave behind ſome ears of Corn for the poor Gleaners. By this he meant to induce them to pity the poor, to relieve the Needy, to ſhew mercy and kindneſs. It cannot be loſt, which for his ſake is diſtributed to the Poor. For he which miniſtreth Seed to the Sower, and Bread to the Hungry, which ſendeth down the early and the latter Rain upon your Fields, ſo to fill up the Barns with Corn, and the Wine-preſſes with Wine and Oyl; He, I ſay, who recompenſeth all kind of Benefits in the Reſurrection of the Juſt, he will aſſuredly recompence all merciful deeds ſhewed to the Needy, howſoever unable the Poor is, upon whom it is beſtowed. O, ſaith Solomon, let not Mercy and Truth forſake thee. Bind them about thy neck, ſaith he, and write them on the table of thy heart, ſo ſhalt thou find favour at GODS hand.

Levit. 24. Deut. 29.

1 Cor. 19.

Joel 8.

Prov. 3.

Thus honour thou the Lord with thy riches, and with the Firſt Fruits of thine increaſe: So ſhall thy Barns be filled with abundance

dance, and thy Presses shall burst with new Wine, Nay, GOD hath promised to open the Windows of Heaven, upon the liberal righteous man, that he shall want nothing. He will repress the devouring Caterpillar, which should devour your fruits. He will give you peace and quiet to gather in your Provision, that ye may sit every man under his own Vine quietly, without fear of the Foreign Enemies to invade you. He will give you not only Food to feed on, but stomacks and good Appetites to take comfort of your Fruits, whereby in all things ye may have sufficiency. Finally, he will bless you with all manner of abundance in this transitory life, and endue you with all manner of benediction in the next World, in the Kingdom of Heaven, through the merits of our Lord and Saviour: To whom with the Father and the Holy Ghost, be all honour everlasting. Amen.

AN

AN

HOMILY

OF

THE STATE

OF

MATRIMONY.



The Word of Almighty GOD doth testifie and declare, whence the original beginning of Matrimony cometh, and why it is ordained. It is instituted of GOD, to the intent that Man and Woman should live lawfully in a perpetual Friendship, to bring forth fruit, and to avoid Fornication. By which mean a good Conscience might be preserved on both Parties, in bridling the corrupt inclinations of the Flesh, within the limits of honesty, For GOD hath straitly forbidden all Whoredom and uncleanness, and hath from time to time taken grievous punishment of this inordinate lust, as all Stories and Ages have declared. Furthermore, it is also Ordained, that the Church of GOD and his Kingdom might by this kind of life be conserved and enlarged, not only in that GOD giveth Children by his blessing, but also in that they be brought up by the Parents godly, in the knowledge of GODS Word, that thus the knowledge of GOD and true Religion might be delivered by succession from one to another, that finally many might enjoy that everlasting immortality. Wherefore, forasmuch as Matrimony serveth us as well to avoid sin and offence, as to encrease the Kingdom of GOD: you, as all other which enter the State must acknowledge this benefit of GOD, with pure and thankful minds, for that he hath so ruled your hearts, that ye follow not the example

ple of the wicked World, who ſet their delight in filthineſs of ſin, but both of you ſtand in the fear of GOD, and abhor all filthineſs. For that is ſurely the ſingular gift of GOD, where the common example of the World declareth how the Devil hath their hearts bound and entangled in divers ſnares, ſo that they in their Wifeleſs ſtate run into open abominations, without any grudge of their Conſcience. Which ſort of men that live ſo deſperately, and filthy, what damnation tarrieth for them, St. Paul deſcribeth it to them, ſaying, Neither Whoremonger, neither Adulterers, ſhall inherit the Kingdom of GOD. This horrible judgment of GOD ye be eſcaped through his mercy, if ſo be that ye live inſeparately, according to GODS Ordinance. But yet I would not have you careleſs without Watching. For the Devil will aſſay to attempt all things to interrupt and hinder your hearts and godly purpoſe, if ye will give him any entry. For he will either labour to break this godly knot once begun betwixt you, or elſe at the leaſt he will labour to incumber it with divers griefs and diſpleaſures. 1 Cor. 5.

And this is the principal craft, to work diſſenſion of hearts of the one from the other: That whereas now there is pleaſant and ſweet love betwixt you, he will in the ſtead thereof, bring in moſt bitter and unpleaſant diſcord. And ſurely that ſame adverſary of ours, doth, as it were from above, aſſault mans nature and condition. For this folly is ever from our tender age grown up with us, to have a deſire to rule to think highly of our ſelf, ſo that none thinketh it meet to give place to another. That wicked vice of ſtubborn will and ſelf love, is more meet to break and to diſſever the love of heart, than to preſerve Concord. Wherefore married perſons muſt apply their minds in moſt earneſt wiſe to Concord, and muſt crave continually of GOD the help of his holy Spirit, ſo to rule their hearts, and to knit their minds together, that they be not diſſevered by any diviſion of Diſcord. This neceſſity of Prayer, muſt be oft in the practice and uſing of married perſons, that oft times the one ſhould pray for the other, leſt hate and debate do ariſe betwixt them. And becauſe few do conſider this thing, but more few do perform it (I ſay, to pray diligently) we ſee how wonderfully the Devil deludeth and ſcorneth this ſtate, how few Matrimonies there be without chidings, brawlings, tauntings, repentings, bitter curſings, and fightings. Which things whoſoever doth commit, they do not conſider that it is the inſtigation of the ghoſtly enemy, who taketh great delight therein: For elſe they would with all earneſt endeavour, ſtrive againſt theſe miſchiefs not only with Prayer, but alſo with all poſſible diligence. Yea they would not give place to the provocation of wrath, which ſtirreth them either to ſuch rough and ſharp words or ſtripes, which is ſurely compaſſed by the Devil, whoſe temptation if it be followed, muſt needs begin and weave the Web of all miſeries and ſorrows. For this is moſt certainly true, that of ſuch beginnings muſt needs enſue the breach of true Concord in heart, whereby all love muſt needs ſhortly be baniſhed. Then can it not be but a miſerable thing to behold, that yet they are of neceſſity compelled to live together, which yet cannot be in quiet together. And this is moſt cuſtomably every where to be ſeen. But what is

the cauſe thereof: Forſooth, becauſe they will not conſider the crafty trains of the Devil, and therefore give not themſelves to pray to GOD, that he would vouchſafe to repreſs his power. Moreover, they do not conſider how they promote the purpoſe of the Devil, in that they follow the wrath of their hearts, while they threat one another, while they in their folly turn all upſide down, while they will never give over their right, as they eſteem it, yea, while many times they will not give over the wrong part indeed. Learn thou therefore, if thou deſireſt to be void of all theſe miſeries, if thou deſireſt to live peaceably and comfortably in wedlock, how to make thy earneſt Prayer to GOD, that he would govern both your hearts by the holy Spirit, to reſtrain the Devils power, whereby your Concord may remain perpetually. But to this Prayer muſt be
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be ye in subjection to obey your own Husbands. To obey, is another thing than to control or command, which yet they may do, to their Children, and to their Family: But as for their Husbands, them must they obey, and cease from commanding, and perform subjection. For this surely doth nourish concord very much, when the Wife is ready at hand at her Husbands commandment, when she will apply her self to his will; when she endeavoureth her self to seek his contentation, and to do him pleasure, when she will eschew all things that might offend him: For thus will most truly be verified the saying of the Poet, A good Wife by obeying her Husband, shall bear the rule, so that he shall have a delight and a gladness, the sooner at all times to return home to her. But on the contrary part, when the Wives be stubborn, froward, and malapert, their Husbands are compelled thereby to abhor and flee from their own houses, even as they should have battle with their Enemies. Howbeit, it can scantly be, but that some offences shall sometime chance betwixt them: For no man doth live without fault, specially, for that the Woman is the more frail party. Therefore let them beware that they stand not in their faults and wilfulness: but rather let them acknowledg their follies, and say, My Husband, so it is, that by my anger I was compelled to do this or that, forgive it me, and hereafter I will take better heed. Thus ought the Woman more readily to do, the more they be ready to offend. And they shall not do this only to avoid strife and debate: but rather in the respect of the Commandment of GOD, as St. Paul expresseth it in this form of words, Let Women Ephes. 5.
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AN HOMILY OF THE STATE OF MATRIMONY.



The Word of Almighty GOD doth testifie and declare, whence the original beginning of Matrimony cometh, and why it is ordained. It is instituted of GOD, to the intent that Man and Woman should live lawfully in a perpetual Friendship, to bring forth fruit, and to avoid Fornication. By which mean a good Conscience might be preserved on both Parties, in bridling the corrupt inclinations of the Flesh, within the limits of honesty, For GOD hath straitly forbidden all Whoredom and uncleanness, and hath from time to time taken grievous punishment of this inordinate lust, as all Stories and Ages have declared. Furthermore, it is also Ordained, that the Church of GOD and his Kingdom might by this kind of life be conserved and enlarged, not only in that GOD giveth Children by his blessing, but also in that they be brought up by the Parents godly, in the knowledge of GODS Word, that thus the knowledge of GOD and true Religion might be delivered by succession from one to another, that finally many might enjoy that everlasting immortality. Wherefore, forasmuch as Matrimony serveth us as well to avoid sin and offence, as to encrease the Kingdom of GOD: you, as all other which enter the State must acknowledge this benefit of GOD, with pure and thankful minds, for that he hath so ruled your hearts, that ye follow not the example

ple of the wicked World, who set their delight in filthiness of sin, but both of you stand in the fear of GOD, and abhor all filthiness. For that is surely the singular gift of GOD, where the common example of the World declareth how the Devil hath their hearts bound and entangled in divers snares, so that they in their Wifeless state run into open abominations, without any grudge of their Conscience. Which sort of men that live so desperately, and filthy, what damnation tarrieth for them, St. Paul describeth it to them, saying, Neither Whoremonger, neither Adulterers, shall inherit the Kingdom of GOD. This horrible judgment of GOD ye be escaped through his mercy, if so be that ye live inseparately, according to GODS Ordinance. But yet I would not have you careless without Watching. For the Devil will assay to attempt all things to interrupt and hinder your hearts and godly purpose, if ye will give him any entry. For he will either labour to break this godly knot once begun betwixt you, or else at the least he will labour to incumber it with divers griefs and displeasures. 1 Cor. 5.

And this is the principal craft, to work dissension of hearts of the one from the other: That whereas now there is pleasant and sweet love betwixt you, he will in the stead thereof, bring in most bitter and unpleasant discord. And surely that same adversary of ours, doth, as it were from above, assault mans nature and condition. For this folly is ever from our tender age grown up with us, to have a desire to rule to think highly of our self, so that none thinketh it meet to give place to another. That wicked vice of stubborn will and self love, is more meet to break and to dissever the love of heart, than to preserve Concord. Wherefore married persons must apply their minds in most earnest wise to Concord, and must crave continually of GOD the help of his holy Spirit, so to rule their hearts, and to knit their minds together, that they be not dissevered by any division of Discord. This necessity of Prayer, must be oft in the practice and using of married persons, that oft times the one should pray for the other, lest hate and debate do arise betwixt them. And because few do consider this thing, but more few do perform it (I say, to pray diligently) we see how wonderfully the Devil deludeth and scorneth this state, how few Matrimonies there be without chidings, brawlings, tauntings, repentings, bitter cursings, and fightings. Which things whosoever doth commit, they do not consider that it is the instigation of the ghostly enemy, who taketh great delight therein: For else they would with all earnest endeavour, strive against these mischiefs not only with Prayer, but also with all possible diligence. Yea they would not give place to the provocation of wrath, which stirreth them either to such rough and sharp words or stripes, which is surely compassed by the Devil, whose temptation if it be followed, must needs begin and weave the Web of all miseries and sorrows. For this is most certainly true, that of such beginnings must needs ensue the breach of true Concord in heart, whereby all love must needs shortly be banished. Then can it not be but a miserable thing to behold, that yet they are of necessity compelled to live together, which yet cannot be in quiet together. And this is most customably every where to be seen. But what is

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1 Pet. 2.

Ephes. 5.

the honour of obedience. And Saint Peter ſaith in that place before rehearſed, that holy Matrons did in former time deck themſelves, not with Gold and Silver, but in putting their whole hope in GOD, and in obeying their Husbands; as Sarah obeyed Abraham, calling him Lord, whoſe daughters ye be (ſaith he) if ye follow her example. This ſentence is very meet for Women to print in their remembrance. Truth it is, that they muſt ſpecially feel the grief and pains of their Matrimony, in that they relinquiſh the Liberty of their own Rule, in the pain of their Travelling, in the bringing up of their Children. In which Offices they be in great perils, and be grieved with great afflictions, which they might be without, if they lived out of Matrimony. But Saint Peter ſaith, that this is the chief Ornament of holy Matrons, in that they ſet their hope and truſt in GOD; that is to ſay, in that they refuſed not from Marriage for the buſineſs thereof, for the gifts and perils thereof; but committed all ſuch adventures to GOD, in moſt ſure truſt of help, after that they have called upon his aid. O Woman, do thou the like, and ſo ſhalt thou be moſt excellently beautified before GOD and all his Angels and Saints, and thou needeſt not to ſeek further for doing any better works. For, obey thy Husband, take regard of his requeſts, and give heed unto him to perceive what he requireth of thee, and ſo ſhalt thou honour GOD, and live peaceably in thy houſe. And beyond all this, GOD ſhall follow thee with his benediction, that all things ſhall well proſper, both to thee and to thy Husband, as the Pſalm ſaith, Bleſſed is the man which feareth GOD, and walketh in his ways, thou ſhalt have the fruit of thine own hands, happy ſhalt thou be, and well it ſhall go with thee. Thy Wife ſhall be as a Vine, plentifully ſpreading about thy houſe. Thy children ſhall be as the young Springs of the Olives about thy Table. Lo, thus ſhall that man be bleſſed (ſaith David) that feareth the Lord. This let the Wife have ever in mind, the rather admoniſhed thereto by the apparel of her head, whereby is ſignified, that ſhe is under covert or obedience of her Husband. And as that apparel is of nature ſo appointed, to declare her ſubjection: ſo biddeth Saint Paul, that all other of her raiment ſhould expreſs both ſhamefacedneſs and ſobriety. For if it be not lawful for the Woman to have her head bare, but to bear thereon the ſign of her power, whereſoever ſhe goeth: more is it required that ſhe declare the thing that is meant thereby. And therefore theſe ancient Women of the old World called their Husbands Lords, and ſhewed them reverence in obeying them. But peradventure ſhe will ſay, That thoſe men loved their Wives indeed. I know that well enough, and bear it well in mind. But when I do admoniſh you of your duties, then call not to conſideration what their duties be. For when we our ſelves do teach our Children to obey us as their Parents; or when we reform our Servants, and tell them that they ſhould obey their Maſters, not only at the eye, but as the Lord: If they ſhould tell us again our duties, we ſhould not think it well done. For when we be admoniſhed of our duties and faults, we ought not then to ſeek what other mens duties be. For though a man had a Companion in his fault, yet ſhould he not thereby be without his fault. But this muſt be only looked on,

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by what means thou maiſt make thy ſelf without blame. For Adam did lay the blame upon the Woman, and ſhe turned it unto the Serpent: but yet neither of them was thus excuſed. And therefore bring not ſuch excuſes to me at this time, but apply all thy diligence to bear thine obedience to thine Husband. For when I take in hand to admoniſh thy Husband to love thee, and to cheriſh thee, yet will I not ceaſe to ſet out the Law that is appointed for the Woman, as well as I would require of the Man what is written for his Law. Go thou therefore about ſuch things as becometh thee only, and ſhew thy ſelf tractable to thy Husband. Or rather if thou wilt obey thy Husband for GODS precept, then alledg ſuch things as be in his duty to do, but perform thou diligently thoſe things which the Law-maker hath charged thee to do: For thus is it moſt reaſonable to obey GOD, if thou wilt not ſuffer thy ſelf to tranſgreſs his Law. He that loveth his Friend, ſeemeth to do no great thing: but he that honoureth that is hurtful and hateful to him, this man is worthy moſt commendation: Even ſo think you, if thou canſt ſuffer an extreme Husband, thou ſhalt have a great reward therefore: But if thou loveſt him only becauſe he is gentle and courteous, what reward will GOD give thee therefore? Yet I ſpeak not theſe things that I would wiſh the Husbands to be ſharp towards their Wives: But I exhort the Women, that they would patiently bear the ſharpneſs of their Husbands. For when either Parties do their beſt to perform their duties the one to the other, then followeth thereon great profit to their Neigbours for their examples ſake. For when the Woman is ready to ſuffer a ſharp Husband, and the man will not extremely intreat his ſtubborn and troubleſome Wife, then be all things in quiet, as in a moſt ſure haven. Even thus was it done in old time, that every one did their own duty and office, and was not buſie to require the duty of their Neighbours. Conſider, I pray thee, that Abraham took to him his Brothers Son, his Wife did not blame him therefore. He commanded him to go with him a long journey, ſhe did not gainſay it, but obeyed his precept.

Again, after all thoſe great miſeries, labours, and pains of that journey, when Abraham was made as Lord over all, yet did he give place to Lot of his ſuperiority: which matter Sarah took ſo little to grief, that ſhe never once ſuffered her tongue to ſpeak ſuch words as the common manner of Women is wont to do in theſe days, when they ſee their Husbands in ſuch rooms, to be made Underlings, and to be put under their Youngers: then they upbraid them with cumbrous talk, and call them Fools, Daſtards, and Cowards for ſo doing. But Sarah was ſo far from ſpeaking any ſuch thing, that it came never into her mind and thought ſo to ſay, but allowed the wiſdom and will of her Husband. Yea, beſides all this after the ſaid Lot had thus his Will, and left to his Uncle the leſs portion of Land, he chanced to fall into extreme peril: Which chance when it came to the knowledg of this ſaid Patriarch, he incontinently put all his men in harneſs, and prepared himſelf with all his Family and Friends, againſt the Hoſt of the Perſians. In which caſe, Sarah did not counſel him to the contrary, nor did ſay, as then might have been ſaid, My Husband, whither goeſt thou ſo unadviſedly? Why

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runnest thou thus on head? Why doest thou offer thy self to so great perils, and art thus ready to jeopard thine own life, and to peril the lives of all thine, for such a man as hath done thee such wrong? At the least way, if thou regardest not thy self, yet have compassion on me, which for thy love have forsaken my Kindred and my Country, and have the want both of my Friends and Kinsfolks, and am thus come into so far Countries with thee; have pity on me, and make me not here a Widow, to cast me into such cares and troubles. Thus might she have said: But Sarah neither said nor thought such words, but she kept her self in silence in all things. Furthermore, all that time when she was barren, and took no pains, as other Women did, by bringing forth fruit in his house: What did he? he complained not to his Wife, but to Almighty GOD. And consider how either of them did their duties as became them: for neither did he despise Sarah, because she was barren, nor never did cast it in her teeth. Consider again how Abraham expelled the Handmaid out of the house, when she required it: So that by this I may truly prove, that the one was pleased and contented with the other in all things: But yet let not your eyes only on this matter, but look further what was done before this, that Hagar used her Mistress despightfully, and that Abraham himself was somewhat provoked against her, which must needs be an intolerable matter, and a painful, to a free-hearted Woman and a chaste. Let not therefore the Woman be too busie to call for the duty of her Husband, where she should be ready to perform her own, for that is not worthy any great commendations. And even so again, let not the man only consider what belongeth to the Woman, and to stand too earnestly gazing thereon, for that is not his part or duty. But as I have said, let either party be ready and willing to perform that which belongeth especially to themselves. For if we be bound to hold out our left cheek to strangers which will smite us on the right cheek: how much more ought we to suffer an extreme and unkind Husband: But yet I mean not that a man should beat his Wife, GOD forbid that, for that is the greatest shame that can be, not so much to her that is beaten, as to him that doth the deed. But if by such fortune thou chancest upon such an Husband, take it not too heavily, but suppose thou, that thereby is laid up no small reward hereafter, and in this life time no small commendation to thee, if thou canst be quiet. But yet to you that be men, Thus I speak, Let there be none so grievous fault to compel you to beat your Wives. But what say I, your Wives? No, it is not to be born with, that an honest man should lay hands on his maid-servant to beat her. Wherefore if it be a great shame for a man to beat his Bond-servant, much more rebuke it is, to lay violent hands upon his Free-woman. And this thing may be well understood by the Laws which the Panims have made, which do discharge her any longer to dwell with such an Husband, as unworthy to have any further company with her that doth smite her. For it is an extreme point, thus so vilely to entreat her like a slave, that is fellow to thee of thy life, and so joined unto thee before-time in the necessary matters of thy living. And therefore a man may well liken such a man (if he may be called a Man, rather than a wild Beast) to a killer of his Father or his Mother.

And

And whereas we be commanded to forſake our Father and Mother, for our Wives ſake, and yet thereby do work them none injury, but do fulfil the Law of GOD: How can it not appear then to be a point of extreme madneſs, to entreat her deſpightfully, for whoſe ſake GOD hath commanded thee to leave Parents? Yea, who can ſuffer ſuch deſpight? Who can worthily expreſs the inconvenience, that is, to ſee what weepings and wailings be made in the open ſtreets, when Neighbours run together to the houſe of ſo unruly an Husband, as to a Bedlam-man, who goeth about to overturn all that he hath at home? Who would not think that it were better for ſuch a man to wiſh the ground to open, and ſwallow him in, than once ever after to be ſeen in the Market? But peradventure thou wilt object, that the Woman provoketh thee to this point. But conſider thou again, that the Woman is a frail Veſſel, and thou art therefore made the Ruler and Head over her; to bear the weakneſs of her in this her ſubjection. And therefore ſtudy thou to declare the honeſt commendation of thine authority, which thou canſt no way better do, than to forbear to urge her in her weakneſs and ſubjection. For even as the King appeareth ſo much the more noble, the more excellent and noble he maketh his Officers and Lieutenants, whom if he ſhould diſhonour, and deſpiſe the authority of their dignity, he ſhould deprive himſelf of a great part of his own honour: Even ſo, if thou doſt deſpiſe her that is ſet in the next room beſide thee, thou doeſt much derogate and decay the excellency and vertue of thine own authority. Recount all theſe things in thy mind, and be gentle and quiet. Underſtand that GOD hath given thee Children with her, and art made a Father, and by ſuch reaſon appeaſe thy ſelf. Doeſt thou not ſee the husbandmen what diligence they uſe to till that ground which once they have taken to farm, though it be never ſo full of faults? As for an example, though it be dry, though it bringeth forth Weeds, though the Soil cannot bear too much wet, yet he tilleth it, and ſo winneth fruit thereof: Even in like manner, if thou wouldſt uſe like diligence to inſtruct and order the mind of thy ſpouſe, if thou wouldſt diligently apply thy ſelf to weed out by little and little the noyſom weeds of uncomely manners out of her mind, with wholeſome precepts, it could not be, but in time thou ſhouldſt feel the pleaſant fruit thereof to both your comforts. Therefore that this thing chance not ſo, perform this thing that I do here counſel thee: Whenſoever any diſpleaſant matter riſeth at home, if thy wife hath done ought amiſs, comfort her, and increaſe not the heavineſs. For though thou ſhouldſt be grieved with never ſo many things, yet ſhalt thou find nothing more grievous than to want the benevolence of thy Wife at home. What offence ſoever thou canſt name, yet ſhalt thou find none more intolerable, than to be at debate with thy Wife. And for this cauſe moſt of all oughtſt thou to have this love in reverence. And if reaſon moveth thee to bear any burden at any other mens hands, much more at thy Wives. For if ſhe be poor, upbraid her not; if ſhe be ſimple, taunt her not, but be the more courteous: for ſhe is thy body, and made one fleſh with thee. But thou peradventure wilt ſay that ſhe is a wrathful Woman, a Drunkard, and beaſtly, without wit and reaſon. For this cauſe bewail her the more. Chaſe not in anger, but

pray

pray unto Almighty GOD. Let her be admonished and helped with good counsel, and do thou thy best endeavour, that she may be delivered of all these affections. But if thou shouldest beat her, thou shalt encrease her evil affections: For frowardness and sharpness is not amended with frowardness, but with softness and gentleness. Furthermore, consider what reward thou shalt have at GODS hand: For where thou mightest beat her, and yet, for the respect of the fear of GOD, thou wilt abstain and bear patiently her great offences, the rather in respect of that Law which forbiddeth that a man should cast out his Wife, what fault soever she be cumbred with, thou shalt have a very great reward; and before the receit of that reward, thou shalt feel many commodities. For by this means she shall be made the more obedient, and thou for her sake shalt be made the more meek. It is written in a Story of a certain strange Philosopher, which had a cursed Wife, a froward, and a Drunkard. When he was asked for what consideration he did so bear her evil manners? He made answer, By this means (said he) I have at home a Schoolmaster, and an example how I should behave my self abroad: For I shall (saith he) be the more quiet with others, being thus daily exercised and taught in the forbearing of her. Surely it is a shame that Panims should be wiser than we; we, I say, that be commanded to resemble Angels, or rather GOD himself through meekness. And for the love of vertue, this said Philosopher Socrates would not expel his Wife out of this house. Yea, some say that he did therefore marry his Wife, to learn this vertue by that occasion. Wherefore seeing many men be far behind the wisdom of this man, my counsel is, that first and before all things, a man do his best endeavour to get him a good Wife, endued with all honesty and vertue: But if it so chance that he is deceived, that he hath chosen such a Wife as is neither good nor tolerable, then let the Husband follow this Philosoper, and let him instruct his Wife in every condition, and never lay these matters to sight. For the Merchant-man, except he first be at composition with his Factor to use his interfairs quietly, he will neither stir his Ship to sail, nor yet will lay hands upon his Merchandise: Even so, let us do all things, that we may have the fellowship of our Wives, which is the Factor of all our doings at home, in great quiet and rest. And by these means all things shall prosper quietly, and so shall we pass through the dangers of the troublous Sea of this World. For this state of life will be more honourable and comfortable than our houses, than Servants, than Money, than Lands and Possessions, than all things that can be told. As all these with Sedition and Discord, can never work us any comfort: So shall all things turn to our commodity and pleasure, if we draw this yoke in one concord of heart and mind. Whereupon do your best endeavour, that after this sort ye use your Matrimony, and so shall ye be armed on every side. Ye have escaped the snares of the Devil, and the unlawful lusts of the flesh, ye have the quietness of Conscience by this institution of Matrimony ordained by GOD: therefore use oft prayer to him, that he would be present by you, that he would continue Concord and Charity betwixt you. Do the best ye can of your parts, to custom your selves to softness and meekness, and bear well in worthy such overslights as chance: and thus shall your conversation be most plea-

sant

sant and comfortable. And although (which can no otherwise be) some adversities shall follow, and otherwhiles now one discommodity, now another shall appear: yet in this common trouble and adversity, lift up both your hands unto Heaven, call upon the help and assistance of GOD, the Author of your Marriage, and surely the promise of relief is at hand. For Christ affirmeth in his Gospel, Where two or three be gathered together in my Name, and be agreed, what matter soever they pray for, it shall be granted them of my heavenly Father. Why therefore should'st thou be afraid of the danger, where thou hast so ready a promise, and so nigh an help? Furthermore, you must understand how necessary it is for Christian Folk to bear Christs Cross: for else we shall never feel how comfortable GODS help is unto us. Therefore give thanks to GOD for his great benefit, in that ye have taken upon you this state of Wedlock, and pray you instantly, that Almighty GOD may luckily defend and maintain you therein, that neither ye be overcome with any temptations, nor with any adversity. But before all things, take good heed that ye give no occasion to the Devil to let and hinder your prayers by Discord and Dissension: for there is no stronger defence and stay in all our life, than is Prayer, in the which we may call for the help of GOD and obtain it, whereby we may win his Blessing, his Grace, his Defence and Protection, so to continue therein to a better life to come: Which grant us, he that died for us all, to whom be all honour and praise, for ever and ever. Amen.

AN

HOMILY

AGAINST

IDLENESS.



Forasmuch as man, being not born to ease and rest, but to labour and travel, is by corruption of nature through sin, so far degenerated and grown out of kind, that he taketh Idleness to be no evil at all, but rather a commendable thing, seemly for those that be wealthy; and therefore is greedily imbraced of most part of men, as agreeable to their sensual affection, and all labour and travel is diligently avoided, as a thing painful and repugnant to the pleasure of the Flesh: It is necessary to be declared unto you, that by the Ordinance of GOD, which he hath set in the nature of man, every one ought, in his lawful Vocation and Calling, to give himself to labour: and that Idleness, being repugnant to the same Ordinance, is a grievous sin, and also, for the great inconveniences and mischiefs which spring thereof, an intolerable evil: to the intent that when ye understand the same, ye may diligently flee from it, and on the other part earnestly apply your selves, every man in his Vocation, to honest labour and business, which as it is enjoyned unto man by GODS appointment: so it wanteth not his manifold blessings and sundry benefits.

Almighty GOD, after that he had created Man, put him into Paradise, that he might dress and keep it: But when he had transgressed GODS Commandment, eating the fruit of the Tree which was forbidden him, Almighty GOD forthwith did call him out of Paradise into this woful Vale of misery, enjoyning him to labour the ground that he was taken out of, and to eat his bread in the sweat of his face all the days of his life. It is the appointment and will of GOD, that every man, during the time of this mortal and transitory life, should give himself to such honest and godly exercise and labour, and every one follow his own business, and to walk uprightly in his own Calling.

Gen. 3.

Man

Man (ſaith Job) is born to labour. And we are commanded by Jeſus Si- Job 5.
rach, not to hate painful works, neither husbandry, or other ſuch myſte- Eccleſ. 7.
ries of travel, which the higheſt hath created. The Wiſe man alſo exhor- Prov. 5.
teth us to drink the Waters of our own Ciſtern, and of the Rivers that run out of the midſt of our own Well: meaning thereby, that we ſhould live of our own labours, and not devour the labours of other. St. Paul hearing that among the Theſſalonians there were certain that lived diſ- 2 Theſ 3.
ſolutely and out of order, that is to ſay, which did not work, but were buſie-bodies: not getting their own living with their own travel, but eating other mens bread of free-coſt, did command the Theſſalonians, not only to withdraw themſelves, and abſtain from the familiar com-pany of ſuch inordinate perſons, but alſo that if there were any ſuch among them that would not labour, the ſame ſhould not eat, nor have any living at other mens hands Which doctrine of St. Paul (no doubt) is grounded upon the general Ordinance of GOD, which is, that every man ſhould labour: And therefore it is to be obeyed of all men, and no man can juſtly exempt himſelf from the ſame. But when it is ſaid, all men ſhould labour, it is not ſo ſtraitly meant, that all men ſhould uſe handy labour. But as there be divers ſorts of labours, ſome of the mind, and ſome of the body, and ſome of both: So every one (except by rea-ſon of age, debility of body, or want of health, he be unapt to labour at all) ought both for the getting of his own living honeſtly, and for to pro-fit others, in ſome kind of labour to exerciſe himſelf, according as the vocation whereunto GOD hath called him ſhall require. So that who-ſoever doth good to the Common-Weal and Society of men with his induſtry and labour, whether it be by governing the Common-Weal publickly, or by bearing publick Office or Miniſtry, or by doing any common neceſſary affairs of his Country, or by giving counſel, or by teaching and inſtructing others, or by what other means ſoever he be oc-cupied, ſo that a profit and benefit redound thereof unto others, the ſame perſon is not to be accounted idle, though he work no bodily labour, nor is to be denied his living (if he attend his Vocation) though he work not with his hands.

Bodily labour is not required of them which by reaſon of their Voca-tion and office are occupied in the labor of the mind, to the ſuccour and help of others. St. Paul exhorteth Timothy to eſchew and refuſe idle Wi- 1 Tim. 5.
dows, which go about from houſe to houſe, becauſe they are not only idle, but Prattlers alſo, and Buſie-bodies ſpeaking things which are not comely. The Prophet Ezekiel, declaring what the ſins of the City of Ezek. 16.
Sodom were, reckoneth Idleneſs to be one of the principal. The ſins (ſaith he) of Sodom were theſe, Pride, Fulneſs of Meat, Abundance, and Idleneſs: Theſe things had Sodom and her Daughters, meaning the Cities ſubject to her. The horrible and ſtrange kind of Deſtruction of that City, and all the Country about the ſame, (which was Fire and Brimſtone raining from Heaven) moſt manifeſtly declareth, what a grievous ſin Idleneſs is, and ought to admoniſh us to flee from the ſame, and embrace honeſt and godly labour. But if we give our ſelves to Idleneſs and Sloth, to Lurking and Loitering, to wilful Wandring, and waſtful ſpending, never ſetling our ſelves to honeſt labour, but living like drone Bees by the labours of other men, then do we break the Lords Commandment, we go aſtray from our Vocation, & incur the danger of GODS wrath and heavy diſpleaſure, to our end-

lesse destruction, except by Repentance we turn again unfeignedly unto GOD. The inconveniences and mischiefs that come of Idleness, as well to mans body as to his soul, are more than can in short time be well rehearsed. Some we shall declare and open unto you, that by considering them, ye may the better with your selves gather the rest. An idle hand
Prov. 10. (saith Solomon) maketh poor, but a quick labouring hand maketh rich.
Prov. 11, 28. Again, he that tilleth his Land, shall have plenteousness of bread, but he that slotheth in idleness is a very Fool, and shall have poverty enough.
Prov. 10. Again, A slothful body will not go to plough for cold of the Winter, therefore shall he go a begging in Summer and have nothing.

But what shall we need to stand much about the proving of this, that Poverty followeth Idleness; We have too much experience thereof (the thing is the more to be lamented) in this Realm. For a great part of the beggery that is among the Poor, can be imputed to nothing so much as to idleness, and to the negligence of Parents, which do not bring up their children either in good learning, honest labour, or some commendable occupation or trade, whereby when they come to age, they might get their living. Daily experience also teacheth, that nothing is more enemy or pernicious to the health of mans body than is Idleness, too much ease and sleep, and want of exercise. But these & such like incommodities, albeit they be great and noisom, yet because they concern chiefly the body and external goods, they are not to be compared with the mischiefs and inconveniences, which through idleness happen to the soul, whereof we will recite some. Idleness is never alone, but hath always a long tail of other Vices hanging on, which corrupt and infect the whole man after such sort, that he is made at length nothing else
Eccl. 33. but a lump of sin. Idleness (saith Jesus Syrach) bringeth much evil and mischief. St. Bernard calleth it the mother of all evils, and stepdame of all Vertues, adding moreover, that it doth prepare, and (as it were) tread the way to Hell fire. Where Idleness is once received, there the Devil is ready to set in his foot, and to plant all kind of wickedness and sin, to the everlasting destruction of mans soul. Which thing to
Matth. 13. be most true, we are plainly taught in the xiii. of Matthew, where it is said, that the Enemy came while men were asleep and sowed naughty Tares among the good Wheat. In very deed the best time that the Devil can have to work his feat, is when men be asleep, that is to say, idle: Then is he most busie in his work, then doth he soonest catch men in the snare of perdition, then doth he fill them with all iniquity, to bring them (without GODS special favour) unto utter destruction. Hereof we have two notable examples, most lively set before our
1 King. 11. eyes. The one in King David, who tarrying at home idlely (as the Scripture saith) at such times as other Kings go forth to battel, was
2 King. 12. quickly seduced of Satan to forsake the Lord his GOD, and to commit two grievous and abominable sins in his sight, Adultery and Murder.

The Plagues that ensued these offences were horrible and grievous, as it may easily appear to them that will read the story. Another ex-
Judg. 16. ample of Samson, who so long as he warred with the Philistines, enemies to the People of GOD, could never be taken or overcome: But after that he gave himself to ease and idleness, he not only committed fornication with the Strumpet Dalila, but also was taken of his Enemies, and had his eyes miserably put out, was put in prison, and compelled

pelled to grind in a Mill, and at length was made the laughing ſtock of his enemies. If theſe two, who were ſo excellent men, ſo well beloved of GOD, ſo indued with ſingular and divine gifts, the one namely of propheſie, and the other of ſtrength, and ſuch men as never could by vexation, labour, or trouble, be overcome, were overthrown and fell into grievous ſins by giving themſelves for a ſhort time to eaſe and idleneſs, and ſo conſequently incurred miſerable plagues at the hands of GOD: what ſin, what miſchief, what inconvenience and plague is not to be feared of them, which all their life long give themſelves wholly to idleneſs and eaſe? Let us not deceive our ſelves, thinking little hurt to come of doing nothing: for it is a true ſaying, When one doth nothing, he learneth to do evil. Let us therefore always be doing of ſome honeſt work, that the Devil may find us occupied. He himſelf is ever occupied, never idle, but walketh continually ſeeking to devour us. Let us reſiſt him with our diligent watching, in labour, and in well-doing. For he that diligently exerciſeth himſelf in honeſt buſineſs, is not eaſily catched in the Devils ſnare. When man through idleneſs, or for default of ſome honeſt occupation or trade to live upon, is brought to poverty, and want of things neceſſary, we ſee how eaſily ſuch a man is induced for his gain, to lie, to practiſe how he may deceive his neighbour, to forſwear himſelf, to beat falſe witneſs, and oftentimes to ſteal and murder, or to uſe ſome other ungodly mean to live withal. Whereby not only his good name, honeſt reputation, and a good conſcience, yea, his life is utterly loſt, but alſo the great diſpleaſure and wrath of GOD, with divers and ſundry grievous plagues are procured. Lo here the end of the idle and ſluggiſh bodies, whole hands cannot away with honeſt labour: loſs of name, fame, reputation, and life, here in this world, and without the great mercy of GOD, the purchaſing of everlaſting deſtruction in the world to come. Have not all men then good cauſe to beware and take heed of idleneſs, ſeeing they that imbrace and follow it, have commonly of their pleaſant idleneſs, ſharp and ſowr diſpleaſures? Doubtleſs good and godly men, weighing the great and manifold harms that come by idleneſs to a Common-weal, have from time to time provided with all diligence, that ſharp and ſevere Laws might be made for the correction and amendment of this evil. The Egyptians had a Law, that every man ſhould weekly bring his name to the chief Rulers of the Province, and therewithal declare what trade of life he uſed, to the intent that idleneſs might be worthily puniſhed, and diligent labour duly rewarded. The Athenians did chaſtiſe ſluggiſh and ſlothful people, no leſs than they did hainous and grievous offenders, conſidering (as the truth is) that Idleneſs cauſeth much miſchief. The Areopagites called every man to a ſtrait accompt how he lived. And if they found any Loyterers that did not profit the Common-weal by one means or other, they were driven out, and baniſhed, as unprofitable members, that did only hurt and corrupt the body. And in this Realm of England, good and godly Laws have been divers times made, that no idle Vagabonds and loitering Runnagates, ſhould be ſuffered to go from Town to Town, from Place to Place, without puniſhment, which neither ſerve GOD nor their Prince, but devour the ſweet fruits of other mens labour, being common Liers, Drunkards, Swearers, Thieves, Whoremaſters, and Murderers, refuſing all honeſt labour, and give themſelves to nothing elſe but to invent and do miſ-

Herodotus.

chief,

chief, whereof they are more desirous and greedy than is any Lion of his prey. To remedy this inconvenience, let all Parents and others which have the care and governance of Youth, so bring them up either in good Learning, Labour, or some honest Occupation or Trade, whereby they may be able in time to come, not only to sustain themselves competently, but also to relieve and supply the necessity and want of
Ephes. 4. others. And S. Paul saith, Let him that hath stolen, steal no more, and he that hath deceived others, or used unlawful ways to get his living, leave off the same, and labour rather, working with his hands that thing which is good, that he may have that which is necessary for himself, and also be able to give unto others that stand in need of his help. The
Psal. 128. Prophet David thinketh him happy that liveth upon his labour, saying, When thou eatest the labours of thine hands, happy art thou, and well is thee. This happiness or blessing consisteth in these and such like points.

Eccles. 3. First, it is the gift of GOD (as Solomon saith) when one eateth and drinketh, and receiveth good of his labour. Secondly, When one liveth of his own labour (so it be honest and good) he liveth of it with a good conscience: and an upright conscience is a treasure inestimable. Thirdly, he eateth his bread not with brawling and chiding, but with peace and quietness when he quietly laboureth for the same, according to S. Pauls admonition. Fourthly, he is no mans bondman for his meat sake, nor needeth not for that, to hang upon the good will of other men: but so liveth of his own, that he is able to give part to others. And to conclude, the labouring man and his family, whiles they are busily occupied in their labour, be free from many temptations and occasions of sin, which they that live in idleness are subject unto. And here ought Artificers and labouring men, who be at wages for their work and labour, to consider their conscience to GOD, and their duty to their neighbour, lest they abuse their time in idleness, so defrauding them which be at charge both with great wages, and dear commons. They be worse than idle men indeed, for that they seek to have wages for their loytering. It is less danger to GOD to be idle for no gain, than by idleness to win out of their neighbours purses wages for that which is not deserved. It is true that Almighty GOD is angry with such as do defraud the hired man of his Wages: the cry of that injury ascendeth up to GODS ear for vengeance. And as true it is, that the hired man, who useth deceit in his labour, is a thief before GOD. Let no man (saith
1 Thes. 4. St. Paul to the Thessalonians) subtilly beguile his brother, let him not defraud him in his business: For the Lord is the revenger of such deceits. Whereupon he that will have a good Conscience to GOD, that labouring man, I say, which dependeth wholly upon GODS benediction, ministring all things sufficient for his living, let him use his time in a faithful labour, and when his labour by sickness or other misfortune doth cease, yet let him think for that in his health he served GOD and his neighbour truly he shall not want in time of necessity. GOD upon respect of his fidelity in health, will recompence his indigence, to move the hearts of good men to relieve such decayed men in sickness. Where otherwise, whatsoever is gotten by idleness shall have no means to help in time of need.

Let the labouring man therefore eschew for his part this vice of idle-
Ephes. 4. ness and deceit, remembring that St. Paul exhorteth every man to lay away

away all deceit, diſſimulation, and lying, and to uſe truth and plainneſs to his neighbour, becauſe (ſaith he) we be members together in one body, under one head Chriſt our Saviour. And here might be charged the Serving-men of this Realm, who ſpend their time in much idleneſs of life, nothing regarding the opportunity of their time, forgetting how ſervice is no heritage, how age will creep upon them: where wiſdom were they ſhould expend their idle time in ſome good buſineſs, whereby they might encreaſe in knowledge, and ſo the more worthy to be ready for every mans ſervice: It is a great rebuke to them, that they ſtudy not either to write fair, to keep a Book of Account, to ſtudy the Tongues, and ſo to get wiſdom and knowledge in ſuch Books and Works, as be now plentifully ſet out in print of all manner of Languages. Let yong men conſider the precious value of their time, and waſte it not in idleneſs, in jollity, in gaming, in banquetting, in ruffians company. Youth is but vanity, and muſt be accounted for before GOD. How merry and glad ſoever thou be in thy youth, O young man (ſaith the Preacher) how glad ſoever thy heart be in thy young days, how faſt and freely ſoever thou follow the ways of thine own heart, and the luſt of thine own eyes, yet be thou ſure that GOD ſhall bring thee into judgment for all theſe things. GOD of his mercy put it into the hearts and minds of all them that have the Sword of puniſhment in their hands, or have Families under their governance, to labour to redreſs this great enormity, of all ſuch as live idly and unprofitably in the Common-weal, to the great diſhonour of GOD, and the grievous plague of his ſilly people. To leave ſin unpuniſhed, and to neglect the good bringing up of youth, is nothing elſe but to kindle the Lords wrath againſt us, and to heap plagues upon our own heads. As long as the Adulterous people were ſuffered to live licentiouſly without reformation: ſo long did the Plague continue and increaſe in Iſrael, as ye may ſee in the Book of Numbers. Eccleſ. 11.

But when due correction was done upon them, the Lords anger was ſtraightway pacified, and the Plague ceaſed. Let all Officers therefore look ſtraitly to their charge. Let all Maſters of Houſholds reform this abuſe in their Families, let them uſe the authority that GOD hath given them: let them not maintain Vagabonds and Idle perſons, but deliver the Realm and their Houſholds from ſuch noiſom Loiterers, that Idleneſs the Mother of all Miſchief, being clean taken away, Almighty GOD may turn his dreadful anger away from us, and confirm the Covenant of Peace upon us for ever, through the merits of Jeſus Chriſt our only Lord and Saviour: To whom with the Father and the Holy Ghoſt, be all honour and glory, World without end. Amen.

AN

AN HOMILY OF REPENTANCE, AND Of true RECONCILIATION unto GOD.



THere is nothing that the Holy Ghost doth so much labour in all the Scriptures to beat into mens heads, as Repentance, amendment of Life, and speedy returning unto the Lord GOD of Hosts. And no marvel why. For we do daily and hourly by our wickedness and stubborn disobedience, horribly fall away from GOD, thereby purchasing unto our selves (if he should deal with us according to his justice) eternal damnation. So that no doctrine is so necessary in the Church of GOD, as is the doctrine of Repentance and amendment of Life. And verily the true Preachers of the Gospel of the Kingdom of Heaven, and of the glad and joyful tidings of Salvation, have always in their godly Sermons and Preachings unto the People, joyned these two together, I mean Repentance and Forgiveness of sins, even as our Saviour Jesus Christ did appoint himself, saying, So it behoved Christ to suffer, and to rise again the third day, and that Repentance and Forgiveness of sins should be preached in his Name among all Nations. And therefore the holy Apostle doth in the Acts speak after this manner: I have witnessed both to the Jews and to the Gentiles, the repentance towards GOD, and Faith towards our Lord Jesus Christ. Did not John Baptist, Zacharias son, begin his Ministry with the Doctrine of Repentance, saying, Repent, for the Kingdom of GOD is at hand? The like Doctrine did our Saviour Jesus Christ preach himself and commanded his Apostles to preach the same.

The Doctrine of Repentance is most necessary.

I might here alledge very many places out of the Prophets, in the which this most wholsome doctrine of Repentance is very earnestly urged

urged, as moſt needful for all degrees and orders of men, but one ſhall be ſufficient at this preſent time.

Theſe are the words of Joel the Prophet. Therefore alſo now the Lord ſaith, Return unto me with all your heart, with faſting, weeping, and mourning; rent your hearts and not your cloaths, and return unto the Lord your GOD, for he is gracious and merciful, ſlow to anger, and of great compaſſion, and ready to pardon wickedneſs. Joel 2. Whereby it is given us to underſtand, that we have here a perpetual rule appointed us, which ought to be obſerved and kept at all times and that there is none other way whereby the wrath of GOD may be pacified, and his anger aſſwaged, that the fierceneſs of his fury, and the plagues of deſtruction, which by his righteous judgment he had determined to bring upon us, may depart, be removed and taken away. Where he ſaith, But now therefore, ſaith the Lord, return unto me: It is not without great importance, that the Prophet ſpeaketh ſo. For he had before ſet forth at large unto them, the horrible vengeance of GOD, which no man was able to abide, and therefore he doth move them to repentance, to obtain mercy, as if he ſhould ſay, I will not have theſe things to be ſo taken, as though there were no hope of grace left. For although ye do by your ſins deſerve to be utterly deſtroyed, and GOD by his righteous judgments hath determined to bring no ſmall deſtruction upon you, yet know that ye are in a manner on the very edge of the Sword, if ye will ſpeedily return unto him, he will moſt gently and moſt mercifully receive you into favour again. Whereby we are admoniſhed, that repentance is never too late, ſo that it be true and earneſt. For ſith that GOD in the Scriptures will be called our Father, doubtleſs he doth follow the nature and property of gentle and merciful Fathers, which ſeek nothing ſo much, as the returning again, and amendment of their children, as Chriſt doth abundantly teach in the Parable of the Prodigal Son. Luke 15. Doth not the Lord himſelf ſay by the Prophet, Ezek. 18. I will not the death of the wicked, but that he turn from his wicked ways and live? Eſay 1. And in another place, If we confeſs our ſin, GOD is faithful and righteous to forgive us our ſins, and to make us clean from all wickedneſs. 1 John 2. Which moſt comfortable promiſes are confirmed by many examples of the Scriptures. When the Jews did willingly receive and imbrace the wholſom counſel of the Prophet Eſay, Eſay 37. GOD by and by did reach his helping hand unto them, and by his Angel, did in one night ſlay the moſt worthy and valiant Souldiers of Sennacheribs Camp. Whereunto may King Manaſſes be added, who 2 Par. 53. after all manner of damnable wickednes, returned unto the Lord, and therefore was heard of him, and reſtored again into his Kingdom. The ſame grace and favour did the ſinful woman Magdalene, Zacheus, the poor Thief, and many other feel. Luke 7. 16. All which things ought to ſerve for our comfort againſt the temptations of our Conſciences, whereby the Devil goeth about to ſhake, or rather to overthrow our Faith. For every one of us ought to apply the ſame unto himſelf, and ſay, Yet now return unto the Lord: neither let the remembrance of thy former life diſcourage thee, yea, the more wicked that it hath been, the more fervent and earneſt, let thy repentance or returning be, and forthwith thou ſhalt feel the ears of the Lord wide open unto thy prayers. But let us more narrowly look upon the Commandment of the Lord touching this matter. Turn unto me (ſaith he by the holy Prophet Joel) with all

A perpetual rule which all muſt follow.

your hearts, with fasting, weeping, and mourning. Rent your hearts, and not your garments, &c. In which words, he comprehendeth all manner of things that can be spoken of Repentance, which is a returning again of the whole man unto GOD, from whom we be fallen away by sin. But that the whole Discourse thereof may the better be born away, we shall first consider in order four principal points, that is, from what we must return, to whom we must return, by whom we may be able to convert, and the manner how to turn to GOD.

From whence we must turn.

First, from whence, or from what things we must return. Truly we must return from those things, whereby we have been withdrawn, pluckt, and led away from GOD. And these generally are our sins, which as the holy Prophet Esay doth testifie, do separate GOD and us, and hide his face, that he will not hear us. But under the name of sin, not only those gross words and deeds, which by the common judgment of men, are counted to be filthy and unlawful, and so consequently abominable sins: but also the filthy lusts and inward concupiscences of the flesh, which (as St. Paul testifieth) do resist the will and Spirit of GOD, and therefore ought earnestly to be bridled and kept under. We must repent of the false and erroneous opinions that we have had of GOD, and the wicked superstition that doth breed of the same, the unlawful worshipping and Service of GOD, and other like. All these things must they forsake, that will truly turn unto the Lord and repent aright. For sith that for such things the wrath of GOD cometh upon the children of disobedience, no end of punishment ought to be looked for, as long as we continue in such things. Therefore they be here condemned, which will seem to be repentant sinners, and yet will not forsake their Idolatry and Superstition.

Gal. 5.

Ephes. 5.

Unto whom we ought to return.

Secondly, we must see unto whom we ought to return. Revertimini usque ad me, saith the Lord: that is, Return as far as unto me. We must then return unto the Lord yea, we must return unto him alone: For he alone is the truth, and the Fountain of all goodness: But we must labour that we do return as far as unto him, and that we do never cease nor rest till we have apprehended and taken hold upon him.

But this must be done by Faith. For sith that GOD is a Spirit, he can by no other means be apprehended and taken hold upon. Wherefore, first they do greatly err, which do not turn unto GOD, but unto the Creatures, or unto the inventions of men, or unto their own merits.

By whom we must return unto God.

Secondly, they that do begin to return unto the Lord, and do faint in the mid-way, before they come to the mark that is appointed unto them. Thirdly, because we have of our own selves nothing to present us to GOD, and do no less flee from him, after our Fall, than our first Parent Adam did, who when he had sinned, did seek to hide himself from the sight of GOD, we have need of a Mediatour for to bring and reconcile us unto him, who for our sins is angry with us. The same is Jesus Christ, who being true and natural GOD, equal and of one substance with the Father, did at the time appointed take upon him our frail nature, in the blessed Virgins Womb, and that of her undefiled substance, that so he might be a Mediator between GOD and us, and pacifie his wrath. Of him doth the Father himself speak from Heaven, saying, This is my well-beloved Son, in whom I am well pleased. And he himself in his Gospel doth cry out and say,

Matth. 3.

ſay, I am the way, the truth, and the life, no man cometh unto the Father but by me. For he alone did with the ſacrifice of his Body and Blood, make ſatisfaction unto the Juſtice of GOD for our ſins. The Apoſtles do teſtifie, that he was exalted, for to give repentance and remiſſion of ſins unto Iſrael. Both which things he himſelf did command to be preached in his Name. Therefore they are greatly deceived that preach Repentance without Chriſt, and teach the ſimple and ignorant that it conſiſteth only in the works of men. They may indeed ſpeak many things of good works, and of amendment of life and manners: but without Chriſt they be all vain and unprofitable. They that think that they have done much of themſelves towards Repentance, are ſo much more the farther from GOD, becauſe they do ſeek thoſe things in their own works and merits, which ought only to be ſought in our Saviour Jeſus Chriſt, and in the merits of his Death, and Paſſion, and Bloudſhedding. Fourthly, This holy Prophet Joel doth lively expreſs the manner of this our Returning or Repentance, comprehending all the inward and outward things that may be here obſerved. Firſt, he will have us to return unto GOD with our whole heart, whereby he doth remove and put away all hypocriſie, leſt the ſame might juſtly be ſaid unto us: This People draweth near unto me with their mouth, and worſhip me with their lips, but their heart is far off from me.

John 14. John 1. 1 Pet. 1. Acts 5. Luke 24. John 15. The manner of our turning. Eſay 29. Matth. 15.

Secondly, He requireth a ſincere and pure love of godlineſs, and of the true worſhiping and ſervice of GOD, that is to ſay, that forſaking all manner of things that are repugnant and contrary unto GODS Will, we do give our hearts unto him, and the whole ſtrength of our bodies and ſouls, according to that which is written in the Law: Thou ſhalt love the Lord thy GOD with all thy heart, with all thy ſoul, and with all thy ſtrength. Here therefore nothing is left unto us, that we may give unto the World, and unto the luſts of the fleſh. For ſith that the heart is the Fountain of all our works, as many as do with their whole heart turn unto the Lord, do live unto him only. Neither do they yet repent truly, that halting on both ſides, do otherwhiles obey GOD, but by and by do think, that laying him aſide, it is lawful for them to ſerve the World and the Fleſh. And becauſe that we are letted by the natural corruption of our own fleſh, and the wicked affections of the ſame, he doth bid us alſo to return with Faſting: not thereby underſtanding a ſuperſtitious abſtinence and chooſing of meats, but a true diſcipline or taming of the fleſh, whereby the nouriſhments of filthy luſts, and of ſtubborn contumacy and pride may be withdrawn and pluckt away from it. Whereunto he doth add weeping and mourning, which do contain an outward profeſſion of Repentance, which is very needful and neceſſary, that ſo we may partly ſet forth the righteouſneſs of GOD, when by ſuch means we do teſtifie that we deſerved puniſhments at his hands, and partly ſtop the offence that was openly given unto the weak.

Deut. 6. Halting on both ſides.

This did David ſee, who being not content to have bewept and bewailed his ſins privately, would publickly in his Pſalms declare and ſet forth the righteouſneſs of GOD, in puniſhing ſin, and alſo ſlay them that might have abuſed his example to ſin the more boldly. Therefore they are fartheſt from true repentance, that will not con-

Pſal 25.

fels and acknowledge their sins, nor yet bewail them, but rather do most ungodly glory and rejoyce in them. Now lest any man should think that Repentance doth consist in outward weeping and mourning only, he doth rehearse that wherein the chief of the whole matter doth lie, when he saith, Rent your hearts, and not your garments, and turn unto the Lord your GOD. For the people of the East part of the World were wont to rent their garments, if any thing happened unto them that seemed intolerable. This thing did hypocrites sometimes counterfeit and follow, as though the whole Repentance did stand in such outward gesture. He teacheth then, that another manner of thing is required, that is, that they must be contrite in their hearts, that they must utterly detest and abhor sins, and being at defiance with them, return unto the Lord their GOD, from whom they went away before. For GOD hath no pleasure in the outward Ceremony, but requireth a contrite and humble heart, which he will never despise, as David doth testifie. There is therefore none other use to these outward Ceremonies, but as far forth as we are stirred up by them, and do serve to the glory of GOD, and to the edifying of other.

Pſal. 52.

Hypocrites do counterfeit all manner of things

Pſa'. 52.

How repentance is not unprofitable

Now doth he add unto this Doctrine or Exhortation, certain godly reasons, which he doth ground upon the nature and property of GOD, and whereby he doth teach, that true Repentance can never be unprofitable or unfruitful. For as in all other things mens hearts do quail and faint, if they once perceive that they travel in vain: Even so most especially in this matter, must we take heed and beware that we suffer not our selves to be perswaded that all that we do is but labour lost: For thereof either sudden desperation doth arise, or a licentious boldness to sin, which at length bringeth unto desperation. Lest any such thing then should happen unto them, he doth certifie them of the grace and goodness of GOD, who is always most ready to receive them into favour again that turn speedily unto him. Which thing he doth prove with the same titles wherewith GOD doth describe and set forth himself unto Moses, speaking on this manner, For he is gracious and merciful, slow to anger, of great kindness, and repenteth him of the evil; that is, such a one as is sorry for your afflictions. First, he calleth him gentle and gracious, as he who of his own nature is more prompt and ready to do good, than to punish. Whereunto this saying of Esaias the Prophet seemeth to pertain, where he saith, Let the wicked forsake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have pity on him, and to our GOD, for he is very ready to forgive. Secondly, he doth attribute unto him mercy, or rather (according to the Hebrew word) the bowels of mercies: whereby he signified the natural affections of Parents towards their children. Which thing David doth set forth goodly, saying, As a Father hath compassion on his children, so hath the Lord compassion on them that fear him, for he knoweth whereof we be made, he remembreth that we are but dust. Thirdly, he saith, that he is slow to anger, that is to say, long-suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindness, for he is that bottomless Well of all goodness, who rejoyceth to do good unto us: therefore did he create & make men, that he might have whom he should do good unto, and make partakers of his heavenly riches. Fifthly, he repenteth

Exod. 34.

Esay 55.

Pſal. 103.

of

of the evil, that is to say, he doth call back again, and revoke the punishment which he had threatned, when he seeth men repent; turn, and amend. Whereupon we do not without a just cause detest and abhor the damnable opinion of them which do most wickedly go about to perswade the simple and ignorant people, that if we chance after we be once come to GOD, and grafted in his Son Jesus Christ, to fall into some horrible sin, shall be unprofitable unto us, there is no more hope of reconciliation, or to be received again into the favour and mercy of GOD. And that they may give the better colour unto their pestilent and pernicious error, they do commonly bring in the sixth and tenth Chapters of the Epistle to the Hebrews, and the second Chapter of the second Epistle of Peter, not considering that in those places the holy Apostles do not speak of the daily falls, that we (as long as we carry about this body of sin) are subject unto: but of the final falling away from Christ, and his Gospel, which is a sin against the holy Ghost that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ and his Word, they do crucifie and mock him (but to their utter destruction) and therefore fall into desperation, and cannot repent. And that this is the true meaning of the holy Spirit of GOD, it appeareth by many other places of the Scriptures, which promiseth unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their GOD, free pardon and remission of their sins, For the probation hereof, we read this: O Israel (saith the holy Prophet Jeremy) if thou return, return unto me, saith the Lord, and if thou put away thine abominations out of my sight, then shalt thou not be removed. Again, these are Esaias words: Let the wicked forsake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him, and to our GOD, for he is ready to forgive. And the Prophet Hosea, the godly exhort one another after this manner, Come and let us turn again unto the Lord, for he hath smitten us, and he will heal us, he hath wounded us, and he will bind us up again. It is most evident and plain, that these things ought to be understood of them that were with the Lord before, and by their sins and wickednesses were gone away from him.

Against the *Novatians*.

Matth. 12. Mark 3. The sin against the Holy Ghost.

Jer. 4.

Esay 55.

Hos. 6.

Note.

For we do not turn again unto him with whom we were never before, but we come unto him. Now, unto all them that will return unfeignedly unto the Lord their GOD, the favour and mercy of GOD unto forgiveness of sins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to GOD, and grafted in his Son Jesus Christ, fall into great sins (for there is no righteous man upon the Earth that sinneth not, and if we say we have no sin, we deceive our selves, and the truth is not in us) yet if we rise again by repentance, and with a full purpose of amendment of life do flee unto the mercy of GOD, taking sure hold thereupon, through Faith in his Son Jesu Christ, there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our heavenly Father. It is written of David, I have found a man according to mine own heart; or, I have found David the son of Jesse, a man according to mine own heart, who will do all things

Eccles. 7. 1 John 1.

Acts 13. 2 Sam. 7.

things that I will. This a great commendation of David. It is also most certain, that he did stedfastly believe the promise that was made him touching the Messias, who should come of him touching the flesh, and that by the same Faith he was justified, and grafted in our Saviour Jesu Christ to come, and yet afterwards he fell horrible, committing most detestably adultery and damnable murder, and yet as soon as he cried Peccavi, I have sinned, unto the Lord, his sin being forgiven, he was received into favour again. Now will we come unto Peter, of whom no man can doubt but that he was grafted in our Saviour Jesus Christ, long before his denial. Which thing may easily be proved by the answer which he did in his name, and in the name of his fellow Apostles make unto our Saviour Jesu Christ, when he said unto them, Will ye also go away? Master (saith he) to whom shall we go? Thou hast the words of eternal life, and we believe and know that thou art that Christ the Son of the living GOD. Whereunto may be added the like confession of Peter, where Christ doth give us most infallible testimony: Thou art blessed Simon the Son of Jonas, for neither flesh nor bloud hath revealed this unto thee, but my Father which is in Heaven. These words are sufficient to prove that Peter was already justified, through this his lively Faith in the only begotten Son of GOD, whereof he made so notable and so solemn a Confession. But did not he afterwards most cowardly deny his Master, although he had heard of him, Whosoever denieth me before men, I will deny him before my Father? Nevertheless, as soon as with weeping eyes, and with a sobbing heart he did acknowledge his offence, and with an earnest repentance did flee unto the mercy of GOD, taking sure hold thereupon, through Faith in him whom he had so shamefully denied, his sin was forgiven him, and for a certificate and assurance thereof, the room of his Apostleship was not denied unto him. But now mark what doth follow: After the same holy Apostle had on Whitsunday with the rest of the Disciples received the gift of the Holy Ghost most abundantly, he committed no small offence in Antiochia, by bringing the Consciences of the Faithful into doubt by his example, so that Paul was fain to rebuke him to his face, because that he walked not uprightly, or went not the right way in the Gospel. Shall we now say, that after this grievous offence, he was utterly excluded and shut out from the grace and mercy of GOD, and that this his trespass, whereby he was a stumbling block unto many, was unpardonable? GOD defend we should say so. But as these examples are not brought in, to the end that we should thereby take a boldness to sin, presuming on the mercy and goodness of GOD, but to the end that if through the frailness of our flesh, and the temptation of the Devil, we fall into like sins, we should in no wise despair of the mercy and goodness of GOD: Even so must we beware and take heed, that we do in no wise think in our hearts, imagine, or believe that we are able to repent aright, or to turn effectually unto the Lord by our own might and strength. For this must be verified in all men, Without me ye can do nothing. Again, Of our selves we are not able as much as to think a good thought. And in another place. It is GOD that worketh in us both the Will and the Deed. For this cause, although Jeremy had said before, If thou return, O Israel, return

2 Sam. 11.
2 Sam. 22.
John 6.
Matth. 26
Matth. 10.
Acts 2.
Gal. 2.
What we must beware of.
John 15.
2 Cor. 3.
Phil. 2.
Jer. 6.

turn unto me, saith the Lord: Yet afterwards he saith, Turn thou me, O Lord, and I shall be turned, for thou art the Lord my GOD. And therefore that holy Writer and ancient Father Ambrose doth plainly affirm, that the turning of the heart unto GOD, is of GOD, as the Lord himself doth testifie by his Prophet, saying, And I will give thee an heart to know me, that I am the Lord, and they shall be my people, and I will be their GOD, for they shall return unto me with their whole heart. These things being considered, let us earnestly pray unto the living GOD our heavenly Father, that he will vouchsafe by his holy Spirit, to work a true and unfeigned Repentance in us, that after the painful labours and travels of this life, we may live eternally with his Son Jesus Christ: To whom be all praise and glory for ever and ever. Amen.

Ambros. de Vocat. Gent. lib. 8. cap. 9.

The

The Second Part of the HOMILY OF REPENTANCE.

HItherto have ye heard (Well-beloved) how needful and necessary the Doctrine of Repentance is, and how earnestly it is throughout all the Scriptures of GOD urged and set forth, both by the ancient Prophets, by our Saviour Jesus Christ, and his Apostles, and that forasmuch as it is the conversion, or turning again of the whole man unto GOD, from whom we go away by sin: these four points ought to be observed; that is, from whence, or from what things we must return, unto whom this our returning must be made, by whose means it ought to be done, that it may be effectual: and last of all, after what sort we ought to behave our selves in the same, that it may be profitable unto us, and attain unto the thing that we do seek by it. Ye have also learned, that as the opinion of them that deny the benefit of Repentance, unto those that after they be come to GOD and grafted in our Saviour Jesus Christ, do through the frailness of their flesh, and the temptation of the Devil, fall into some grievous and detestable sin, is most pestilent and pernicious: So we must beware, that we do in no wise think that we are able of our own selves, and of our own strength, to return unto the Lord our GOD, from whom we are gone away by our wickedness and sin. Now it shall be declared unto you, what be the true parts of Repentance, and what things ought to move us to repent, and to return unto the Lord our GOD with all speed. Repentance (as it is said before) is a true returning unto GOD, whereby men forsaking utterly their Idolatry and wickedness, do with a lively Faith embrace, love, and worship the true living GOD only, and give themselves to all manner of good works, which by GODS Word they know to be acceptable unto him. Now there be four parts of Repentance, which being set together, may be likened to an easie and short Ladder, whereby we may climb from the bottomless pit of perdition, that we cast our selves into by our daily offences and grievous sins, up into the Castle or Tower of eternal and endless salvation.

There be four parts of Repentance.

The first is the contrition of the heart. For we must be earnestly sorry for our sins, and unfeignedly lament and bewail that we have by them so grievously offended our most bounteous and merciful GOD, who so tenderly loved us, that he gave his only begotten Son to die a most bitter death, and to shed his dear heart blood for our Redemption and deliverance. And verily this inward sorrow and grief being conceived in the heart for the heinousness of sin, if it be earnest and unfeigned

feigned, is as a Sacrifice to GOD, as the holy Prophet David doth testifie, saying, A Sacrifice to GOD is a troubled spirit, a contrite and broken heart, O Lord, thou wilt not despise. Psalm 51.

But that this may take place in us, we must be diligent to read and hear the Scriptures and the Word of GOD, which most lively do paint out before our eyes our natural uncleanness, and the enormity of our sinful life. For unless we have a thorow feeling of our sins, how can it be that we should earnestly be sorry for them? Before David did hear the Word of the Lord by the mouth of the Prophet Nathan, what heaviness I pray you was in him for the adultery and the murder that he had committed? So that it might be said right well, that he slept in his own sin. We read in the Acts of the Apostles, that when the people had heard the Sermon of Peter, they were compunct and pricked in their hearts. Which thing would never have been, if they had not heard that wholesom Sermon of Peter. They therefore that have no mind at all neither to read, nor yet to hear GODS Word, there is but small hope of them that they will as much as once set their feet, or take hold upon the first stair or step of this Ladder, but rather will sink deeper and deeper into the bottomless pit of perdition. For if at any time through the remorse of their Conscience, which accuseth them, they feel any inward grief, sorrow, or heaviness for their sins, forasmuch as they want the salve and comfort of GODS Word, which they do despise, it will be unto them rather a mean to bring them to utter desperation, than otherwise. The second is, an unfeigned confession and acknowledging of our sins unto GOD, whom by them we have so grievously offended, that if he should deal with us according to his justice, we do deserve a thousand Hells, if there could be so many. Yet if we will with a sorrowful and contrite heart make an unfeigned confession of them unto GOD, he will freely and frankly forgive them, and so put all our wickedness out of remembrance before the sight of his Majesty, that they shall no more be thought upon. Hereunto doth pertain the golden saying of the holy Prophet David, where he saith on this manner: Then I acknowledged my sin unto thee, neither did I hide mine iniquity: I said, I will confess against my self my wickedness unto the Lord, and thou forgavest the ungodliness of my sin. These are also the words of John the Evangelist: If we confess our sins, GOD is faithful and righteous to forgive us our sins, and to make us clean from all our wickedness. Which ought to be understood of the confession that is made unto GOD. For these are St. Augustines words: That confession which is made unto GOD, is required by GODS Law, whereof John the Apostle speaketh, saying, If we confess our sins, GOD is faithful and righteous to forgive us our sins, and to make us clean from all our wickedness. For without this confession, sin is not forgiven. This is then the chiefest and most principal confession that in the Scriptures and Word of GOD we are bidden to make, and without the which we shall never obtain pardon and forgiveness of our sins. Indeed, besides this there is another kind of confession, which is needful and necessary. Ezech. 18. Psalm 51. 1 John 1. *In Epist. ad Julian. comitem* 30.

And of the same doth Saint James speak, after this manner, saying, Acknowledg your faults one to another, and pray one for another, that ye may be saved. As if he should say: Open that which

grieveth you, that a remedy may be found. And this is commanded both for him that complaineth, and for him that heareth, that the one should shew his grief to the other. The true meaning of it is, that the Faithful ought to acknowledg their offences, whereby some hatred, rancour, ground, or malice, having risen or grown among them one to another, that a brotherly reconciliation may be had, without the which nothing that we do can be acceptable unto GOD, as our Matth. 5. Saviour Jesus Christ doth witness himself, saying; When thou offerest thine offering at the Altar, if thou remembrest that thy brother hath ought against thee, leave there thine offering, and go and be reconciled, and when thou art reconciled, come and offer thine offering. It may also be thus taken, that we ought to confess our weakness and infirmities one to another, to the end that knowing each others frailness, we may the more earnestly pray together unto Almighty GOD our heavenly Father, that he will vouchsafe to pardon us our infirmities, for his Son Jesus Christs sake, and not to impute them unto us, when he shall render to every man according to his Works. And whereas the Adversaries go about to wrest this place, for to maintain their Auricular Confession withal, they are greatly deceived themselves, and do shamefully deceive others: For if this text ought to be understood of Auricular Confession, then the Priests are as much bound to confess themselves unto the Lay-people, as the Lay-people are bound to confess themselves to them. And if to Pray is to Absolve, then the Laity by this place hath as great Authority to Absolve the Priests, as the Priests have to Absolve the Laity. This did Johannes Scotus, otherwise called Duns, well perceive, who upon this place writeth on this manner: Neither doth it seem unto me that James did give this commandment, or that he did set it forth as being received of Christ. For first and foremost, whence had he Authority to bind the whole Church, sith that he was only Bishop of the Church of Jerusalem? except thou wilt say, that the same Church was at the beginning the head Church, and consequently that he was the head Bishop, which thing the See of Rome will never grant. The understanding of it then, is as in these words: Confess your sins one to another. A persuasion to humility, whereby he willeth us to confess our selves generally unto our neighbours, that we are sinners, according to this saying: If we say we have no sin, we deceive our selves, and the truth is not in us. And where that they do alledg this saying of our Saviour Jesus Christ unto the Leper, Matth. 8. to prove Auricular Confession to stand on GODS Word, Go thy way and shew thy self unto the Priest: Do they not see that the Leper was cleansed from his Leprosie, before he was by Christ sent unto the Priest for to shew himself unto him? By the same reason we must be cleansed from our spiritual Leprosie, I mean our sins must be forgiven us before that we come to Confession. What need we then to tell forth our sins into the ear of the Priest, sith that they be already taken away? Therefore holy Ambrose in his second Sermon upon the hundred and nineteenth Psalm, doth say full well, Go shew thy self unto the Priest. Who is the true Priest, but he which is the Priest for ever, after the order of Melchisedech? Whereby this holy Father doth understand, that both the Priesthood and the Law being changed, we ought to acknowledg none other Priest for deliverance from our sins, but our

Answer to the Adversaries which maintain Auricular Confession.

Johannes Scotus lib. 4. senten. distinct. 17. quæst. 1.

Saviour

Saviour Jesus Christ, who being Sovereign Bishop, doth with the Sacrifice of his Body and Blood, offered once for ever upon the Altar of the Cross most effectually cleanse the spiritual Leprosie, and wash away the sins of all those that with true confession of the same do flee unto him. It is most evident and plain, that this Auricular Confession hath not his warrant of GODS Word, else it had not been lawful for Nectarius Bishop of Constantinople, upon a just occasion to have put it down. For when any thing ordained of GOD, is by the lewdness of men abused, the abuse ought to be taken away, and the thing it self suffered to remain. Moreover, these are St. Augustines words, What have I to do with men, that they should hear my Confession, as though they were able to heal my diseases? A curious sort of men to know another mans life, and slothfully to correct and amend their own. Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell when they hear by me of my self, whether I tell the truth or not, sith no mortal man knoweth what is in man, but the spirit of man which is in him? Augustine would not have written thus, if Auricular Confession had been used in his time. Being therefore not led with the Conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of Confession, that GOD doth command in his Word, and then doubtless, as he is faithful and righteous, he will forgive us our sins, and make us clean from all wickedness. I do not say, but that if any do find themselves troubled in Conscience, they may repair to their learned Curate or Pastor, or to some other godly learned man, and shew the trouble and doubt of their Conscience to them, that they may receive at their hand the comfortable Salve of GODS Word: but it is against the true Christian liberty, that any man should be bound to the numbring of his sins, as it hath been used heretofore in the time of blindness and ignorance.

Nectarius. Sozomen. Eccles. Hist. lib. 7. cap. 16. Lib. 10. confessionum. cap 3.

The third part of Repentance, is Faith, whereby we do apprehend and take hold upon the promises of GOD, touching the free pardon and forgiveness of our sins. Which promises are sealed up unto us, with the death and blood-shedding of his Son Jesu Christ. For what should avail and profit us to be sorry for our sins, to lament and bewail that we have offended our most bounteous and merciful Father, or to confess and acknowledg our offences and trespasses, though it be done never so earnestly, unless we do stedfastly believe, and be fully persuaded, that GOD for his Son Jesus Christs sake, will forgive us all our sins, and put them out of remembrance, and from his sight? Therefore they that teach Repentance without a lively Faith in our Saviour Jesus Christ, do teach none other but Judas Repentance, as all the School-men do, which do only allow these three parts of Repentance, the Contrition of the Heart, the Confession of the Mouth, and the Satisfaction of the Work. But all these things we find in Judas Repentance, which in outward appearance did far exceed and pass the Repentance of Peter. For first and foremost we read in the Gospel, that Judas was so sorrowful and heavy, yea that he was filled with such anguish and vexation of mind, for that which he had done, that he could not abide to live any longer. Did not he also before he hanged himself, make an open confession of his fault, when he said, I have sinned, betraying the innocent blood? And verily this was a

The Repentance of the School-men

Judas and his Repentance. Matth. 27.

very bold confeſſion, which might have brought him to great trouble. For by it he did lay to the high Prieſts and Elders charge, the ſheding of innocent blood, and that they were moſt abominable Murderers. He did alſo make a certain kind of ſatisfaction, when he did caſt their mony unto them again. No ſuch thing do we read of Peter, although he had committed a very heinous ſin, and moſt grievous offence, in denying of his Maſter. We find that he went out and wept bitterly, whereof Ambroſe ſpeaketh on this manner; Peter was ſorry and wept, becauſe he erred as a man. I do not find what he ſaid, I know that he wept. I read of his tears, but not of his ſatisfaction. But how chance that the one was received into favour again with GOD, and the other caſt away, but becauſe that the one did by a lively Faith in him whom he had denied take hold upon the mercy of GOD, and the other wanted Faith, whereby he did deſpair of the goodneſs and mercy of GOD: It is evident and plain then, that although we be never ſo earneſtly ſorry for our ſins, acknowledg and confeſs them: yet all theſe things ſhall be but means to bring us to utter deſperation, except we do ſtedfaſtly believe, that GOD our heavenly Father will for his Son Jeſus Chriſts ſake, pardon and forgive us our offences and treſpaſſes, and utterly put them out of remembrance in his ſight. Therefore, as we ſaid before, they that teach repentance without Chriſt, and a lively Faith in the mercy of GOD, do only teach Cains or Judas repentance. The fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of repentance. For they that do truly repent, muſt be clean altered and changed, they muſt become new creatures, they muſt be no more the ſame that they were before. And therefore thus ſaid John Baptiſt unto the Phariſes and Sadduces that came unto his Baptiſm: O generation of Vipers, who hath forewarned you to flee from the anger to come? bring forth therefore fruits worthy of repentance. Whereby we do learn, that if we will have the wrath of GOD to be pacified, we muſt in no wiſe diſſemble, but turn unto him again with a true and ſound repentance, which may be known and declared by good fruits, as by moſt ſure and infallible ſigns thereof.

Peter and his Repentance.

De penitentia diſtin. I. cap. Petrus.

Matth. 3.

They that do from the bottom of their hearts acknowledg their ſins, and are unfeignedly ſorry for their offences, will caſt off all hypocriſie, and put on true humility, and lowlineſs of heart. They will not only receive the Phyſitian of the ſoul, but alſo with a moſt fervent deſire long for him. They will not only abſtain from the ſins of their former life, and from all other filthy Vices, but alſo flee, eſchew, and abhor all the occaſions of them. And as they did before give themſelves to uncleanneſs of life, ſo will they from henceforwards with all diligence give themſelves to innocency, pureneſs of life, and true godlineſs. We have the Ninevites for an example, which at the preaching of Jonas did not only proclaim a general Faſt, and that they ſhould every one put on Sackcloth: but they all did turn from their evil ways, and from the wickedneſs that was in their hands. But above all other, the hiſtory of Zacheus is moſt notable: For being come unto our Saviour Jeſu Chriſt, he did ſay, Behold Lord, the half of my goods I give to the Poor, and if I have defrauded any man, or taken ought away by Extortion or Fraud, I do reſtore him fourfold.

Jonas 3.

Luke 19.

Here we ſee that after his repentance, he was no more the man that he

he was before, but was clean changed and altered. It was so far off, that he would continue and abide still in his unsatiable covetousnes, or take ought away fraudulently from any man, that rather he was most willing and ready to give away his own, and to make satisfaction unto all them that he had done injury and wrong unto. Here may we right well add the sinful woman, which when she came to our Saviour Jesus Christ, did pour down such abundance of tears out of those wanton eyes of hers, wherewith she had allured many unto folly, that she did with them wash his feet, wiping them with the hairs of her head, which she was wont most gloriously to set out, making of them a Net of the Devil. Hereby we do learn, what is the satisfaction that GOD doth require of us, which is that we cease from evil, and do good; and if we have done any man wrong, to endeavour our selves to make him true amends to the uttermost of our power, following in this the example of Zacheus, and of this sinful woman, and also that goodly Lesson that John Baptist, Zacharies son, did give unto them that came to ask counsel of him. This was commonly the Penance that Christ enjoyned sinners: Go thy way, and sin no more. Which Penance we shall never be able to fulfil, without the special grace of him that doth say, Without me ye can do nothing. It is therefore our parts, if at least we be desirous of the health and salvation of our own selves, most earnestly to pray unto our heavenly Father, to assist us with his holy Spirit, that we may be able to hearken unto the voice of the true Shepherd, and with due obedience to follow the same.

Luke 7.

John 5.

John 15.

Let us hearken to the voice of Almighty GOD, when he calleth us to Repentance, let us not harden our hearts, as such Infidels do, who abuse the time given them of GOD to repent, and turn it to continue their pride and contempt against GOD and man, which know not how much they heap GODS wrath upon themselves, for the hardnes of their hearts, which cannot repent at the day of vengeance. Where we have offended the Law of GOD, let us repent us of our straying from so good a Lord. Let us confess our unworthines before him, but yet let us trust in GODS free mercy, for Christs sake, for the pardon of the same. And from henceforth let us endeavour our selves to walk in a new life, as new born babes, whereby we may glorifie our Father which is in Heaven, and thereby to bear in our Consciences a good testimony of our Faith. So that at the last, to obtain the fruition of everlasting life, through the merits of our Saviour: To whom be all praise and honour for ever. Amen.

The Third Part of the HOMILY OF REPENTANCE.

IN the Homily last spoken unto you (right wel-beloved People in our Saviour Christ) ye heard of the true parts and tokens of Repentance; that is, hearty contrition and sorrowfulness of our hearts, unfeigned confession in word of mouth for our unworthy living before GOD, a stedfast Faith to the merits of our Saviour Christ for pardon, and a purpose of our selves by GODS grace to renounce our former wicked life, and a full conversion to GOD in a new life to glorifie his Name, and to live orderly and charitably, to the comfort of our Neighbour, in all righteousness, and to live soberly and modestly to our selves, by using abstinence, and temperance in word and in deed, in mortifying our earthly members here upon Earth: Now for a further persuasion to move you to those parts of Repentance, I will declare unto you some causes, which should the rather move you to Repentance.

The causes that should move us to repent. Esay 31. Ezech. 33. Hos. 14.

First, The Commandment of GOD, who in so many places of the holy and sacred Scriptures, doth bid us return unto him. O ye children of Israel (saith he) turn again from your infidelity, wherein ye drowned your selves. Again, Turn you, turn you from your evil ways: For why will ye die, O ye house of Israel? And in another place, thus doth he speak by his holy Prophet Hosea: O Israel, return unto the Lord thy GOD; For thou hast taken a great fall by thine iniquity. Take unto you these words with you, when you turn unto the Lord and say unto him, Take away all iniquity, and receive us graciously, so will we offer the calves of our lips unto thee. In all these places we have an express commandment given unto us of GOD for to return unto him. Therefore we must take good heed unto our selves, lest whereas we have already by our manifold sins and transgressions, provoked and kindled the wrath of GOD against us, we do by breaking this his Commandment, double our offences, and so heap still damnation upon our own heads by our daily offences and trespasses, whereby we provoke the eyes of his Majesty, we do well deserve (if he should deal with us according to his justice) to be put away for ever from the fruition of his glory. How much more then are we worthy of the endless torments of Hell, if when we be so gently called again after our rebellion, and commanded to return, we will in no wise hearken unto the voice of our heavenly Father, but walk still after the stubbornness of our own hearts?

Secondly,

Secondly, The moſt comfortable and ſweet promiſe, that the Lord our GOD did of his meer mercy and goodneſs joyn unto his Commandment. For he doth not only ſay, Return unto me, O Iſrael: but alſo, If thou wilt return, and put away all thine abominations out of my ſight, thou ſhalt never be moved. Theſe words alſo have we in the Prophet Ezechiel, At what time ſoever a ſinner doth repent him of his ſin, from the bottom of his heart, I will put all his wickedneſs out of my remembrance (ſaith the Lord) ſo that they ſhall be no more thought upon. Thus are we ſufficiently inſtructed, that GOD will according to his promiſe, freely pardon, forgive, and forget all our ſins, ſo that we ſhall never be call in the teeth with them, if obeying his commandment, and allured by his ſweet promiſes, we will unfeignedly return unto him. Jer. 4. Ezek. 18.

Thirdly, The filthineſs of ſin, which is ſuch, that as long as we do abide in it, GOD cannot but deteſt and abhor us, neither can there be any hope, that we ſhall enter into the heavenly Jeruſalem, except we be firſt made clean and purged from it. But this will never be, unleſs forſaking our former life, we do with our whole heart return unto the Lord our GOD, and with a full purpoſe of amendment of life, flee unto his mercy, taking ſure hold thereupon through Faith in the blood of his Son Jeſus Chriſt. If we ſhould ſuſpect any uncleanneſs to be in us, wherefore the earthly Prince ſhould loath and abhor the ſight of us, what pains would we take to remove and put it away? How much more ought we with all diligence and ſpeed that may be, to put away that unclean filthineſs that doth ſeparate and make a diviſion betwixt us and our GOD, and that hideth his face from us, that he will not hear us? And verily herein doth appear how filthy a thing ſin is, ſith that it can by no other means be waſhed away, but by the blood of the only begotten Son of GOD. And ſhall we not from the bottom of our hearts deteſt and abhor, and with all earneſtneſs flee from it, ſith that it did coſt the dear heart blood of the only begotten Son of GOD our Saviour and Redeemer, to purge us from it? Plato doth in a certain place write, that if vertue could be ſeen with bodily eyes, all men would wonderfully be inflamed and kindled with the love of it: Even ſo on the contrary, if we might with our bodily eyes behold the filthineſs of ſin, and the uncleanneſs thereof, we could in no wiſe abide it, but as moſt preſent and deadly poiſon, hate and eſchew it. We have a common experience of the ſame in them, which when they have committed any heinous offence, or ſome filthy and abominable ſin, if it once come to light, or if they chance to have a through feeling of it, they be ſo aſhamed (their own Conſcience putting before their eyes the filthineſs of their act) that they dare look no man in the face, much leſs that they ſhould be able to ſtand in the ſight of GOD. Similitude. Eſa. 59.

Fourthly, The uncertainty and brittleneſs of our own lives, which is ſuch, that we cannot aſſure our ſelves that we ſhall live one hour, or one half quarter of it. Which by experience we do find daily to be true, in them that being now merry and luſty, and ſometimes feaſting and banqueting with their friends, do fall ſuddenly dead in the ſtreets, and other whiles under the Board when they are at meat. Theſe daily examples, as they are moſt terrible and dreadful, ſo ought they to move us to ſeek for to be at one with our heavenly

Judg,

Judge, that we may with a good Conſcience appear before him, whenſoever it ſhall pleaſe him for to call us, whether it be ſuddenly or otherwiſe, for we have no more Charter of our life than they have. But as we are moſt certain that we ſhall die, ſo are we moſt uncertain when we ſhall die. For our life doth lie in the hand of GOD, who will take it away when it pleaſeth him. And verily when the higheſt Sumner of all, which is death, ſhall come, he will not be ſaid nay; but we muſt forthwith be packing, to be preſent before the Judgment ſeat of GOD, as he doth find us, according as it written, Whereas the Tree falleth, whether it be toward the South, or toward the North, there it ſhall lie. Whereunto agreeth the ſaying of the holy Martyr of GOD Saint Cyprian, ſaying, As GOD doth find thee when he doth call, ſo doth he judg thee. Let us therefore follow the counſel of the Wiſe man, where he ſaith, Make no tarrying to turn unto the Lord, and put not off from day to day. For ſuddenly ſhall the wrath of the Lord break forth, and in thy ſecurity ſhalt thou be deſtroyed, and ſhalt periſh in the time of vengeance. Which words I deſire you to mark diligently, becauſe they do moſt lively put before our eyes, the fondneſs of many men, who abuſing the long-ſuffering and goodneſs of GOD, do never think on Repentance or amendment of life. Follow not (ſaith he) thine own mind, and thy ſtrength, to walk in the ways of thy heart, neither ſay thou, Who will bring me under for my works? For GOD the Revenger, will revenge the wrong done by thee. And ſay not, I have ſinned, and what evil hath come unto me? For the Almighty is a patient Rewarder, but he will not leave thee unpuniſhed. Becauſe thy ſins are forgiven thee, be not without fear to heap ſin upon ſin. Say not neither, The mercy of GOD is great, he will forgive my manifold ſins. For mercy and wrath come from him, and his indignation cometh upon unrepentant ſinners. As if ye ſhould ſay, Art thou ſtrong and mighty? Art thou luſty and young? haſt thou the wealth and riches of the World? Or when thou haſt ſinned, haſt thou received no puniſhment for it? Let none of all theſe things make thee to be the ſlower to repent, and to return with ſpeed unto the Lord. For in the day of puniſhment and of his ſudden vengeance, they ſhall not be able to help thee. And ſpecially when thou art either by the preaching of GODS Word, or by ſome inward motion of his holy Spirit, or elſe by ſome other means called unto Repentance, neglect not the good occaſion that is miniſtred unto thee, leſt when thou wouldſt repent, thou haſt not the grace for to do it. For to repent is a good gift of GOD, which he will never grant unto them, who living in carnal ſecurity, do make a mock of his threatnings, or ſeek to rule his ſpirit as they liſt, as though his working and gifts were tied unto their will.

Death the Lords Sumner. Eccleſ. 11.

Contra Demetrianum. Eccleſ. 5.

Fifthly, The avoiding of the plagues of GOD, and the utter deſtruction that by his righteous judgment doth hang over the heads of them all that will in no wiſe return unto the Lord: I will (ſaith the Lord) give them for a terrible plague to all the Kingdoms of the Earth, and for a reproach, and for a proverb and for a curſe in all places where I ſhall caſt them, and will ſend the Sword of Famine, and the Peſtilence among them, till they be conſumed out of the Land. And wherefore is this? Becauſe they hardened their

Jer. 24.

hearts,

hearts, and would in no wise return from their evil ways, nor yet forsake the wickedness that was in their own hands, that the fierceness of the Lords fury might depart from them. But yet this is nothing in Rom. 2.
comparison of the intolerable and endless torments of hell fire, which they shall be fain to suffer, who after their hardness of heart that cannot repent, do heap unto themselves wrath against the day of anger, and of the declaration of the just judgment of GOD: Whereas if we will repent, and be earnestly sorry for our sin, and with a full purpose and amendment of life flee unto the mercy of our GOD, and taking sure hold thereupon through Faith in our Saviour Jesus Christ do bring forth fruits worthy of Repentance: he will not only pour his manifold blessings here upon us here in this World, but also at the last, after the painful travels of this life, reward us with the inheritance of his children, which is the Kingdom of Heaven, purchased unto us with the death of his Son Jesu Christ our Lord: To whom with the Father and the Holy Ghost, be all praise, glory, and honour, World without end. Amen.

AN

HOMILY

AGAINST

DISOBEDIENCE

AND

WILFUL REBELLION.

The First Part.



AS GOD the Creator and Lord of all things appointed his Angels and heavenly Creatures in all obedience to serve and to honour his Majesty: so was it his Will that Man, his chief Creature upon the Earth, should live under the obedience of his Creator and Lord: and for that cause, GOD, as soon as he had created Man, gave unto him a certain Precept and Law, which he (being yet in the state of innocency, and remaining in Paradise) should observe as a pledge and token of his due and bounden obedience, with denunciation of death if he did transgress and break the said Law and Commandment. And as GOD would have Man to be his obedient subject, so did he make all earthly Creatures subject unto Man, who kept their due obedience unto man, so long as man remained in his obedience unto GOD: in the which obedience if man had continued still, there had been no poverty, no diseases, no sickness, no death, nor other miseries wherewith mankind is now infinitely and most miserably afflicted and oppressed. So here appeareth the original Kingdom of GOD over Angels and Man and universally over all things, and of Man over earthly Creatures which GOD had made subject unto him, and with all the felicity and blessed state, which Angels, Man, and all Creatures had remained in, had they continued in

due

due obedience unto GOD their King. For as long as in this first Kingdom the Subjects continued in due obedience to GOD their King, so long did GOD embrace all his Subjects with his love, favour, and grace, which to enjoy, is perfect felicity, whereby it is evident, that obedience is the principal vertue of all vertues, and indeed the very root of all vertues, and the cause of all felicity. But as all felicity and blessednes should have continued with the continuance of obedience, so with the breach of obedience, and breaking in of Rebellion, all vices and miseries did withal break in, and overwhelm the World. The first author of which Rebellion, the root of all vices, and mother of all mischiefs, was Lucifer, first GODS most excellent creature, and most bounden Subject, who by rebelling against the Majesty of GOD, of the brightest and most glorious Angel, is become the blackest and most foul Fiend and Devil: and from the height of heaven, is fallen into the pit and bottom of Hell. Mat. 4. b. 9. Mat. 25. d. 41. Joh. 8. f. 44. 2 Pet. 2. a. 4. Epist. Jude a. 6. Apoc. 12. b. 7. Gen. 3. a. 1. &c. Wisd. 2. d. 24.

Here you may see the first author and founder of Rebellion, and the reward thereof, here you may see the grand Captain and Father of Rebels, who perswading the following of his rebellion against GOD their Creator and Lord, unto our first Parents Adam and Eve, brought them in high displeasure with GOD, wrought their exile and banishment out of Paradise, a place of pleasure and goodness, into this wretched earth and vale of misery: procured unto them, sorrows of their minds, mischiefs sickness, diseases, death of their bodies, and which is far more horrible than all worldly and bodily mischiefs, he had wrought thereby their eternal and everlasting death and damnation, had not GOD by the obedience of his Son Jesu Christ repaired that, which man by disobedience and rebellion had destroyed, and so of his mercy had pardoned and forgiven him: of which all and singular the premises, the holy Scriptures do bear record in sundry places. Gen. 3. b. 8. 9. &c. c. 17. & d. 23. 24. Rom. 5. c. 12. &c. & d. 19 &c.

Thus do you see, that neither Heaven nor Paradise could suffer any rebellion in them, neither be places for any Rebels to remain in. Thus became Rebellion, as you see, both the first and the greatest, and the very root of all other sins, and the first and principal cause both of all worldly and bodily miseries, sorrows, diseases, sicknesses, and deaths, and which is infinitely worse than all these, as is said, the very cause of death and damnation eternal also. After this breach of obedience to GOD, and rebellion against his Majesty, all mischiefs and miseries breaking in therewith and overflowing the World, lest all things should come unto confusion and utter ruine, GOD forthwith by Laws given unto mankind repaired again the rule and order of obedience thus by rebellion overthrown, and besides the obedience due unto his Majesty, he not only ordained that in families and households, the wife should be obedient unto her husband, the children unto their parents, the servants unto their masters: but also, when mankind increased, and spread it self more largely over the World, he by his holy Word did constitute and ordain in Cities and Countries several and special Governours and Rulers, unto whom the residue of his people should be obedient. Gen. 3. d. 17. Gen. 3. c. 16. Job 34. d. 30. & 36. a. 7. Eccl. 8. a. 2. & 10. c. 16. 17. & d. 20.

As in reading of the holy Scriptures we shall find in very many and almost infinite places, as well of the Old Testament as of the New, that Kings and Princes, as well the evil as the good, do reign by Gods Ordinance and that Subjects are bounden to obey them: that GOD doth give Princes wisdom, great power, and authority: that GOD defendeth Psal. 18. g. 50. & 20. b. 6. & 21. a. 1. Prov. 8. 1 15

fendeth them against their enemies, and destroyeth their enemies horribly: that the anger and displeasure of the Prince, is as the roaring of a Lion and the very messenger of death: and that the Subject that provoketh him to displeasure, sinneth against his own soul: with many other things concerning both the Authority of Princes, and the duty of Subjects. But here let us rehearse two special places out of the New Testament, which may stand in stead of all other. The first out of St. Pauls Epistle to the Romans and the thirteenth Chapter, where he
Rom. 3. writeth thus unto all Subjects, 'Let every soul be subject unto the higher 'powers, for there is no power but of GOD, and the powers that be, 'are ordained of GOD. Whosoever therefore resisteth the power, resisteth the Ordinance of GOD, and they that resist, shall receive to themselves damnation. For Princes are not to be feared for good works, but 'for evil. Wilt thou then be without fear of the power? Do well, so 'shalt thou have praise of the same: For he is the minister of GOD for 'thy wealth: But if thou do evil, fear: for he beareth not the sword for 'nought, for he is the minister of GOD to take vengeance upon him 'that doth evil. Wherefore ye must be subject, not because of wrath only, 'but also for conscience sake: for, for this cause ye pay also tribute, for 'they are GODS ministers, serving for the same purpose. Give to every 'man therefore his duty: tribute, to whom tribute belongeth: custom, to 'whom custom is due: fear, to whom fear belongeth: honour, to whom 'ye owe honour. Thus far are St. Pauls words. The second place is in St. Peters Epistle, and the second Chapter, whose words are these;
1 Pet. 2. 'Submit your selves unto all manner of ordinances of man for the 'Lords sake, whether it be unto the King, as unto the chief head, either 'unto Rulers, as unto them that are sent of him for the punishment of 'evil doers, but for the cherishing of them that do well. For so is the will 'of GOD, that with well doing ye may stop the mouths of ignorant and 'foolish men: as free, and not as having the liberty for a cloak of malicious nes, but even as the servants of GOD. Honour all men, love 'brotherly fellowship, fear GOD, honour the King. Servants, obey your 'Masters with fear, not only if they be good and courteous, but also 'though they be froward. Thus far out of St. Peter.

By these two place of the holy Scriptures, it is most evident that Kings, Queens, and other Princes, (for he speaketh of authority and power, be it in men or women) are ordained of GOD, are to be obeyed and honoured of their Subjects: that such Subjects, as are disobedient or rebellious against their Princes, disobey GOD, & procure their own damnation: that the government of Princes is a great blessing of GOD, given for the Common-wealth, specially of the good and godly: For the comfort and cherishing of whom, GOD giveth and setteth up Princes: and on the contrary part, to the fear and for the punishment of the evil & wicked. Finally, that if servants ought to obey their masters, not only being gentle, but such as be froward: as well and much more ought Subjects to be obedient, not only to their good and courteous, but also to their sharp and rigorous Princes. It cometh therefore neither of chance and fortune (as they term it) nor of the ambition of mortal men and women climing up of their own accord to dominion, that there be Kings,
Psal. 10. b. 16. & 45. a. 6. &c. & 47. a. 2. Queens, Princes and other Governors over men being their Subjects: but all Kings, Queens, and other Governors are specially appointed by the ordinance of GOD. And as GOD himself, being of an infinite

Majesty,

Majeſty, power, and wiſdom, ruleth and governeth all things in Heaven and Earth, as the univerſal Monarch and only King and Emperour over all, as being only able to take and bear the charge of all: ſo hath he conſtituted, ordained, and ſet earthly Princes over particular Kingdoms and Dominions in Earth, both for the avoiding of all confuſion, which elſe would be in the world, if it ſhould be without Governors, and for the great quiet and benefit of earthly men their Subjects, and alſo that the Princes themſelves in authority, power, wiſdom, providence, and righteouſneſs in government of People and Countries committed to their charge, ſhould reſemble his heavenly governance, as the Majeſty of heavenly things may by the baſeneſs of earthly things be ſhadowed and reſembled. And for that ſimilitude that is between the heavenly Monarchy and earthly Kingdoms well governed, our Saviour Chriſt in ſundry Parables ſaith, that the Kingdom of Heaven is reſembled unto a man, a King: and as the name of the King is very often attributed and given unto GOD in holy Scriptures, ſo doth GOD himſelf in the ſame Scriptures ſometime vouchſafe to communicate his Name with earthly Princes, terming them Gods: doubtleſs for that ſimilitude of Government which they have or ſhould have, not unlike unto GOD their King, unto the which ſimilitude of heavenly Government, the nearer and nearer that an earthly Prince doth come in his regiment, the greater bleſſing of GODS mercy is he unto that Country and People over whom he reigneth: and the further and further that an earthly Prince doth ſwerve from the example of the heavenly Government, the greater plague is he of GODS wrath, and puniſhment by GODS juſtice, unto that Country and People, over whom GOD for their ſins hath placed ſuch a Prince and Governor. For it is indeed evident, both by the Scriptures, and daily by experience, that the maintenance of all vertue and godlineſs, and conſequently of the wealth and proſperity of a Kingdom and People, doth ſtand and reſt more in a wiſe and good Prince on the one part, than in great multitudes of other men being Subjects: and on the contrary part, the overthrow of all vertue and godlineſs, and conſequently the decay and utter ruine of a Realm and People doth grow and come more by an undiſcreet and evil Governour, than by many thouſands of other men being Subjects. Thus ſay the holy Scriptures, Well is thee, O thou Land (ſaith the Preacher) whoſe King is come of Nobles, and whoſe Princes eat in due ſeaſon, for neceſſity, and not for luſt. Again, a wiſe and righteous King maketh his Realm and People wealthy: and a good, merciful, and gracious Prince, is as a ſhadow in heat, as a defence in ſtorms, as dew, as ſweet ſhowrs, as freſh water ſprings in great droughts.

Eccleſ. 17. c.

Matth. 18. c. 23. & 22. 12. Pſal. 10. b. 16. & 45. a. b. & 47. a. 2. & c. Matth. 22. b. 13. & 25. c. 34. Pſal. 82. b. 6.

Eccleſ. 10. d. 16. Prov. 16. & 29. Eccleſ. 10. Eſay 32. a.

Again, the Scriptures, of undiſcreet and evil Princes, ſpeak thus, Woe be to thee (O thou Land) whoſe King is but a child, and whoſe Princes are early at their banquets. Again, when the wicked do reign, then men go to ruine. And again, A fooliſh Prince deſtroyeth the People, and a covetous King undoeth his Subjects. Thus ſpeak the Scriptures, thus experience teſtifieth of good and evil Princes.

Eccleſ. 10. 16. Prov. 28. & 29.

What ſhall Subjects do then? ſhall they obey valiant, ſtout, wiſe, and good Princes, and contemn, diſobey, and rebel againſt children being their Princes, or againſt undiſcreet and evil Governors? GOD forbid: For firſt, what a perilous thing were it to commit unto the Subjects the judgment, which Prince is wiſe and godly, and his Government good,

and

and which is otherwise; as though the foot must judge of the head: an enterprise very hainous, and must needs breed rebellion. For who else be they that are most enclined to Rebellion, but such haughty spirits? From whom springeth such foul ruine of Realms? Is not Rebellion the greatest of all mischiefs? And who are most ready to the greatest mischiefs, but the worst men? Rebels therefore the worst of all Subjects are most ready to rebellion, as being the worst of all vices, and farthest from the duty of a good Subject: as on the contrary part the best Subjects are most firm and constant in obedience, as in the special and peculiar vertue of good Subjects. What an unworthy matter were it then to make the naughtiest Subjects, and most inclined to Rebellion and all evil, Judges over their Princes, over their Government, and over their Counsellors, to determine which of them be good or tolerable, and which be evil, and so intolerable, that they must needs be removed by Rebels, being ever ready as the naughtiest Subjects, soonest to rebel against the best Princes, specially if they be young in age, women in sex, or gentle and courteous in government, as trusting by their wicked boldness, easily to overthrow their weakness and gentleness, or at the least so to fear the minds of such Princes, that they may have impunity of their mischievous doings.

But whereas indeed a Rebel is worse than the worst Prince, and Rebellion worse than the worst Government of the worst Prince that hitherto hath been: both Rebels are unmeet ministers, and Rebellion an unfit and unwholsom medicine to reform any small lacks in a Prince, or to cure any little griefs in government, such lewd remedies being far worse than any other maladies and disorders that can be in the body of a Common-wealth. But whatsoever the Prince be, or his Government, it is evident that for the most part, those Princes whom some Subjects do think to be very godly, and under whose government they rejoyce to live: some other Subjects do take the same to be evil and ungodly, and do wish for a change. If therefore all Subjects that mislike of their Prince, should rebel, no Realm should ever be without rebellion. It were more meet that Rebels should hear the advice of wise men, and give place unto their judgment, and follow the example of obedient Subjects, as reason is that they whose understanding is blinded with so evil an affection, should give place to them that be of sound judgment, and that the worst should give place to the better: and so might Realms continue in long obedience, peace, and quietness. But what if the Prince be undiscreet, and evil indeed, and is also evident to all mens eyes, that he so is? I ask again, what if it be long of the wickedness of the Subjects, that the Prince is undiscreet and evil? Shall the Subjects both by their wickedness provoke GOD for their deserved punishment, to give them an undiscreet or evil Prince, and also rebel against him, and withal against GOD, who for the punishment of their sins did give them such a Prince? Will you hear the Scriptures concerning this point? GOD (say the holy Scriptures) maketh a wicked man to reign for the sins of the People. Again, GOD giveth a Prince in his anger, meaning an evil one, and taketh away a Prince in his displeasure, meaning specially when he taketh away a good Prince for the sins of the People: as in our memory he took away our good Josias, King Edward, in his young and good years for our wickedness. And contrarily the Scriptures do teach, that GOD

Job 34.10.

Hos. 13.6.

giveth

giveth wisdom unto Princes, and maketh a wise and good King to reign over that People whom he loveth, and who loveth him. Again, if the people obey GOD, both they and their King shall prosper and be safe, else both shall perish, saith GOD by the mouth of Samuel. 2 Par. 2. 9. Prov. 16. 1 Reg. 12.

Here you see, that GOD placeth as well evil Princes as good, and for what cause he doth both. If we therefore will have a good Prince, either to be given us, or to continue: now we have such a one, let us by our obedience to GOD and to our Prince, move GOD thereunto. If we will have an evil Prince (when GOD shall send such a one) taken away, and a good in his place, let us take away our wickedness which provoketh GOD to place such a one over us, and GOD will either displace him, or of an evil Prince make him a good Prince, so that we first will change our evil into good. For will you hear the Scriptures? The heart of the Prince is in GODS hand, which way soever it shall please him, he turneth it. Thus say the Scriptures. Wherefore let us turn from our sins unto the Lord with all our hearts, and he will turn the heart of the Prince, unto our quiet and wealth? Else for Subjects to deserve through their sins to have an evil Prince, and then to rebel against him, were double and treble evil, by provoking GOD more to plague them. Nay, let us either deserve to have a good Prince, or let us patiently suffer and obey such as we deserve. And whether the Prince be good or evil, let us according to the counsel of the holy Scriptures, pray for the Prince, for his continuance and increase in goodness, if he be good, and for his amendment, if he be evil. Prov. 21.

Will you hear the Scriptures concerning this most necessary point? I exhort therefore (saith S. Paul) that above all things, Prayers, Supplications, Intercessions, and giving of thanks be had for all men, for Kings, and all that are in authority, that we may live a quiet and peaceable life with all godliness: for that is good and acceptable in the sight of GOD our Saviour, &c. This is St. Pauls counsel, And who, I pray you, was Prince over the most part of the Christians, when GODS holy Spirit by St. Pauls Pen gave them this Lesson? Forsooth, Caligula, Claudius, or Nero: who were not only no Christians but Pagans, and also either foolish Rulers, or most cruel Tyrants. Will you yet hear the Word of GOD to the Jews, when they were Prisoners under Nebuchadonosor King of Babylon, after he had slain their King, Nobles, Parents, Children, and Kinsfolks, burned their Country, Cities, yea, Jerusalem it self, and the holy Temple, and had carried the residue remaining alive Captives with him into Babylon? Will you hear yet what the Prophet Baruch saith unto GODS People being in this Captivity? Pray you, saith the Prophet, for the life of Nebuchadonosor King of Babylon, and for the life of Balthasar his Son, that their days may be as the days of Heaven upon the Earth, that GOD also may give us strength and lighten our eyes, that we may live under the defence of Nebuchadonosor King of Babylon, and under the protection of Balthasar his son, that we may long do them service, and find favour in their sight. Pray for us also unto the Lord our GOD, for we have sinned against the Lord our GOD. 1 Tim. 1. Baruc. 1. 11.

Thus far the Prophet Baruch his words, which are spoken by him unto the people of GOD, of that King who was an heathen, a Tyrant, and cruel Oppressor of them, and had been a Murtherer of many thousands of their Nation, and a Destroyer of their Country, with a Confession

fession that their sins had deserved such a Prince to reign over them. And shall the old Christians, by St. Pauls exhortation, pray for Caligula, Claudius, or Nero? Shall the Jews pray for Nebuchadonosor? These Emperours and Kings being strangers unto them, being Pagans and Infidels, being Murderers, Tyrants, and cruel Oppressors of them, and Destroyers of their Country, Countrymen, and Kinsmen, the Burners of their Villages, Towns, Cities, and Temples? And shall not we pray for the long, prosperous, and godly reign of our natural Prince? No stranger (which is observed as a great blessing in the Scriptures) of our Christian, our most gracious Sovereign, no heathen, nor Pagan Prince? Shall we not pray for the health of our most merciful, most loving Sovereign, the Preserver of us and our Country in so long peace, quietness, and security, no Cruel Person, no Tyrant, no Spoyler of our goods, no Shedder of blouds, no Burner and Destroyer of our Towns, Cities, and Countries, as were those for whom yet as ye have heard, Christians being their Subjects ought to pray? Let us not commit so great ingratitude against GOD and our Sovereign, as not continually to thank GOD for his Government, and for his great and continual benefits and blessings poured upon us by such government. Let us not commit so great a sin against GOD, against our selves, and our Country, as not to pray continually unto GOD for the long continuance of so gracious a Ruler unto us, and our Country. Else shall we be unworthy any longer to enjoy those benefits and blessings of GOD, which hitherto we have had by him, shall be most worthy to fall into all those mischiefs and miseries, which we and our Country have by GODS grace through his Government hitherto escaped.

What shall we say of those Subjects? May we call them by the name of Subjects? Who neither be thankful, nor make any prayer to GOD for so gracious a Sovereign: but also themselves take armour wickedly, assemble Companies and Bands of Rebels, to break the publick Peace so long continued; and to make, not War, but Rebellion, to endanger the Person of such a gracious Sovereign, to hazard the estate of their Country, (for whose defence they should be ready to spend their lives) and being Englishmen, to rob, spoil, destroy and burn in England Englishmen, to kill and murder their own Neighbours and Kinsfolk, their own Countrymen, to do all evil and mischief; yea, and more too, than Forein enemies would or could do? What shall we say of these men, who use themselves thus rebelliously against their gracious Sovereign? Who if GOD for their wickedness had given them an heathen Tyrant to reign over them, were by GODS Word bound to obey him, and to pray for him? What may be spoken of them? So far doth their unkindness, unnaturalness, wickedness, mischievousness in their doings, pass and excel any thing, and all things that can be expressed and uttered by words. Only let us wish unto all such most speedy repentance, and with so grievous sorrow of heart, as such so horrible sins against the Majesty of GOD do require, who in most extreme unthankfulness do rise, not only against their gracious Prince, against their natural Country, but against all their Countrymen, Women, and Children, against themselves, their Wives, Children, and Kinsfolks, and by so wicked an example against all Christendom, and against whole mankind of all manner of people through-

throughout the wide World, ſuch Repentance, I ſay, ſuch ſorrow of heart GOD grant unto all ſuch, whoſoever riſe of private and malicious purpoſe, as is meet for ſuch miſchiefs attempted, and wrought by them. And unto us and all other Subjects, GOD of his mercy grant, that we may be moſt unlike to all ſuch, and moſt like to good, natural, loving, and obedient Subjects: Nay, that we may be ſuch indeed, not only ſhewing all obedience our ſelves, but as many of us as be able, to the uttermoſt of our power, ability and underſtanding, to ſtay and repreſs all Rebels, and Rebellions againſt GOD, our gracious Prince, and natural Country, at every occaſion that is offered unto us. And that which we are all able to do, unleſs we do it, we ſhall be moſt wicked, and moſt worthy to feel in the end ſuch extreme Plagues, as GOD hath ever poured upon Rebels.

Let us make continual Prayers unto Almighty GOD, even from the bottom of our hearts, that he will give his grace, power and ſtrength unto our gracious King, to vanquiſh and ſubdue all, as well Rebels at home as Forein enemies, that all domeſtical Rebellions being ſuppreſſed and pacified, and all outward invaſions repulſed and abandoned, we may not only be ſure, and long continue in all obedience unto our gracious Sovereign, and in that peaceable and quiet life which hitherto we have led under his Majeſty, with all ſecurity: but alſo that both our gracious King, and we his Subjects, may altogether in all obedience unto GOD the King of Kings, and unto his holy Laws, lead our lives ſo in this World, in all vertue and godlineſs, that in the World to come, we may enjoy his everlaſting Kingdom: which I beſeech GOD to grant, as well to our gracious Sovereign, as unto us all, for his Son our Saviour Jeſus Chriſts ſake: To whom with the Father and the holy Ghoſt, one GOD and King immortal, be all glory, praiſe, and thankſgiving, World without end. Amen.

Thus have you heard the Firſt Part of this HOMILY.
Now, good People, let us pray.

THE PRAYER

As in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only giver of all Victories, Who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies with the Countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge. O Lord, withſtand the cruelty of all thoſe which be Common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country, and manifeſtly to this Crown and Realm of ENGLAND, Which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious Queen. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledg of thy Son the only Saviour of the World, Jeſus Chriſt, that We and they may jointly glorifie thy Mercies. Lighten, We beſeech thee, their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL,

PEL, may obtain by thine aid and strength, surety from all Enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and finally that all Christian Realms, and especially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Gospel, and enjoy perfect Peace, Quietness, and security: and that We for these thy Mercies, jointly all together with one consonant heart and voice, may thankfully render to thee all laud and praise, that We, knit in one godly concord and unity amongst our selves, may continually magnifie thy glorious Name, Who with thy Son our Saviour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most merciful GOD: To whom be all laud and praise, World without end. Amen.

The Second Part of the Homily against Disobedience and Wilful Rebellion.

AS in the first part of this Treaty of Obedience of Subjects to their Princes, & against Disobedience and Rebellion, I have alledged divers sentences out of the holy Scriptures for proof: so shall it be good for the better declaration and confirmation of the said wholsom doctrine, to alledge one example or two out of the holy Scriptures of the obedience of Subjects, not only unto their good & gracious Governours, but also unto their evil and unkind Princes. As King Saul was not of the best, but rather of the worst sort of Princes, as being out of GODS favour for his disobedience against GOD in sparing (in a wrong pity) the King Agag, whom almighty GOD commanded to be slain, according to the justice of GOD against his sworn enemy: and although Saul of a devotion meant to sacrifice such things as he spared of the Amalechites to the honour and service of GOD: yet Saul was reproved for his wrong mercy and devotion, and was told that obedience would have more pleased him than such lenity, which sinful humanity (saith holy Chrysostom) is more cruel before GOD, than any murther or shedding of bloud when it is commanded of GOD. But yet how evil soever Saul the King was, and out of GODS favour, yet was he obeyed of his Subject David, the very best of all Subjects, and most valiant in the service of his Prince and Country in the Wars, the most obedient and loving in Peace and always most true and faithful to his Sovereign and Lord, and furthest off from all manner of Rebellion. For the which his most painful, true, and faithful service, King Saul yet rewarded him not only with great unkindness, but also sought his destruction and death by all means possible: so that David was fain to save his life, not by rebellion, or any resistance, but by flight and hiding himself from the Kings sight. Which notwithstanding, when King Saul upon a time came alone into the Cave where David was, so that David might easily have slain him, yet would he neither hurt him himself, neither suffer any of his men to lay hands upon him. Another time also David entring by night with one Abisai a valiant and fierce man, into the Tent where K. Saul did lie asleep, where also he might yet more easily have slain him, yet would he neither hurt him himself, nor suffer Abisai (who was willing and ready to slay K. Saul) once to touch him. Thus did David deal with Saul his Prince, notwithstanding that K. Saul continually sought his death and destruction. It shall not be amiss unto these deeds of David to add his words, and to shew you what he spake unto such as encouraged him to take his opportunity and advantage to slay King Saul, as his mortal enemy, when he might. The Lord keep me, saith David, from doing that thing, and from laying hands upon my Lord, GODS Anointed. For who can lay his hand upon the Lords

1 Reg. 24. b. 7. &c.
1 Reg. 26. b. 9. & b. 10. &c.

Anointed

Anointed and be guiltleſs? As truly as the Lord liveth, except that the Lord do ſmite him, or his daies ſhall come to die, or that he go down to War, and be ſlain in battel: the Lord be merciful unto me, that I lay not my hand upon the Lords Anointed.

Theſe be Davids words ſpoken at ſundry times to divers his ſervants provoking him to ſlay King Saul when opportunity ſerved him thereunto. Neither is it to be omitted and left out, how when an Amalechite had ſlain King Saul, even at Sauls own bidding, and commandment (for he would live no longer now, for that he had loſt the field againſt his Enemies the Philiſtims) the ſaid Amalechite making great haſte to bring firſt word and news thereof unto David, as joyous unto him for the death of his mortal enemy, bringing withal the Crown that was upon King Sauls head, and the Bracelet that was about his arm, both as a proof of the truth of his news, and alſo as fit and pleaſant Preſents unto David, being by GOD appointed to be King Saul his Succeſſor in the Kingdom: yet was that faithful and godly David ſo far from rejoycing at theſe news that he rent his clothes, wept, and mourned and faſted: and ſo far off from thankſgiving to the Meſſenger, either for his deed in killing the King, though his deadly enemy or for his meſſage and news, or for his Preſents that he brought, that he ſaid unto him, 'How hapned it that thou waſt not afraid to lay thy hands upon 'the Lords Anointed, to ſlay him? Whereupon immediately he com-'manded one of his ſervants to kill the Meſſenger and ſaid Thy bloud 'be upon thine own head, for thine own mouth hath witneſſed againſt 'thy ſelf in confeſſing that thou haſt ſlain the Lords Anointed.

1 Reg. 24.4. 1 Reg. 1.b.7. & b.9. 2 Reg. 1.b. 2 Reg. 1.c. 12. 2 Reg. 1.c.4. c.15.

This example, dearly beloved, is notable, and the circumſtances thereof are well to be conſidered for the better inſtruction of all Subjects in their bounden duty of obedience, and perpetual fearing of them from attempting of any rebellion, or hurt againſt their Prince. On the one part, David was not only a good and true Subject, but alſo ſuch a Subject as both in Peace and War, had ſerved and ſaved his Princes honour and life, and delivered his Country and Country-men from great danger of Infidels, Forein and moſt cruel enemies, horribly invading the King and his Country: for the which David was in a ſingular favour with all the People, ſo that he might have had great numbers of them at his commandment, if he would have attempted anything. Beſides this, David was no common or abſolute Subject, but heir apparent to the Crown and Kingdom, by GOD appointed to reign after Saul: which as it increaſed the favour of the people that knew it, towards David, ſo did it make Davids cauſe and caſe much differing from the caſe of common and abſolute Subjects. And which is moſt of all, David was highly and ſingularly in the favour of GOD: On the contrary part King Saul was out of GODS favour, (for that cauſe which is before rehearſed) and he as it were GODS enemy, and therefore like in War and Peace to be hurtful and pernicious unto the Common-wealth, and that was known to many of his Subjects, for that he was openly rebuked of Samuel for his diſobedience unto GOD, which might make the People the leſs to eſteem him. King Saul was alſo unto David a mortal and deadly enemy, though without Davids deſerving, who by his faithful, painful, profitable, yea moſt neceſſary ſervice, had well deſerved, as of his Country, ſo of his Prince; but King Saul far otherwiſe: the more was his unkindneſs, hatred, and cruelty towards

1 Reg. 8.d. 18. & g.30. 1 Reg. 16.c. 12.c. & c. 1 Reg. 18.c. 11. 2 Reg. 15. c.11. 2 Reg. 15. 11. 1 Reg. 18. 10.12. 1 Reg. 15. & 22. & 26.

ſuch

such a good Subject, both odious and detestable. Yet would David neither himself slay nor hurt such an enemy, for that he was his Prince and Lord, nor would suffer any other to kill, hurt, or lay hand upon him when he might have been slain without any stir, tumult, or danger of any mans life: Now let David answer to such demands, as men desirous of Rebellion, do use to make. Shall not we (specially being so good men as we are) rise and rebel against a Prince, hated of GOD, and GODS enemy; and therefore likely not to prosper either in War or Peace, but to be hurtful and pernicious to the Common-wealth? No, saith good and godly David, GODS & such a Kings faithful Subject: and so convicting such subjects as attempt any rebellion against such a King, to be neither good subjects nor good men. But say they, shall we not rise and rebel against so unkind a Prince, nothing considering or regarding our true, faithful, and painful service, or the safegard of our posterity? No saith good David, whom no such unkindness could cause to forsake his due obedience to his Soveraign. Shall we not, say they, rise and rebel against our known mortal, and deadly enemy, that seeketh our lives? No, saith godly David, who had learned the Lesson that our Saviour afterward plainly taught, that we should do no hurt to our fellow-subjects, though they hate us and be our enemies: much less unto our Prince, though he were our enemy. Shall we not assemble an Army of such good fellows as we are, and by hazarding of our lives, and the lives of such as shall withstand us; and withal hazarding the whole estate of our Country, remove so naughty a Prince? No, saith godly David, for I, when I might without assembling force, or number of men, without tumult or hazard of any mans life, or shedding of any drop of bloud, have delivered my self and my Country of an evil Prince, yet would I not do it. Are not they (say some) lusty and couragious Captains, valiant men of stomach, and good mens bodies, that do venture by force to kill and depose their King, being a naughty Prince, and their mortal enemy? They may be as lusty and couragious as they list, yet saith godly David, they can be no good nor godly men that so do: for I not only have rebuked but also commanded him to be slain as a wicked man, which slew King Saul mine enemy, though he being weary of his life for the loss of the victory against his enemies, desired that man to slay him. What shall we then do to an evil, to an unkind Prince, an enemy to us, hated of GOD, hurtful to the Common-wealth, &c. Lay no violent hand upon him, saith good David, but let him live until GOD appoint and work his end, either by natural death, or in war by lawful enemies, not by traiterous Subjects.

The Demand.

The Answer

The Demand.

The Answer

The Demand.

The Answer

The Demand.

The Answer

The Demand.

The Answer

Thus would godly David make answer: & S. Paul, as ye heard before, willeth us also to pray for such a Prince. If K. David would make these answers, as by his deeds and words recorded in the holy Scriptures, indeed he doth make unto all such demands concerning rebelling against evil princes, unkind princes, cruel princes, princes that be to their good subjects mortal enemies, princes that are out of GODS favour, and so hurtful or like to be hurtful to the Common-wealth: what answer think you, would he make to those that demand, whether they (being naughty and unkind Subjects) may not, to the great hazard of the life of many thousands, and the utter danger of the State of the Common-wealth, and the whole Realm, assemble a sort of Rebels, either to depose, to put in fear, or to destroy their natural and loving Princes, enemy

An unnatural and wicked question

my to none, good to all, even to them the worſt of all other, the maintainer of perpetual peace, quietneſs, and ſecurity, moſt beneficial to the Common-wealth, moſt neceſſary for the ſafegard of the whole Realm: What anſwer would David make to their demand, whether they may not attempt cruelly and unnaturally to deſtroy ſo peaceable and merciful a Prince; What, I ſay, would David, ſo reverently ſpeaking of Saul, and ſo patiently ſuffering ſo evil a King, what would he anſwer and ſay to ſuch demands? What would he ſay, nay, what would he do to ſuch high attempters, who ſo ſaid and did as you before have heard, unto him that ſlew the King his Maſter, though a moſt wicked Prince? If he puniſhed with death as a wicked doer, ſuch a man: With what reproaches of words would he revile ſuch, yea, with what torments of moſt ſhameful deaths would he deſtroy ſuch Hell-hounds rather than evil men, ſuch Rebels I mean, as I laſt ſpake of? For if they who do diſobey an evil and unkind Prince, be moſt unlike unto David that good Subject: What be they who do rebel againſt a moſt natural and loving Prince? And if David being ſo good a Subject, that he obeyed ſo evil a King, was worthy of a Subject to be made a King himſelf: What be they, which are ſo evil Subjects that they will rebel againſt their gracious Prince, worthy of? Surely no mortal man can expreſs with words, nor conceive in mind the horrible and moſt dreadful damnation that ſuch be worthy of, who diſdaining to be the quiet and happy Subjects of their good Prince are moſt worthy to be the miſerable captives, and vile ſlaves of that infernal Tyrant Satan, and with him to ſuffer eternal ſlavery and torments. This one example of the good Subject David out of the Old Teſtament may ſuffice, and for the notableneſs of it, ſerve for all.

In the New Teſtament the excellent example of the bleſſed Virgin Mary the Mother of our Savior Chriſt, doth at the firſt offer it ſelf. When Proclamation or Commandment was ſent into Jury from Auguſtus the Emperor of Rome, that the people there ſhould repair unto their own Cities and dwelling places, there to be taxed: neither did the bleſſed Virgin, though both highly in GODS favour, and alſo being of the Royal blood of the ancient natural Kings of Jury, diſdain to obey the commandment of an heathen and Forein Prince, when GOD had placed ſuch a one over them: Neither did ſhe alledge for an excuſe, that ſhe was great with child, and moſt near her time of deliverance: Neither grudged ſhe at the length and tedious journey from Nazareth to Bethlehem, from whence and whither ſhe muſt go to be taxed: Neither repined ſhe at the ſharpneſs of the dead time of Winter, being the latter end of December, an unfit time to travel in, ſpecially a long journey for a Woman being in her caſe: but all excuſes ſet apart, ſhe obeyed and came to the appointed place, where at her coming ſhe found ſuch great reſort and throng of people, that finding no place in any Inn, ſhe was fain, after her long, painful, and tedious journey, to take up her Lodging in a Stable, where alſo ſhe was delivered of her bleſſed Child: and this alſo declareth how near her time ſhe took that journey. This obedience of this moſt noble, and moſt vertuous Lady, to a Forein and Pagan Prince, doth well teach us (who in compariſon of her are moſt baſe and vile) what ready obedience we do owe to our natural and gracious Sovereign. Howbeit in this caſe the obedience of the whole Jewiſh Nation (being otherwiſe a ſtubborn People) unto the Commandment of the ſame Forein heathen Prince

Luke 2.a.1.

Luke 2.a.7.

Luke 2.a.3.

Prince, doth prove, that such Christians as do not most readily obey their natural gracious Sovereign, are far worse than the stubborn Jews, whom we yet account as the worst of all People. But no example ought to be of more force with us Christians, than the example of Christ our Master and Saviour, who though he were the Son of GOD, yet did always behave himself most reverently to such men as were in authority in the World in his time, and he not rebelliously behaved himself, but openly did teach the Jews to pay tribute unto the Roman Emperour, though a Forein and a Pagan Prince; yea, himself with his Apostles paid tribute unto him: and finally, being brought before Pontius Pilate, a stranger born, and an heathen man, being Lord President of Jury, he acknowledged his Authority and Power to be given him from GOD, and obeyed patiently the sentence of most painful and shameful death, which the said Judge pronounced and gave most unjustly against him, without any grudge, murmuring, or evil word once giving.

Mat. 17.d. 25.&c. Mar. 12.b. 17. Luke 20.d. 15. Mat. 27.a. Luke 23.1. John 19.20. Mat. 17.c. 26. Luke 23.d. 24.

There be many and divers other examples of the obedience to Princes, even such as be evil, in the New Testament, to the utter confusion of disobedient and rebellious people, but this one may be an eternal example, which the Son of GOD, and so the Lord of all, Jesus Christ hath given to us his Christians and servants, and such as may serve for all, to teach us to obey Princes, though strangers, wicked, and wrongful, when GOD for our sins shall place such over us. Whereby it followeth unavoidably, that such as do disobey or rebel against their own natural gracious Sovereigns, howsoever they call themselves, or be named of others, yet are they indeed no true Christians, but worse than Jews, worse than Heathens, and such as shall never enjoy the Kingdom of Heaven, which Christ by his obedience purchased for true Christians, being obedient to him the King of all Kings, and to their Prince whom he hath placed over them. The which Kingdom the peculiar place of all such obedient Subjects, I beseech GOD our heavenly Father, for the same our Saviour Jesus Christs sake to grant unto us: To whom with the holy Ghost be all laud, honour, and glory, now and for ever. Amen.

Thus have you heard the Second Part of this HOMILY.
Now, good People, let us pray.

THE

THE PRAYER

As in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only giver of all Victories, Who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies With the Countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge. O Lord, Withſtand the cruelty of all thoſe Which be Common Enemies as Well to the Truth of thy Eternal Word, as to their own natural Prince and Country, and manifeſtly to this Crown and Realm of ENGLAND, Which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious Queen. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledg of thy Son the only Saviour of the World, Jeſus Chriſt, that We and they may jointly glorifie thy Mercies. Lighten, We beſeech thee, their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, With others that confeſs thy holy GOSPEL,

PEL, may obtain by thine aid and strength, surety from all Enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and finally that all Christian Realms, and especially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Gospel, and enjoy perfect Peace, Quietness, and security: and that We for these thy Mercies, jointly all together with one consonant heart and voice, may thankfully render to thee all laud and praise, that We, knit in one godly concord and unity amongst our selves, may continually magnifie thy glorious Name, Who with thy Son our Saviour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most merciful GOD: To whom be all laud and praise, World without end. Amen.

The

The Third Part of the HOMILY AGAINST DISOBEDIENCE and WILFUL REBELLION.

AS I have in the First Part of this Treatise shewed unto you the Doctrine of the holy Scriptures, as concerning the Obedience of true Subjects to their Princes, even as well to such as be evil, as unto the good; and in the Second Part of the same Treaty confirmed the same Doctrine by notable examples likewise taken out of the holy Scriptures: so remaineth it now, that I partly do declare unto you in this Third Part, what an abominable sin against GOD and man Rebellion is, and how dreadfully the wrath of GOD is kindled and inflamed against all Rebels, and what horrible plagues, punishments, and deaths, and finally eternal damnation doth hang over their heads: as how on the contrary part, good and obedient Subjects are in GODS favour, and be partakers of peace, quietness, and security, with other GODS manifold blessings in this World, and by his mercies through our Saviour Christ, of life everlasting also in the World to come. How horrible a sin against GOD and man Rebellion is, cannot possibly be expressed according unto the greatness thereof. For he that nameth Rebellion, nameth not a singular or one only sin, as is Theft, Robbery, Murder, and such like; but he nameth the whole Puddle and Sink of all sins against GOD and man, against his Prince, his Country, his Country-men, his Parents, his Children, his Kinsfolks, his Friends, and against all Men universally; all sins I say, against GOD and all Men heaped togther, nameth he that nameth Rebellion. For concerning the offence of GODS Majesty, who seeth not that Rebellion riseth first by contempt of GOD and of his holy Ordinances and Laws, wherein he so straitly commandeth Obedience, forbiddeth Disobedience and Rebellion? And besides, the dishonour done by Rebels unto GODS holy Name, by their breaking of their Oath made to their Prince, with the attestation of GODS Name, and calling of his Majesty to witness: Who heareth not the horrible Oaths and Blasphemies of GODS holy Name, that are used daily amongst Rebels, that is either amongst them, or heareth the truth of their behaviour? Who knoweth not that Rebels do not only themselves leave all works necessary to be done upon Work-days, undone, whiles they accomplish their abominable work of Rebellion, and to compel others that would gladly be well occupied, to do the same: but also how Rebels do not only leave the Sabbath day of the Lord unsanctified, the Temple and Church of the Lord unresorted unto, but also do by their works of wickedness most horribly prophane and pollute the Sabbath day, serving Satan, and by doing of his work, making it the Devils day in stead of the Lords day? Besides that, they compel good men that would gladly serve the Lord assembling in his Temple and

Church upon his day, as becometh the Lords ſervants, to aſſemble and meet armed in the Field, to reſiſt the fury of ſuch Rebels. Yea, and many Rebels, leſt they ſhould leave any part of GODS Commandments in the firſt Table of his Law unbroken, or any ſin againſt GOD undone, do make Rebellion for the maintenance of their Images and Idols, and of their Idolatry committed, or to be committed by them: and in deſpight of GOD, cut and tear in ſunder his holy Word, and tread it under their feet, as of late ye know was done.

The fifth Commandment.

As concerning the Second Table of GODS Law, and all ſins that may be committed againſt man, who ſeeth not that they be contained in Rebellion? For firſt the Rebels do not only diſhonour their Prince, the Parent of their Country, but alſo do diſhonour and ſhame their natural Parents, if they have any, do ſhame their Kindred and friends, do diſinherit and undo for ever their children and heirs.

The ſixth and eighth Commandment.

Theefts, Robberies, and Murders, which of all ſins are moſt loathed of moſt men, are in no men ſo much, nor ſo perniciouſly and miſchievouſly, as in Rebels. For the moſt arrant Thieves, cruelleſt Murderers that ever were, ſo long as they refrain from Rebellion, as they are not many in number, ſo ſpreadeth their wickedneſs and damnation unto a few, they ſpoil but a few, they ſhed the blood but of a few in compariſon. But Rebels are the cauſe of infinite Robberies, and Murders of great multitudes, and of thoſe alſo whom they ſhould defend from the ſpoil and violence of other: and as Rebels are many in number, ſo doth their wickedneſs and damnation ſpread it ſelf unto many.

The ſeventh Commandment.

And if Whoredom and Adultery amongſt ſuch perſons as are agreeable to ſuch wickedneſs, are (as they indeed be) moſt damnable: what are the forceable oppreſſions of Matrons and mens Wives, and the violating and deflowring of Virgins and Maids, which are moſt rife with Rebels? How horrible and damnable think you are they?

The ninth Commandment.

Now beſides that, Rebels by breach of their Faith given, and the Oath made to their Prince, be guilty of moſt damnable perjury: it is wondrous to ſee what falſe colours and feigned cauſes, by ſlanderous lies made upon their Prince, and the Counſellors, Rebels will deviſe to cloak their Rebellion withal, which is the worſt and moſt damnable of all falſe witneſs bearing that may be poſſible.

The tenth Commandment.

For what ſhould I ſpeak of coveting or deſiring of other mens Wives, Houſes, Lands, Goods, and Servants in Rebels, who by their wills would leave unto no man any thing of his own.

Thus you ſee that all good Laws are by Rebels violated and broken, and that all ſins poſſible to be committed againſt GOD or man, be contained in Rebellion: which ſins if a man liſt to name by the accuſtomed names of the ſeven capital or deadly ſins as Pride, Envy, Wrath, Covetouſneſs, Sloth, Gluttony, and Lechery, he ſhall find them all in Rebellion, and amongſt Rebels. For firſt, as ambition and deſire to be aloft, which is the property of Pride, ſtirreth up many mens minds to Rebellion, ſo cometh it of a Luciferian pride and preſumption, that a few rebellious Subjects ſhould ſet themſelves up againſt the Majeſty of their Prince, againſt the Wiſdom of the Counſellors, againſt the power and force of all Nobility, and the faithful Subjects and People of the whole Realm. As for Envy, Wrath, Murder, and deſire of blood, and Covetouſneſs of other mens Goods, Lands and Livings, they are the inſeparable accidents of all Rebels, and peculiar properties that do uſually ſtir up wicked men unto Rebellion.

Now

Now ſuch as by riotouſneſs, gluttony, drunkenneſs, exceſs of apparel, and unthrifty games, have waſted their own goods unthriftily, the ſame are moſt apt unto, and moſt deſirous of Rebellion, whereby they truſt to come by other mens goods unlawfully and violently. And where other gluttons and drunkards take too much of ſuch meats and drinks as are ſerved to Tables, Rebels waſte and conſume in ſhort ſpace, all Corn in Barns, Fields or elſewhere, whole Garners, whole Storehouſes, whole Cellers, devour whole Flocks of Sheep, whole Droves of Oxen and Kine. And as Rebels that are married, leaving their own Wives at home, do moſt ungraciouſly: ſo much more do unmarried men, worſe than any ſtallands or horſes (being now by Rebellion ſet at liberty from Correction of Laws which bridled them before) abuſe by force other mens Wives and Daughters, and raviſh Virgins and Maidens moſt ſhamefully, abominably, and damnably.

Thus all ſins, by all names that ſins may be named, and by all means that ſins may be committed and wrought, do all wholly upon heaps follow Rebellion, and are to be found altogether amongſt Rebels. Now whereas Peſtilence, Famine, and War, are by the holy Scriptures declared to be the greateſt Worldly Plagues and Miſeries that likely can be; it is evident, that all the Miſeries that all theſe Plagues have in them, do wholly altogether follow Rebellion; wherein, as all their Miſeries be, ſo is there much more miſchief than in them all. 2 Reg. 24. cap. 14.

For it is known that in the reſorting of great Companies of men together, which in Rebellion happeneth both upon the part of true Subjects, and of the Rebels, by their cloſe lying together, and corruption of the Air and place where they do lie, with Drdure and much filth in the hot Weather, and by unwholſome Lodging, and lying often upon the Ground, ſpecially in cold and wet Weather in Winter, by their unwholſome diet, and feeding at all times, and often by famine and lack of meat and drink in due time, and again by taking too much at other times: It is well known, I ſay, that as well Plagues and Peſtilences, as all other kinds of Sickneſſes and Maladies by theſe means grow up and ſpring amongſt men, whereby moe men are conſumed at the length, than are by dint of Sword ſuddenly ſlain in the Field. So that not only Peſtilences, but alſo all other ſickneſſes, diſeaſes, and maladies, do follow Rebellion, which are much more horrible than Plagues, Peſtilences, and Diſeaſes ſent directly from GOD, as hereafter ſhall appear more plainly.

And as for hunger and famine, they are the peculiar companions of Rebellion: for while Rebels do in ſhort time ſpoil and conſume all Corn and neceſſary proviſion, which men with their labours had gotten and appointed upon, for their finding the whole Year after, and alſo do let all other men, Husbandmen and others, from their husbandry, and other neceſſary works, whereby proviſion ſhould be made for times to come, who ſeeth not that extreme famine and hunger muſt needs ſhortly enſue and follow Rebellion? Now whereas the wiſe King and godly Prophet David judged War to be worſe than either Famine or Peſtilence, for that theſe two are often ſuffered by GOD, for mans amendment, and be not ſins of themſelves: but Wars have always the ſins and miſchiefs of men upon the one ſide 2 Reg. 24. cap. 14.

or

or other joyned with them, and therefore is War the greatest of these worldly mischiefs: but of all Wars, Civil War is the worst, and far more abominable yet is Rebellion than any Civil War, being unworthy the name of any War, so far it exceedeth all Wars in all naughtiness, in all mischief, and in all abomination. And therefore
Matth. 12. b. our Saviour Christ denounceth desolation and destruction to that Realm, that by Sedition and Rebellion is divided in it self.

Now as I have shewed before, that Pestilence and Famine, so is it yet more evident that all the calamities, miseries, and mischiefs of War, be more grievous and do more follow Rebellion, than any other War, as being far worse than all other Wars. For not only those ordinary and usual mischiefs and miseries of other Wars do follow Rebellion, as Corn, and other things necessary to mans use, to be spoiled, Houses, Villages, Towns, Cities to be taken, sacked, burned, and destroyed, not only many very wealthy men, but whole Countries to be impoverished, and utterly beggered, many thousands of men to be slain and murthered, Women and Maids to be violated and deflowred: which things when they are done by foreign enemies, we do much mourn, as we have great causes, yet are all these miseries without any wickedness wrought by any of our own Countrymen. But when these mischiefs are wrought in Rebellion by them that should be friends, by Countrymen, by Kinsmen, by those that should defend their Country, and Countrymen from such miseries, the misery is nothing so great as is the mischief and wickedness when the Subjects unnaturally do Rebel against their Prince, whose honour and life they should defend, though it were with the loss of their own lives: Countrymen to disturb the publick Peace and Quietness of their Country, for defence of whose Quietness they should spend their lives: the Brother to seek, and often to work the death of his Brother, the Son of the Father, the Father to seek or procure the death of his Sons, being at mans age, and by their faults to disinherit their innocent children and kinsmen their heirs for ever, for whom they might purchase Livings and Lands, as natural Parents do take care and pains, and to be at great costs and charges: and universally in stead of all quietness, joy, and felicity, which do follow blessed Peace, and due Obedience, to bring in all trouble, sorrow, disquietness of minds and bodies and all mischief and calamity, to turn all good Order upside down, to bring all good Laws in contempt, and to tread them under feet, to oppress all Vertue and Honesty, and all vertuous and honest Persons, and to set all Vice and Wickedness, and all vicious and wicked Men at liberty; to work their wicked wills, which were before bridled by wholsom Laws, to weaken, to overthrow, and to consume the strength of the Realm their natural Country, as well by the spending and wasting of the money and treasure of the Prince and Realm, as by murdering the People of the same, their own Countrymen, who should defend the honour of their Prince, and liberty of their
Prov. 14. Country, against the Invasion of Foreign enemies: and so finally, to make their Country thus by their mischief weakned, ready to be a prey and spoil to all outward enemies that will invade it, to the utter and perpetual captivity, slavery, and destruction of all their Countrymen, their children, their friends, their kinsfolks left alive, whom by their wicked Rebellion they procure to be delivered into the hands of the foreign enemies, as much as in them doth lie.

In

In Foreign Wars our Countrymen in obtaining the Victory win the praiſe of valiantneſs; yea, and though they were overcome and ſlain, yet win they an honeſt commendation in this World, and die in a good conſcience for ſerving GOD, their Prince, and their Country, and be children of eternal ſalvation: But the Rebellion how deſperate and ſtrong ſoever they be, yet win they ſhame here in fighting againſt GOD, their Prince and Country, and therefore juſtly do fall headlong into Hell if they die, and live in ſhame and fearful conſcience, though they eſcape.

But commonly they be rewarded with ſhameful deaths, their hands and carcaſſes ſet upon Poles, and hanged in chains, eaten with Kites and Crows, judged unworthy the honour of burial; and ſo their ſouls, if they repent not (as commonly they do not) the Devil hurrieth them into Hell, in the midſt of their miſchief. For which dreadful execution Saint Paul ſheweth the cauſe of obedience, not only for fear of death, but alſo in Conſcience to GOD-ward, for fear of eternal damnation in the World to come. Rom. 13.

Wherefore good People, let us, as the children of Obedience, fear the dreadful execution of GOD, and live in quiet obedience, to be the children of everlaſting Salvation. For as Heaven is the place of good obedient Subjects, and Hell the Priſon and Dungeon of Rebels againſt GOD and their Prince: ſo is that Realm happy where moſt obedience of Subjects doth appear, being the very figure of Heaven: and contrariwiſe where moſt Rebellions and Rebels be, there is the expreſs ſimilitude of Hell, and the Rebels themſelves are the very figures of Fiends and Devils, and their Captain the ungracious pattern of Lucifer and Satan the Prince of Darkneſs; of whoſe Rebellion as they be Followers, ſo ſhall they of his damnation in Hell undoubtedly be partakers; and as undoubtedly children of Peace the inheritors of Heaven with GOD the Father, GOD the Son, and GOD the holy Ghoſt: To whom be all honour and glory for ever and ever. Amen.

Thus have you heard the Third Part of this HOMILY.

Now good People let us pray.

The

THE PRAYER

As in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only giver of all Victories, Who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies With the Countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge. O Lord, withſtand the cruelty of all thoſe which be Common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country, and manifeſtly to this Crown and Realm of ENGLAND, Which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious Queen. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledg of thy Son the only Saviour of the World, Jeſus Chriſt, that we and they may jointly glorifie thy Mercies. Lighten, we beſeech thee, their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, With others that confeſs thy holy GOSPEL,

PEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, Without ſhedding of Chriſtian blood, Whereby all they Which be oppreſſed With their tyranny, may be relieved, and they Which be in fear of their cruelty, may be comforted: and finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs, and ſecurity: and that We for theſe thy Mercies, jointly all together With one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that We, knit in one godly concord and unity amongſt our ſelves, may continually magnifie thy glorious Name, Who With thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternal, Almighty, and moſt merciful GOD: To Whom be all laud and praiſe, World Without end. Amen.

The Fourth Part of the HOMILY AGAINST DISOBEDIENCE and WILFUL REBELLION.

FOr your further instruction (good People) to shew unto you how much Almighty GOD doth abhor disobedience and wilful Rebellion, specially when Rebels advance themselves so high, that they arm themselves with weapon, and stand in field to fight against GOD, their Prince, and their Country: it shall not be out of the way to shew some examples set out in Scriptures, written for our eternal erudition. We may soon know (good People) how heinous an offence the treachery of Rebellion is, if we call to remembrance the heavy wrath and dreadful indignation of Almighty GOD against Subjects as do only but inwardly grudge, mutter, and murmur against their Governours though their inward Treason, so privily hatched in their Breast, come not to open Declaration of their doings, as hard it is whom the Devil hath so far enticed against GODS Word to keep themselves there: no, he meaneth still to blow the Coal, to kindle their Rebellious Hearts to flame into open deeds, if he be not with Grace speedily withstood.

Num. 11. a. Num. 12. c. 10. Num. 16. Psal. 77. Some of the children of Israel, being murmurers against their Magistrates appointed over them by GOD, were stricken with foul leprosie: many were burnt up with fire suddenly sent from the Lord: sometime a great sort of thousands were consumed with the Pestilence: sometime they were stinged to death with a strange kind of fiery Serpents: and (which is most horrible) some of the Captains with their band of murmurers not dying by any usual or natural death of men, but the earth opening, they with their wives, children, and families, were swallowed quick down into Hell. Num. 16. Which horrible destructions of such Israelites as were murmurers against Moses, appointed by GOD, to be their Head and chief Magistrate, are recorded in the Book of Numbers, and other places, of the Scriptures, for perpetual memory and warning to all Subjects, how highly GOD is displeased with the murmuring and evil speaking of Subjects against their Princes, so that as the Exod. 16. b. 7. &c. Scripture recordeth, their murmur was not against their Prince only, being a mortal creature, but against GOD himself also. Now if such strange and horrible plagues, did fall upon such Subjects as did only murmur and speak evil against their heads: what shall become of those most wicked imps of the Devil that do conspire, arm themselves, assemble great numbers of armed Rebels, and lead them with them against their Prince and Country, spoiling and robbing, killing and murdering all good Subjects that do withstand them, as many as they may prevail against? But those examples are written to stay us, not only from such mischiefs, but also from murmuring, and speaking

once

once an evil word against our Prince, which though any should do never so secretly, yet do the holy Scriptures shew that the very Birds of the air will bewray them: and these so many examples before noted out of the holy Scriptures do declare, that they shall not escape horrible punishment therefore. Now concerning actual Rebellion, amongst many examples thereof set forth in the holy Scriptures, the example of Absalom is notable: who entring into conspiracy against King David his father both used the advise of very witty men, and assembled a very great and huge company of Rebels: the which Absalom though he were most goodly of person, of great nobility, being the Kings son, in great favour of the People and so dearly beloved of the King himself, so much that he gave commandment that (notwithstanding his rebellion) his life should be saved: when for these considerations, most men were afraid to lay hands upon him, a great Tree stretching out his arm, as it were for that purpose, caught him by the great and long bush of his goodly hair, lapping about it as he fled hastily bare-headed under the said Tree, and so hanged him up by the hair of his head in the air, to give an eternal document, that neither comeliness of personage, neither nobility, nor favour of the people, no nor the favour of the King himself, can save a Rebel from due punishment: GOD the King of all Kings being so offended with him, that rather than he should lack due execution for his treason, every Tree by the Way will be a Gallows or Gibbet unto him, and the hair of his own head will be unto him in stead of an halter to hang him up with, rather than he should lack one. A fearful example of GODS punishment (good people) to consider. Now Achitophel, though otherwise an exceeding wise man, yet the mischievous Counsellor of Absalom, in this wicked Rebellion, for lack of an hangman, a convenient Servitor for such a Traitor, went and hanged up himself. A worthy end of all false Rebels, who rather then they should lack due execution, will by GODS just judgment, become hangmen unto themselves. Thus happened it to the Captains of that Rebellion: beside fourty thousand of rascal Rebels slain in the Field, and in the chase.

Ecclesi. 10. d.
2 King. 15 c. 12. & 7. a. 1. &c. 1. & 18. b. 7. 18.
2 King. 18. a. 5.
2 King. 18. b. 9.
Achitophel.
2 King. 15. c. 12. & 16. d. 21. 23. & 17. f. 23.
2 King. 18. c. 7, 8, 9.

Likewise is it to be seen in the holy Scriptures, how that great Rebellion which the Traitor Seba moved in Israel, was suddenly appeased, the head of the Captain Traitor (by the means of a silly woman) being cut off. And as the holy Scriptures do shew, so doth daily experience prove, that the Counsels, Conspiracies and attempts of Rebels, never took effect, neither came to good, but to most horrible end. For though GOD doth oftentimes prosper just and lawful enemies, which be no Subjects, against their foreign enemies: yet did he never long prosper rebellious Subjects against their Prince, were they never so great in authority, or so many in number. Five Princes or Kings (for so the Scripture termeth them) with all their multitudes, could not prevail against Chedorlaomer, unto whom they had promised loyalty and obedience, and had continued in the same certain years, but they were all overthrown and taken prisoners by him: but Abraham with his family and kinsfolk, an handful of men in respect, owing no subjection unto Chedorlaomer, overthrew him and all his host in battel, and recovered the prisoners, and delivered them. So that though War be so dreadful and cruel a thing, as it is, yet doth GOD often prosper a few in lawful Wars with foreign Enemies against many thousands:

2 King. 20.
Psal. 20. 12.
Gen. 14.

but never yet prospered the Subjects being Rebels against their natural Sovereign, were they never so great or noble, so many, so stout, so witty and politick, but always they came by the overthrow and to a shameful end: so much doth GOD abhor Rebellion, more then other Wars, though otherwise being so dreadful, and so great a destruction to mankind. Though not only great multitudes of the rude and rascal Commons, but sometime also men of great wit, nobility, and authority, have moved Rebellions against their lawful Princes (whereas true Nobility should most abhor such villanous, and true wisdom should most detest such frantick Rebellion) though they should pretend sundry causes, as the redress of the Common-wealth (which Rebellion of all other mischiefs doth most destroy) or Reformation of Religion (whereas Rebellion is most against all true Religion) though they have made a great shew of holy meaning by beginning their Rebellions with a counterfeit service of GOD, (as did wicked Absolon begin his Rebellion with sacrificing unto GOD) though they display and bear about Ensigns and Banners, which are acceptable unto the rude ignorant common people, great multitudes of whom by such false pretences and shews they do deceive, and draw unto them: yet were the multitudes of the Rebels never so huge and great, the Captains never so noble, politick and witty, the pretences fained to be never so good and holy, yet the speedy overthrow of all Rebels, of what number, state, or condition soever they were, or what colour or cause soever they pretended, is and ever hath been such, that GOD thereby doth shew that he alloweth neither the dignity of any person, nor the multitude of any people, nor the weight of any cause, as sufficient for the which the Subjects may move Rebellion against their Princes.

2 Reg. 15. c. 12.

Turn over and read the Histories of all Nations, look over the Chronicles of our own Country, call to mind so many Rebellions of old time, and some yet fresh in memory, ye shall not find that GOD ever prospered any Rebellion against their natural and lawful Prince; but contrariwise, that the Rebels were overthrown and slain, and such as were taken prisoners, dreadfully executed. Consider the great and noble Families of Dukes, Marquesses, Earls, and other Lords, whose names ye shall read in our Chronicles, now clean extinguished and gone, and seek out the causes of the decay, you shall find, that not lack of issue and heirs male hath so much wrought that decay, and waste of noble bloods and houses, as hath Rebellion.

And for so much as the redress of the Common-wealth hath of old been the usual fained pretence of Rebels, and Religion now of late beginneth to be a colour of Rebellion: let all godly and discreet Subjects consider well of both, and first concerning Religion. If peaceable King Solomon was judged of GOD to be more meet to build his Temple (whereby the ordering of Religion is meant) then his Father King David, though otherwise a most godly King for that David was a great Warrior, and had shed much blood, though it were in his Wars against the Enemies of GOD: of this may all godly and reasonable Subjects consider, that a peaceable Prince, specially our most peaceable and merciful King, who hath hitherto shed no blood at all, no not of his most deadly enemies, is more like and far meeter either to set up, or to maintain true Religion, than are bloody Rebels, who have not shed the blood of GODS enemies, as King David had done, but do seek to shed the

blood

blood of GODS friends, of their own Countrymen, and of their own most dear friends and kinsfolk, yea the destruction of their most gracious Prince and natural Country, for defence of whom they ought to be ready to shed their blood, if need should so require. What a Religion it is that such men by such means would restore, may easily be judged: even as good a Religion surely, as Rebels be good men and obedient Subjects, and as Rebellion is a good mean of redress and reformation, being it self the greatest deformation of all that may possibly be. But as the truth of the Gospel of our Saviour Christ, being quietly and soberly taught, though it do cost them their lives that do teach it, is able to maintain the true Religion: so hath a frantick Religion need of such furious maintainances as is Rebellion, and of such Patrons as are Rebels, being ready not to die for the true Religion, but to kill all that shall or dare speak against their false superstition and wicked idolatry. Now concerning pretences of any redress of the Common-wealth, made by Rebels, every man that hath but half an eye may see how vain they be, Rebellion being, as I have before declared, the greatest ruine and destruction of all Common-wealths that may be possible. And whoso loketh on the one part upon the persons and government of the Kings most honourable Counsellors, by the experiment of so many years proved honorable to his Majesty, and most profitable and beneficial unto our Country and Countrymen; and on the other part, considereth the persons, state and conditions of the Rebels themselves the reformers as they take upon them, of the present Government, he shall find that the most rash and hair-brain'd men, the greatest unthrifts, that have most lewdly wasted thir own Goods and Lands, those that are over the ears in debt and such as for their Thefts, Robberies and Murders, dare not in any well governed Common-wealth, where good Laws are in force, shew their faces such as are of most lewd and wicked behavior and life, and all such as will not, or cannot live in peace, are always most ready to move Rebellion, or take part with Rebels. And are not these meet men, trow you, to restore the Common-wealth decayed, who have so spoiled and consumed all their own wealth and thrift? and very like to amend other mens manners, who have so vile vices and abominable conditions themselves? Surely that which they falsely call Reformation, is indeed not only a defacing or deformation, but also an utter destruction of all Common-wealth, as would well appear, might the Rebels have their wills: and doth right well and too well appear by their doing in such places of the Country where Rebels do rout, where though they tarry but a very little while, they make such Reformation that they destroy all places, and undo all men where they come, that the child yet unborn may rue it, and shall many years hereafter curse them.

Let no good and discreet Subjects therefore follow the Flag or Banner displayed to rebellion, and born by Rebels, though it have the image of the Plough painted therein, with God speed the Plough, written under in great letters, knowing that none hinder the Plough more than Rebels, who will neither go to the Plough themselves, nor suffer other that would go unto it. And though some Rebels bear the picture of the five wounds painted, against those who put their only hope of salvation in the wounds of Christ; not those wounds which are painted in a Clout by some lewd Painter, but in those wounds which Christ himself bare in his precious body: though they, little knowing what the

Cross

Crosse of Christ meaneth, which neither Carver nor Painter can make, do bear the Image of the Crosse painted in a rag, against those that have the Crosse of Christ painted in their hearts, yea though they paint withal in their Flags, Hoc signo vinces, By this sign thou shalt get the victory, by a most fond imitation of the posie of Constantinus Magnus, that noble Christian Emperour, and great Conquerour of GODS enemies, a most unmeet Ensign for Rebels, the enemies of GOD, their Prince and Country, or what other Banner soever they shall bear: yet let no good and godly Subject, upon any hope of victory or good success, follow such Standard-Bearers of Rebellion.

For as examples of such practises are to be found as well in the Histories of old, as also of latter Rebellions, in our Fathers and our fresh memory: so notwithstanding these pretences made and Banners born, are recorded withal to perpetual memory, the great and horrible murders of infinite multitudes and thousands of the common People slain in Rebellion; dreadful executions of the Authors and Captains, the pitiful undoing of their wives and children, and disinheriting of the heirs of the Rebels for ever, the spoiling, wasting, and destruction of the people and Country where Rebellion was first begun, that the child then yet unborn might rue and lament it, with the final overthrow, and shameful deaths of all Rebels, set forth as well in the Histories of foreign Nations, as in the Chronicles of our own Country, some thereof being yet in fresh memory, which if they were collected together, would make many Volumes and Books: But on the contrary part all good luck, success and prosperity that ever happened unto any Rebels of any Age, Time, or Country, may be contained in a very few lines, or words.

Wherefore to conclude, let all good Subjects, considering how horrible a sin against GOD, their Prince, their Country, and Country-men, against all GODS and mans laws Rebellion is, being indeed not one several sin, but all sins against GOD and man heaped together, considering the mischievous life and deeds, and the shameful ends and deaths of all Rebels hitherto, and the pitiful undoing of their Wives, Children, and Families, and disinheriting of their heirs for ever, and above all things considering the eternal damnation that is prepared for all impenitent Rebels in Hell with Satan the first Founder of Rebellion, and grand Captain of all Rebels: let all good Subjects I say, considering these things, avoid and flee all Rebellion, as the greatest of all mischiefs, and imbrace due obedience to GOD and our Prince, as the greatest of all vertues, that we may both escape all evils and miseries that do follow Rebellion in this World, and eternal damnation in the World to come, and enjoy peace quietness and security, with all other GODS benefits and blessings which follow obedience in this life, and finally may enjoy the Kingdom of Heaven, the peculiar place of all obedient Subjects to GOD and their Prince in the world to come: which I beseech GOD the King of all Kings, grant unto us for the obedience of his Son our Saviour Jesus Christ, unto whom with the Father and the holy Ghost, one GOD and King immortal, all honour, service, and obedience of all his Creatures is due for ever and ever. Amen.

Thus have you heard the Fourth Part of this HOMILY.
Now, good People, let us pray.

The

THE PRAYER

As in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only giver of all Victories, Who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies with the Countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge. O Lord, withſtand the cruelty of all thoſe which be Common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country, and manifeſtly to this Crown and Realm of ENGLAND, Which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious Queen. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledg of thy Son the only Saviour of the World, Jeſus Chriſt, that we and they may jointly glorifie thy Mercies. Lighten, we beſeech thee, their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL,

PEL, may obtain by thine aid and strength, surety from all Enemies, Without shedding of Christian blood, Whereby all they Which be oppressed With their tyranny, may be relieved, and they Which be in fear of their cruelty, may be comforted: and finally that all Christian Realms, and especially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Gospel, and enjoy perfect Peace, Quietness, and security: and that We for these thy Mercies, jointly all together With one consonant heart and voice, may thankfully render to thee all laud and praise, that We, knit in one godly concord and unity amongst our selves, may continually magnifie thy glorious Name, Who With thy Son our Saviour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most merciful GOD: To Whom be all laud and praise, World Without end. Amen.

The

The Fifth Part of the Homily
AGAINST
Disobedience and Wilful Rebellion.

Whereas after both doctrine and examples of due Obedience of Subjects to their Princes, I declared lastly unto you what an abominable sin against GOD and man Rebellion is, and what horrible Plagues, Punishments, and Deaths, with Death everlasting, finally doth hang over the heads of all Rebels: it shall not be either impertinent, or unprofitable now to declare who they be, whom the Devil, the first author and founder of Rebellion, doth chiefly use to the stirring up of Subjects to Rebel against their lawful Princes: that knowing them, ye may flee them, and their damnable suggestions, avoid all Rebellion, and escape the horrible plagues, and dreadful death and damnation eternal, finally due to all Rebels.

Though many causes of Rebellion may be reckoned, and almost as many as there be vices in men and women, as hath been before noted: yet in this place I will only touch the principal and most usual causes as specially Ambition and Ignorance. By Ambition, I mean the unlawful and restless desire in men, to be of higher estate than GOD hath given or appointed unto them. By ignorance, I mean no unskilfulness in Arts or Sciences, but the lack of knowledg of GODS blessed Will declared in his holy Word, which teacheth both extreamly to abhor all Rebellion, as being the root of all mischief, and specially to delight in obedience, as the beginning and foundation of all goodness, as hath been also before specified. And as these are the two chief causes of Rebellion: so are there specially two sorts of men in whom these vices do reign, by whom the Devil, the author of all evil, doth chiefly stir up all Disobedience and Rebellion.

The restless ambitious having once determined by one means or other to atchieve to their intended purpose, when they cannot by lawful and peaceable means climb so high as they do desire, they attempt the same by force and violence: wherein when they cannot prevail against the ordinary authority and power of lawful Princes and Governours themselves alone, they do seek the aid and help of the ignorant multitude, abusing them to their wicked purpose. Wherefore seeing a few ambitious and malitious are the authors and heads, and multitudes of ignorant men are the ministers and furtherers of Rebellion, the chief point of this part shall be as well to notifie to the simple and ignorant men who they be, that have been and be usual authors of Rebellion, that they may know them: and also to admonish them to beware of the subtile suggestions of such restless ambitious persons, and so to flee them: that Rebellions (though attempted by a few ambitious) through the lack of maintenance by any multitudes, may speedily and

eaſily, without any great labour, danger, or damage, be repreſſed and clearly extinguiſhed.

It is well known as well by all Hiſtories, as by daily experience, that none have either more ambitiouſly aſpired above Emperors, Kings and Princes: nor have more perniciouſly moved the ignorant people to rebellion againſt their Princes, than certain perſons which falſly challenge to themſelves to be only counted and called Spiritual. I muſt therefore here yet once again briefly put you (good people) in remembrance out of GODS holy Word, how our Saviour Jeſus Chriſt and his holy Apoſtles, the heads and chief of all true Spiritual and Eccleſiaſtical men, behaved themſelves towards the Princes and Rulers of their time, though not the beſt Governors that ever were, that you be not ignorant whether they be the true Diſciples and followers of Chriſt and his Apoſtles, and ſo true ſpiritual men, that either by ambition do ſo highly aſpire, or do moſt maliciouſly teach, or moſt perniciouſly do execute Rebellion againſt their lawful Princes, being the worſt of all carnal works, and miſchievous deeds.

Matth. 17. d. 25. Mark 12. b. 14. Luke 20. d. 25. Matth. 27. Luke 23. Rom. 13. a. 1. &c. 1 Tim. 2. a. 1 1 Pet. 2. c. 13 John 6. b. 15. & 18. f. 36. Matth. 20. d. 25. Mark 10. f. 42. Luke 22. c. 25. Matth. 23. a. 8. Luke 9. f. 46. 2 Cor. 1. d. 24. 1 Pet. 5. a. 3. Mat. 18. a. 4. & 20. d. 28. Luk. 9. f. 48. & 22. c. 27.

The holy Scriptures do teach moſt expreſſly, that our Saviour Chriſt himſelf, and his Apoſtles Saint Paul, Saint Peter, with others, were unto the Magiſtrates and higher powers, which ruled at their being upon the earth, both obedient themſelves, and did alſo diligently and earneſtly exhort all other Chriſtians to the like obedience unto their Princes and Governors: whereby it is evident that men of the Clergy, and Eccleſiaſtical Miniſters, as their ſucceſſors ought both themſelves ſpecially, and before other, to be obedient unto their Princes, and alſo to exhort all others unto the ſame. Our Saviour Chriſt likewiſe teaching by his doctrine that his Kingdom was not of this World, did by his example in fleeing from thoſe that would have made him King, confirm the ſame: expreſſly alſo forbidding his Apoſtles, and by them the whole Clergy, all princely dominion over People and Nations; and he and his holy Apoſtles likewiſe, namely Peter and Paul did forbid unto all Eccleſiaſtical Miniſters, dominion over the Church of Chriſt. And indeed whiles the Eccleſiaſtical Miniſters continued in Chriſts Church in that order that is in Chriſts Word preſcribed unto them, and in Chriſtian kingdoms kept themſelves obedient to their own Princes, as the holy Scripture doth teach them: both was Chriſts Church more clear from ambitious emulations and contentions, and the ſtate of Chriſtian Kingdoms, leſs ſubject unto tumults and Rebellions. But after that ambition and deſire of dominion entred once into Eccleſiaſtical Miniſters, whoſe greatneſs after the doctrine and example of our Saviour, ſhould chiefly ſtand in humbling themſelves: and that the Biſhop of Rome being by the order of GODS Word none other than the Biſhop of that one See and Dioceſe, and never yet well able to govern the ſame, did by intolerable ambition challenge, not only to be the Head of all the Church diſperſed throughout the World, but alſo to be Lord of all Kingdoms of the World, as is expreſſly ſet forth in the Book of his own Canon Laws, moſt contrary to the Doctrine and example of our Saviour Chriſt, whoſe Vicar, and of his Apoſtles, namely Peter, whoſe ſucceſſor he pretendeth to be: after his ambition entred, and this challenge once made by the Biſhop of Rome, he became at once the ſpoiler and deſtroyer both of the Church, which is the Kingdom of our Saviour Chriſt, and of the Chriſtian

Sex decre. lib. 3. tit. 16. cap. unic. & lib. 5. tit. 9. cap. 5. in gl. fin.

Empire,

Empire, and all Christian Kingdoms, as an universal Tyrant over all.

And whereas before that challenge made, there was great amity and love amongst the Christians of all Countries, hereupon began emulation and much hatred between the Bishop of Rome and his Clergy and Friends on the one part, and the Grecian Clergy and Christians of the East on the other part, for that they refused to acknowledg any such supreme authority of the Bishop of Rome over them: the Bishop of Rome for this cause amongst other, not only naming them, and taking them for Schismaticks, but also never ceasing to persecute them, and the Emperours who had their See and continuance in Greece, by stirring of the Subjects to Rebellion against their Sovereign Lords, and by raising deadly hatred and most cruel Wars between them and other Christian Princes. And when the Bishops of Rome had translated the title of the Emperour, and as much as in them did lie, the Empire it self from their Lord the Emperour of Greece, and of Rome also by right unto the Christian Princes of the West, they became in short space no better unto the West Emperors, than they were before unto the Emperors of Greece: for the usual discharging of Subjects from their Oath of fidelity made unto the Emperors of the West their Sovereign Lords, by the Bishops of Rome: the unnatural stirring up of the Subjects unto Rebellion against their Princes; yea, of the Son against the Father, by the Bishop of Rome: the most cruel and bloody Wars raised amongst Christian Princes of all Kingdoms, the horrible murder of infinite thousands of Christian men being slain by Christians: and which ensued thereupon, the pitiful losses of so many goodly Cities, Countries, Dominions, and Kingdoms, sometime possessed by Christians in Asia, Africa, Europa: the miserable fall of the Empire and Church of Greece, sometime the most flourishing part of Christendom, into the hands of the Turks: the lamentable diminishing, decay, and ruine of Christian Religion: the dreadful increase of Paganism, and power of the Infidels and Miscreants, and all by the practice and procurement of the Bishop of Rome chiefly, is in the Histories and Chronicles written by the Bishop of Romes own favourers and friends to be seen, and as well known unto all such as are acquainted with the said Histories. The ambitious intent and most subtile drifts of the Bishops of Rome in these their practices, appeared evidently by their bold attempt in spoiling and robbing the Emperors of their Towns, Citys, Dominions, and Kingdoms in Italy, Lombardy, and Sicily, of ancient right belonging to the Empire, and by joyning of them unto their Bishoprick of Rome, or else giving them unto strangers, to hold them of the Church and Bishop of Rome as in capite, and as of the chief Lords thereof, in which tenure they hold the most part thereof, even at this day. By these ambitious, and indeed traiterous means and spoiling of their Sovereign Lords, the Bishops of Rome, of Priests, and none other by right than the Bishops of one City and Diocese, are by false usurpation become great Lords of many Dominions, mighty Princes, yea, or Emperors rather, as claiming to have divers Princes and Kings to their Vassals, Liege-men, and Subjects: as in the same Histories written by their own Familiars and Courtiers is to be seen. And indeed since the time that the Bishops of Rome by ambition, treason and usurpation, atchieved and attained to this height and greatness, they behaved themselves more like Princes, Kings, and

Emperours in all things, then remained like Priests, Bishops and Ecclesiastical, or (as they would be called) Spiritual persons, in any one thing at all. For after this rate they have handled other Kings and Princes of other Realms throughout Christendom, as well as their Sovereign Lords the Emperors, usually discharging their Subjects of their Oath of Fidelity, and so stirring them up to Rebellion against their natural Princes, whereof some examples shall in the last part hereof be notified unto you.

Wherefore let all good Subjects, knowing these the special instruments and ministers of the Devil, to the stirring up of all Rebellions, avoid and flee them, and the pestilent suggestions of such foreign Usurpers, and their adherents, and embrace all obedience to GOD, and their natural Princes and Sovereigns, that they may enjoy GODS blessings, and their Princes favour, all peace, quietness, security in this World, and finally attain through Christ our Saviour, life everlasting in the World to come: which GOD the Father for the same our Saviour Jesus Christ his sake grant unto us all: To whom with the Holy Ghost, be all honour and glory, World without end. Amen.

Thus have you heard the Fifth Part of this HOMILY.
Now, good People, let us pray.

THE

THE PRAYER

As in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of Hoſts, the Governour of all Creatures, the only giver of all Victories, Who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies With the Countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge. O Lord, Withſtand the cruelty of all thoſe Which be Common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country, and manifeſtly to this Crown and Realm of ENGLAND, Which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious Queen. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledg of thy Son the only Saviour of the World, Jeſus Chriſt, that We and they may jointly glorifie thy Mercies. Lighten, We beſeech thee, their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, With others that confeſs thy holy GOSPEL,

PEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, Without ſhedding of Chriſtian blood, Whereby all they Which be oppreſſed With their tyranny, may be relieved, and they Which be in fear of their cruelty, may be comforted: and finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs, and ſecurity: and that We for theſe thy Mercies, jointly all together With one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that We, knit in one godly concord and unity amongſt our ſelves, may continually magnifie thy glorious Name, Who With thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one Eternal, Almighty, and moſt merciful GOD: To Whom be all laud and praiſe, World Without end. Amen.

The

The Sixth and last Part of the HOMILY AGAINST DISOBEDIENCE and WILFUL REBELLION.

NOw whereas the Injuries, Oppreſſions, Raveny, and Tyranny of the Biſhops of Rome, uſurping as well againſt their natural Lords the Emperors, as againſt all other Chriſtian Kings and Kingdoms, and their continual ſtirring of Subjects unto Rebellions againſt their Sovereign Lords, whereof I have partly admoniſhed you before, were intolerable: and it may ſeem more then marvel, that any Subjects would after ſuch ſort hold with unnatural foreign Uſurpers againſt their own Sovereign Lords, and natural Country: It remaineth that I do declare the mean whereby they compaſſed theſe matters, and ſo to conclude this whole Treaty of due Obedience, and againſt Diſobedience and Wilful Rebellion. You ſhall underſtand, that by ignorance of GODS Word, wherein they kept all men, ſpecially the common people, they wrought and brought to paſs all theſe things, making them believe that all that they ſaid was true, all that they did was good and godly: and that to hold with them in all things, againſt Father, Mother, Prince, Country, and all men, was moſt meritorious. And indeed what miſchief will not blind ignorance lead ſimple men unto?

Of the ignorance of ſimple people the latter part.

By ignorance the Jewiſh Clergy induced the common People to ask the delivery of Barabbas the ſeditious murderer, and to ſue for the cruel crucifying of our Saviour Chriſt, for that he rebuked the ambition, ſuperſtition, and other vices of the high Prieſts and Clergy. For as our Saviour Chriſt teſtifieth, that thoſe who crucified him wiſt not what they did: ſo doth the holy Apoſtle St. Paul ſay, If they had known, if they had not been ignorant, they would never have crucified the Lord of glory: but they knew not what they did. Our Saviour Chriſt himſelf alſo foreſhewed that it ſhould come to paſs by ignorance, that thoſe who ſhould perſecute and murder his true Apoſtles and Diſciples, ſhould think they did GOD acceptable ſacrifice, and good ſervice: as it is alſo verified even at this day.

And in this ignorance have the Biſhops of Rome kept the people of GOD, ſpecially the common ſort, by no means ſo much, as by withdrawing the Word of GOD from them, and by keeping it under the vail of an unknown ſtrange tongue. For as it ſerved the ambitious humour of the Biſhops of Rome, to compel all Nations to uſe the natural language of the City of Rome, where they were Biſhops, which ſhewed a certain acknowledging of ſubjection unto them: ſo yet ſerved it much more their crafty purpoſe, thereby to keep all people ſo blind, that they not knowing what they prayed, what they believed, what they were commanded by GOD, might take all their commandments for GOD's. For as they would not ſuffer the holy Scriptures or Church Ser-

Service to be used or had in any other Language than the Latine: so were very few, even of the most simple people taught the Lords Prayer, the Articles of the Faith, and the Ten commandments, otherwise than in Latine, which they understood not: by which universal ignorance, all men were ready to believe whatsoever they said, and to do whatsoever they commanded.

Si cognovissent.

For to imitate the Apostles phrase: If the Emperors Subjects had known out of GODS Word their duty to their Prince, they would not have suffered the Bishop of Rome to persuade them to forsake their Sovereign Lord the Emperor against their oath and fidelity, and to rebel against him, only for that he cast Images (unto the which Idolatry was committed) out of the Churches, which the Bishop of Rome bare them in hand to be heresie. If they had known of GODS Word but as much as the Ten Commandments, they should have found that the Bishop of Rome, was not only a Traitor to the Emperor his Liege Lord, but to GOD also, and an horrible blasphemer of his majesty, in calling his holy Word and Commandment heresie: and that which the Bishop of Rome took for a just cause to rebel against his lawful Prince they might have known to be a doubling and tripling of his most heinous wickedness, heaped with horrible impiety and blasphemy.

Gregorius 2, & 3. Anno Dom. 726 &c. In the Second Commandment.

But lest the poor people should know too much he would not let them have as much of GODS Word as the Ten Commandments, wholy and perfectly withdrawing from them the second Commandment, that bewrayeth his impiety, by a subtil sacriledg. Had the Emperors Subjects likewise known and been of any understanding in GODS Word, would they at other times have rebelled against their Sovereign Lord, and by their Rebellion have holpen to depose him, only for that the Bishop of Rome did bear them in hand that it was symony and heresie too, for the Emperor to give any Ecclesiastical dignities or promotions to his learned Chaplains, or other of his learned Clergy, which all Christian Emperors before him had done without controlment: would they, I say, for that the Bishop of Rome bare them so in hand, have Rebelled by the space of more then forty years together against him, with so much shedding of Christian blood, and murder of so many thousands of Christians, and finally have deposed their Sovereign Lord, had they known and had in GODS Word any understanding at all? specially had they known that they did all this to pluck from their Sovereign Lord, and his successors for ever, that antient right of the Empire, to give it unto the Romish Clergy, and to the Bishop of Rome, that he might for the confirmation of one Archbishop, and for the Romish Rag, which he calleth a Pall scarce worth twelve pence, receive many thousand crowns of Gold, and of other Bishops, likewise great sums of mony for their Bulls, which is symony indeed: Would, I say, Christian men and Subjects by Rebellion have spent so much Christian blood, and have deposed their natural, most noble, and most valiant Prince, to bring the matter finally to this pass, had they known what they did, or had any understanding in GODS Word at all? And these ambitious Usurpers the Bishops of Rome have over-flowed all Italy and Germany with streams of Christian blood, shed by the Rebellions of ignorant Subjects against their natural Lords and Emperors, whom they have stirred thereunto by such false pretences: so is there no Country in Christendom, which by their like means and false pretences

Henry 4. Gregor. 7. Anno Dom. 167. Paschal. 2. Anno 199.

hath,

hath not been over-ſprinkled with the bloud of Subjects by Rebellion againſt their natural Sovereigns, ſtirred up by the ſame Biſhops of Rome.

And to uſe one example of our own Country: The Biſhop of Rome did pick a quarrel to King John of England, about the election of Stephen Langton to the Biſhoprick of Canterbury, wherein the King had ancient right, being uſed by his Progenitors, all Chriſtian Kings of England before him the Biſhops of Rome having no right, but had begun then to uſurp upon the Kings of England, and all other Chriſtian Kings, as they had before done againſt their Sovereign Lords the Emperors: proceeding even by the ſame ways and means, and likewiſe curſing King John, and diſcharging his Subjects of their oath of fidelity unto their Sovereign Lord. Now had Engliſh men at that time known their duty to their Prince ſet forth in GODS Word, would a great many of Nobles, and other Engliſh men natural Subjects, for this foreign and unnatural Uſurper his vain curſe of the King, and for his feigned diſcharging of them of their oath and fidelity to their natural Lord, upon ſo ſlender or no ground at all, have rebelled againſt their Sovereign Lord the King? Would Engliſh Subjects have taken part againſt the King of England, and againſt Engliſh men, with the French King and French men, being incenſed againſt this Realm by the Biſhop of Rome? Would they have ſent for, and received the Dolphin of France with a great Army of French men into the Realm of England? Would they have ſworn fidelity to the Dolphin of France, breaking their oath of fidelity to their natural Lord the King of England, and have ſtood under the Dolphins Banner diſplayed againſt the King of England? Would they have expelled their Sovereign Lord the King of England out of London, the chief City of England, and out of the greateſt part of England, upon the South ſide of the Trent, even unto Lincoln, and out of Lincoln it ſelf alſo, and have delivered the poſſeſſion thereof unto the Dolphin of France, whereof he kept the poſſeſſion a great while? Would they being Engliſh men have procured ſo great ſhedding of Engliſh bloud, and other infinite miſchiefs and miſeries unto England their natural Country, as did follow thoſe cruel wars and traiterous rebellions, the fruits of the Biſhop of Romes bleſſings? Would they have driven their natural Sovereign Lord the K. of England to ſuch extremity, that he was inforced to ſubmit himſelf unto that forein falſe Uſurper the Biſhop of Rome, who compelled him to ſurrender up the Crown of England into the hands of his Legat, who in token of poſſeſſion kept it in his hands divers days, and then delivered it again to King John, upon that condition that the King and his Succeſſors, Kings of England, ſhould hold the Crown and Kingdom of England of the Biſhop of Rome and his Succeſſors, as the Vaſſals of the ſaid Biſhops of Rome for ever: in token whereof, the Kings of England ſhould alſo pay a yearly Tribute to the ſaid Biſhop of Rome as his Vaſſals and Liege men. Would Engliſh men have brought their Sovereign Lord, and natural Country into this thraldom and ſubjection to a falſe forein Uſurper, had they known and had any underſtanding in GODS Word at all? Out of the which moſt lamentable caſe, and miſerable tyranny, raveny, and ſpoyl of the moſt greedy Romiſh Wolves enſuing hereupon, the Kings and Realm of England could not rid themſelves by the ſpace of many years after: the Biſhop of Rome by his miniſters continually not

King John.

Innocent. III.

Philip French King.

Lewis Dolphin of France.

See the Acts of Parliament in K. *Edward* the Third his days.

only ſpoyling the Realm and Kings of England of infinite treaſure, but alſo with the ſame money hiring and maintaining forein enemies againſt the Realm and Kings of England, to keep them in ſuch his ſubjection, that they ſhould not refuſe to pay whatſoever thoſe unſatiable wolves did greedily gape for, and ſuffer whatſoever thoſe moſt cruel tyrants would lay upon them. Would Engliſhmen have ſuffered this? Would they by Rebellion have cauſed this trow you, and all for the Biſhop of Romes cauſeleſs curſe, had they in thoſe days known and underſtood, that GOD doth curſe the bleſſings and bleſs the curſings of ſuch wicked uſurping Biſhops and Tyrants? As it appeared afterward in King Henry the Eighth his days, and King Edward the Sixth, and in our gracious Sovereigns days that now is, where neither the Popes curſes, nor GODS manifold bleſſings are wanting. But in

Malach 2.

King Johns time, the Biſhop of Rome underſtanding the brute blindneſs ignorance of GODS Word, and ſuperſtition of Engliſhmen, and how much they were inclined to worſhip the Babylonical Beaſt of Rome, and to fear all his threatnings, and cauſeleſs curſes, he abuſed them thus, and by their Rebellion brought this noble Realm and Kings of England under his moſt cruel tyranny, and to be a ſpoyl of his moſt vile and unſatiable covetouſneſs and raveny, for a long and a great deal too long a time. And to joyn unto the reports of hiſtories, matters of later memory could the Biſhop of Rome have raiſed the Rebellions in the North and Weſt Countries in the times of King Henry and King Edward, but by abuſing of the ignorant people? Or is it not moſt evident that the Biſhop of Rome hath of late attempted by his Iriſh Patriarchs and Biſhops, ſent from Rome with his Bulls, (whereof ſome were apprehended) to break down the bars and hedges of the publick peace in Ireland, only upon confidence eaſily to abuſe the ignorance of the wild Iriſh men? Or who ſeeth not that upon like confidence, yet more lately he hath likewiſe procured the breach of the publick peace in England, (with the long and bleſſed continuance whereof he is ſore grieved) by the miniſtry of his diſguiſed Chaplains creeping in Lay-mens apparel into the houſes, and whiſpering in the ears of certain Northern borderers, being then moſt ignorant of their duty to GOD and to their Prince of all people of the Realm, whom therefore as moſt meet and ready to execute his intended purpoſe, he hath by the ſaid ignorant Maſs-Prieſts, as blind guides leading the blind, brought thoſe ſilly blind Subjects into the deep ditch of horrible Rebellion, damnable to themſelves, and very dangerous to the ſtate of the Realm, had not GOD of his mercy miraculouſly calmed that raging tempeſt, not only without any Shipwrack of the Commonwealth but almoſt without any ſhedding of Chriſtian and Engliſh bloud at all.

And it is yet much more to be lamented, that not only common people, but ſome other youthful or unskilful Princes alſo, ſuffer themſelves to be abuſed by the Biſhop of Rome, his Cardinals and Biſhops, to oppreſſing of Chriſtian men their faithful Subjects either themſelves, or elſe by procuring the force and ſtrength of Chriſtian men to be conveyed out of one Country, to oppreſs true Chriſtians in another Country and by theſe means open an entry unto Moors and Infidels, into the poſſeſſion of Chriſtian Realms, Countries: other Chriſtian Princes in the mean time, by the Biſhop of Romes procuring alſo, being ſo occupied in

Civil

Civil Wars, or troubled with Rebellions, that they have neither leiſure nor ability to confer their common forces to the defence of their fellow Chriſtians, againſt ſuch invaſions of the common enemies of Chriſtendom, the Infidels and Miſcreants. Would to GOD we might only read and hear out of the Hiſtories of old, and not alſo ſee and feel theſe new and preſent oppreſſions of Chriſtians, rebellions of Subjects, effuſion of Chriſtian bloud, deſtruction of Chriſtian men, decay and ruine of Chriſtendom, increaſe of Paganiſm, moſt lamentable and pitiful to behold, being procured in theſe our days, as well as in times paſt, by the Biſhop of Rome and his Miniſters, abuſing the ignorance of GODS Word, yet remaining in ſome Chriſtian Princes and People. By which ſorrow and bitter fruits of ignorance, all men ought to be moved to give ear and credit to GODS Word, ſhewing as moſt truly, ſo moſt plainly how great a miſchief ignorance is; and again how great and how good a gift of GOD knowledge in GODS Word is. And to begin with the Romiſh Clergy, who though they do brag now, as did ſometime the Jewiſh Clergy, that they cannot lack knowledge: yet doth GOD by his holy Prophets both charge them with ignorance, and threaten them alſo, for that they have repelled the knowledge of GODS Word and Law, from themſelves, and from his people, that he will repel them, that they ſhall be no more his Prieſts. GOD likewiſe chargeth Princes as well as Prieſts, that they ſhould endeavour themſelves to get underſtanding and knowledge in his Word, threatning his heavy wrath and deſtruction unto them, if they fail thereof. And the wiſe man ſaith to all men univerſally, Princes, Prieſts, and People: Where is no knowledge, there is no good nor health to the ſoul: and that all men be vain in whom is not the knowledge of GOD and his holy Word, that they who walk in darkneſs, wot not whither they go: and that the people that will not learn, ſhall fall into great miſchiefs, as did the people of Iſrael, who for their ignorance in GODS Word, were firſt led into captivity, and when by ignorance afterward they would not know the time of their viſitation, but crucified Chriſt our Saviour, perſecuted his holy Apoſtles, and were ſo ignorant and blind, that when they did moſt wickedly and cruelly, they thought they did GOD good and acceptable ſervice (as do many by ignorance think even at this day:) finally, through their ignorance and blindneſs, their Country, Towns, Cities, Jeruſalem it ſelf, and the Temple of GOD, were all moſt horribly deſtroyed, the moſt chiefeſt part of their people ſlain, and the reſt led into moſt miſerable captivity. For he that made them had no pity upon them, neither would ſpare them, and all for their ignorance.

Jer. 18. c. 18. Ezek 7. g. 26. Hoſ. 4. b. 6. Pſal. 2. Prov. 19. Wiſd. 13. Prov. 17. Epheſ. 4. John 12. Eſay. 5. 13. Luke 19 g. 44. & 23. c. 34. Acts *multis locis*. Joh. 16. a. 2. Eſay 27. Hoſ. 4. Baruc. 3. Eſay 6. c. 9. Mat. 13. b. 14, 15. Joh. 12. 40. Wiſd. 5. Mat. 13. 19. 2 Cor. 4. a. Matth. 7. John 3.

And the holy Scriptures do teach, that the people that will not ſee with their eyes, nor hear with their ears, to learn, and to underſtand with their hearts, cannot be converted, and ſaved. And the wicked themſelves, being damned in Hell, ſhall confeſs ignorance in GODS Word to have brought them thereunto, ſaying, We have erred from the way of the truth, and the light of righteouſneſs hath not ſhined unto us, and the Sun of underſtanding hath not riſen unto us, we have wearied our ſelves in the way of wickedneſs and perdition, and have walked cumberous and crooked ways: but the way of the Lord have we not known.

And as well our Saviour himſelf, as his Apoſtle St. Paul doth

Mat 11. b. 15. & 13. a. 9. l. 3. Luke 8. a. 8. John 5. l. 39. Pſal. 1. Mat. 7. b 7. Luke 11 9. Luke 16. g. 30. 31. Gal. 1. b. 8. Deut. 5. 32. Deut. 7. c. 14. 15 &c. Rom. 13. 1 Pet. 2. Pſal. 1. 8. Pſal. 18. & 118. Eph. 5. 14. 1 Theſ. 5. a. 4. 5. Joh. 12. 35. 36. Jam 1. c. 17. 1 Tim. 6. d. 16. John 3.

teach that the ignorance of GODS Word cometh of the Devil, is the cauſe of all error and miſjudging (as falleth out with ignorant Subjects, who can rather eſpy a little mote in the eye of the Prince, or a Counſellor, than a great beam in their own) and univerſally it is the cauſe of all evil, and finally of eternal damnation; GODS judgment being ſevere towards thoſe, who when the light of Chriſts Goſpel is come into the World, do delight more in darkneſs of ignorance, than in the light of knowledge in GODS Word. For all are commanded to read or hear, to ſearch and ſtudy the holy Scriptures, and are promiſed underſtanding to be given them from GOD, if they ſo do: all are charged not to believe either any dead man, nor if an Angel ſhould ſpeak from heaven, much leſs if the Pope do ſpeak from Rome againſt or contrary to the Word of GOD, from the which we may not decline, neither to the right hand nor to the left.

In GODS Word Princes muſt learn how to obey GOD, and to govern men: in GODS Word Subjects muſt learn obedience both to GOD and their Princes. Old men and young, rich and poor, all men and women, all eſtates, ſexes, and ages, are taught their ſeveral duties in the Word of GOD. For the Word of GOD is bright, giving light unto all mens eyes, the ſhining Lamp directing all mens paths and ſteps. Let us therefore awake from the ſleep and darkneſs of ignorance, and open our eyes that we may ſee the light; let us riſe from the works of darkneſs, that we may eſcape eternal darkneſs, the due reward thereof, and let us walk in the light of GODS Word, whiles we have light, as becometh the children of light, ſo directing the ſteps of our lives in that way which leadeth to light and life everlaſting, that we may finally obtain and enjoy the ſame: which GOD the Father of lights, who dwelleth in light incomprehenſible, and inacceſſable, grant unto us, through the light of the World our Savior Jeſus Chriſt: Unto whom with the holy Ghoſt, one moſt glorious GOD, be all honour, praiſe, and thankſgiving for ever and ever. Amen.

Thus have you heard the Sixth Part of this HOMILY.
Now, good People, let us pray.

THE

THE PRAYER

As in that time it was Publiſhed.

O Moſt mighty GOD, the Lord of hoſts, the Governour of all Creatures, the only giver of all Victories, Who alone art able to ſtrengthen the Weak againſt the Mighty, and to vanquiſh infinite multitudes of thine Enemies With the Countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend, O Lord, thy Servant and our Governour under thee, our Queen ELIZABETH, and all thy People committed to her charge. O Lord, withſtand the cruelty of all thoſe Which be Common Enemies as well to the Truth of thy Eternal Word, as to their own natural Prince and Country, and manifeſtly to this Crown and Realm of ENGLAND, Which thou haſt of thy Divine Providence aſſigned in theſe our days to the Government of thy Servant, our Sovereign and gracious Queen. O moſt merciful Father, (if it be thy holy Will) make ſoft and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of ENGLAND, or to oppreſs the Crown of the ſame; and convert them to the knowledg of thy Son the only Saviour of the World, Jeſus Chriſt, that We and they may jointly glorifie thy Mercies. Lighten, We beſeech thee, their ignorant hearts to embrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy GOSPEL,

PEL, may obtain by thine aid and ſtrength, ſurety from all Enemies, Without ſhedding of Chriſtian blood, Whereby all they Which be oppreſſed With their tyranny, may be relieved, and they Which be in fear of their cruelty, may be comforted: and finally that all Chriſtian Realms, and eſpecially this Realm of ENGLAND, may by thy Defence and Protection continue in the truth of the Goſpel, and enjoy perfect Peace, Quietneſs, and ſecurity: and that We for theſe thy Mercies, jointly all together With one conſonant heart and voice, may thankfully render to thee all laud and praiſe, that We, knit in one godly concord and unity amongſt our ſelves, may continually magnifie thy glorious Name, Who With thy Son our Saviour Jeſus Chriſt, and the Holy Ghoſt, are one Eternal, Almighty, and moſt merciful GOD: To Whom be all laud and praiſe, World Without end. Amen.

The

A

THANKSGIVING

FOR

The Suppreſsion of the laſt Rebellion.

O Heavenly and moſt merciful Father, the defender of thoſe that put their truſt in thee, the ſure Fortreſs of all them that flee to thee for ſuccour: who of thy moſt juſt judgments for our diſobedience and rebellion againſt thy holy Word, and for our ſinful and wicked living, nothing anſwering to our holy profeſſion, whereby we have given an occaſion that thy holy name hath been blaſphemed amongſt the ignorant, haſt of late both ſore abaſhed the whole *Realm*, and People of *England*, with the terrour and danger of *Rebellion*, thereby to awake us out of our dead ſleep of careleſs ſecurity: and haſt yet by the miſeries following the ſame *Rebellion*, more ſharply puniſhed part of our Countrymen and Chriſtian brethren, who have more nearly felt the ſame: and moſt dreadfully haſt ſcourged ſome of the ſeditious perſons with terrible executions, juſtly inflicted for their diſobedience unto thee, and to thy ſervant their Soveraign, to the example of us all, and to the warning, correction, and amendment of thy ſervants, of thine accuſtomed goodneſs, turning always the wickedneſs of evil men to the profit of them that fear thee: who in thy judgments remembring thy mercy, haſt by thy aſſiſtance given the victory to thy Servant our Queen, her true Nobility, and

and faithful Subjects, with ſo little, or rather no effuſion of Chriſtian bloud, as alſo might have juſtly enſued, to the exceeding comfort of all ſorrowful Chriſtian hearts, and that of thy fatherly pity, and merciful goodneſs only, and even for thine own names ſake, without any our deſert at all. Wherefore we render unto thee moſt humble and hearty thanks for theſe thy great mercies ſhewed unto us, who had deſerved ſharper puniſhment, moſt humbly beſeeching thee to grant unto all us that confeſs thy holy Name, and profeſs the true and perfect *Religion* of thy holy Goſpel, thy heavenly grace to ſhew our ſelves in our living according to our profeſſion: that we truly knowing thee in thy bleſſed Word, may obediently walk in thy holy Commandments, and that we being warned by this thy Fatherly correction, do provoke thy juſt wrath againſt us no more: but may enjoy the continuance of thy great mercies towards us, thy right hand, as in this, ſo in all other invaſions, rebellions, and dangers, continually ſaving and defending our *Church*, our *Realm*, our *Queen*, and People of *England*, that all our Poſterities enſuing, confeſſing thy holy Name, profeſſing thy holy Goſpel, and leading an holy life, may perpetually praiſe and magnifie thee, with thy only Son Jeſus Chriſt our Saviour, and the Holy Ghoſt: To whom be all laud, praiſe, glory, and Empire, for ever and ever. *Amen.*

FINIS.